

# Signs of the Times.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 1.

## POETRY.

### EPHRAIM IS JOINED TO IDOLS; LET HIM ALONE.

SINCE Ephraim is to idols joined,  
Let us not him dispute,  
Aggressively, with carnal mind,  
His errors to refute.

God only has the power to turn  
One erring from his loves;  
If God helped us to truth discern,  
His light thus always proves.

Does not each one that has been taught,  
And of the Father learned,  
Seek after Christ with soul and thought  
When from the law he's turned?

Deep was the pit in which he sank,  
Where by the law he fell;  
When lifted out how deep the thank  
To God, who saved from hell!

Here God sheds light into his soul,  
That tells the reason why  
The law no mortal can enroll  
With God in Christ on high.

Slain by the law, to hope he dies,  
Till Jesus is revealed  
The hope of sinners, to arise  
With him, by promise sealed.

Thus learned, the learner can't forget  
The pit and miry clay  
God digged him from, his feet to set  
On Christ, his rock and stay.

Now, holy brethren, who have learned  
This lesson from our God,  
Why turn aside to doctrine spurned  
When sin and wrath your load?

Did not you then feel quite undone,  
And see the world, as you,  
All stand condemned before his throne,  
Till Christ's free grace renew?

Then, brethren, seeing God has taught  
All learning that you know,  
Can you expect to cleanse the thought  
Of whom God don't "foreknow?"

The sum is this: if any seek  
Instruction, "ready be  
To give the reason" (always meek)  
Of hope God makes your plea.

But to convince opposers mad  
By argument you fail;  
When meekness wanes foes will be glad,  
Christ being not your bail.

W. B. SLAWSON.  
BURDETT, N. Y., Dec. 20, 1891.

### PROVE YOURSELVES; TRY YOUR OWN SELVES.

HOW MANY in the world's domain  
Attempt to find a way  
To wrath escape, yet in maintain  
The love of Satan's sway.

The greater number think they find  
A refuge from their sin;  
And feel content in heart and mind,  
Without pure love within.

When contradictions they receive  
Their anger bursts aflame;  
When losses come, or death bereave,  
Then oft God gets the blame.

Yet this in spite the way of life  
They fondly hope to gain,  
Though filled with hatred, war and strife,  
And fighting God amain.

This is because their reason built  
The wall in which they trust;  
Had God assuaged them from their guilt  
They would detest their lust.

As sure as God gives hate of sin,  
And love of holiness,  
These will work carefulness within  
To seek each day to bless.

"Shall God give good, not evil too?"  
Job, in distress, did cry;  
And should it not be thus with you,  
Who would his faith ally?

O help us, Lord, his faith to feel,  
Is our unfeigned prayer;  
O bear us up when, sad, we reel,  
And save us from despair.

When Jeremiah offered prayer  
He Israel's sins confessed;  
O teach us thus, and help to care,  
To flee things we detest.

God must be right, but we are not,  
We always should confess;  
For, fighting him, our peace will blot,  
And give us sore distress.

O brethren, may you stable be  
In just one single thought,  
That we, God cannot, disagree,  
Unreconciled our lot.

If "God in Christ hath reconciled"  
Our spirits to his own,  
We ought to show that thus he smiled  
By bowing at his throne.

W. B. SLAWSON.

BURDETT, N. Y., Dec. 22, 1891.

## CORRESPONDENCE.

"WHEREFORE, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13.

DEAR BRETHREN:—Last month, when I was in Delaware, a friend, Mr. George Messick, who lives near the Broad Creek Church, requested me to write for the SIGNS upon the above words. To-day I take the opportunity to begin a letter in which I will try to comply with his request. It seems to me of but little use to make apologies, or to be constantly reiterating my feelings of ignorance and weakness. Brethren will find out all these things well enough as they read what I may write, without my calling special attention to them. Yet I sometimes cannot help expressing these things; not as an apology, but because they are true, and I feel the need of fellowship and sympathy and forbearance on the part of those who may read what I write. I never feel that I have done justice to any Bible theme about which I may have written or spoken.

The Scripture at the head of this article seems plain, and yet how profound and full of meaning it is! In

the preceding portion of this chapter the apostle had been speaking of the glory and exaltation of the blessed Lord and Master following after his shame and humiliation in the days of his flesh. His brethren had professed to be the disciples and followers of this once humiliated but now risen and exalted Savior. "Therefore," or upon these solemn considerations, he exhorts them to a consistent life. There is a course of conduct inconsistent with a christian profession, and there is a course of life which adorns such a profession. These brethren at Philippi had walked with great carefulness, it would seem; and Paul now exhorts them to continue this manner of life. Thus the word "wherefore," at the beginning of the text, connects the exhortation with what precedes it.

This brings up a reflection in my mind, viz.: The apostles, in every word of admonition and warning, always appeal to the best and highest motives. There are, in all their writings, no threats of hell, no holding out of the horrors of the damned, by which men may be frightened into an appearance of doing right; but they urge obedience and righteous living upon their brethren upon the ground of what the Lord has done for them, and of what he is to them. They are reminded of their high calling, and are exhorted to honor him who has loved them and saved them. In this chapter believers are stirred up by the remembrance of who Jesus is, and of what he has done for them. If men by fear of hell or hope of heaven are led into a right manner of living outwardly, it will be but the service of a slave, and not the loving, willing service of a child. Such slavish service brings no joy to the soul, and is displeasing to God. Such exhortations make Ishmaels, and not Isaacs. Grace has no part in such obedience as this; and if men think that this is a christian walk, such as God requires, they are blinded, and walking in darkness. In such teaching the blind are leading the blind, and both shall fall into the ditch. True believers, on the contrary, are led out into a free and joyful service, which has its reward in itself, and in which rest, and not weariness, is found. For instance, I would not exhort the friend at whose request this is written to follow his Lord in baptism, and afterward continue in the fellowship and order of the church on the ground of the reward to be gained or the punishment to be avoided, for this would not be

true obedience. It would not be having an eye single to the glory of God, but it would be serving himself instead. But I would exhort him to confess and follow Jesus because of the hope which he has, and because of all that Jesus has done for him, and that he might thus glorify the Master; and besides in, not for, keeping the commandments there is a great reward.

"As ye have always obeyed." Thus the apostle commends their former course. The love of God shed abroad in their hearts had led them to great zeal in obedience.

"Not as in my presence only." It was good for them to obey when Paul was with them. It showed a willing mind to listen to his counsels. It showed that they recognized his gospel as the gospel of God, and that they had the spirit of love and of the fear of the Lord; but yet Paul knew the weakness of human nature. He knew by how many hidden avenues the fleshly motives of our hearts could approach us, and lead us away from God. He knew how that even their ready obedience could be urged upon them by his presence and authority, so that by his presence they would be more careful to do all things required; and so he says, "Not as in my presence only." It is to be feared that there are many to-day who think that when the preacher is present they must live in a straight-jacket, tread softly, and speak with bated breath, but when he is absent make amends for their self-denial by running into the opposite excesses.

"But now much more in my absence." Paul's meaning seems to me to be this: When I was with you, to advise and instruct and warn and encourage, you, beloved, found it comparatively easy to walk uprightly, and to manifest the zeal which you felt; but now I am absent from you, and you cannot have the comfort and encouragement of my presence, it behooves you now to be much more careful and anxious to make manifest your love to Christ and zeal in his cause. It was easy for them to walk when they could look hourly to the faithful apostle for counsel and guidance; but now it behooved them to take much more heed to their steps, lest they should be turned out of the way. It seems to me that for ourselves the truth taught here is this: Many churches have for long years rejoiced in the presence and counsel of aged members, fathers and mothers in Israel, or of faithful pas-

leaned upon them, and felt safe to follow their advice. The main body of the church have felt little sense of responsibility, but have left all that to these aged members or pastors; but after a time these are taken away by death. What then is the obligation of these younger members? Must they now falter, become discouraged, or give up the ship? On the contrary, they should gird the armor on more closely, and put their shoulders to the wheel more vigorously than ever. They should not be disheartened, but should much more work out their own salvation, as their fathers have before them; knowing that God, who wrought in their fathers both to will and to do of his good pleasure, is also working in them, and will never cease to work until the day of Jesus Christ. Therefore they need never be discouraged, for their God will not fail them.

"Work out your own salvation." It is your own salvation. It seems to me that one meaning of Paul is this: Each one must show forth or work out what God has wrought within him for himself. I remember hearing a member of the "Friends" say once, "We must know these things for ourselves." He meant that one could not learn from another nor for another. Each one must have his own experience; and so I would say that each one must make manifest or work out his own salvation. If Paul were with them he could not obey for them. Each one stood or fell to his own master. Salvation is personal. The experience of salvation is personal; and obedience to or working out this salvation is personal. The salvation of our God is not a salvation of families, nor tribes of nations, nor of communities, but of individuals. Each believing soul has to do directly with God in Christ. This, it seems to me, is the special force of the words "your own" in the above clause. It seems to me needful that this should be emphasized in our minds. We stand or fall not to the church, not to each other alone, but to God; and we cannot escape our personal accountability to that God who has saved us and works within us by trying to conceal ourselves, as it were, among the whole body of the church. God always deals with each individual believer; and the address of the apostle in the text is not to the church as a whole, but to his brethren as members of the church individually. At the beginning of this epistle Paul says, "To all the saints," "with the bishops and deacons." The address is individual. The only church or body of Christ known in the Scriptures is the aggregate of individual believers. The church of God is nothing more nor less than individuals of Adam's fallen race who have been personally chosen to salvation, personally redeemed, personally born again, personally made partakers of the divine nature, and who personally follow Jesus, and serve and worship him as their Say-

ior. It is your own salvation all the way through.

But let us notice the words "work out." Many who desire to exalt and glorify self and creature merit and power in the redemption of the soul have been eager to lay hold upon these words, and to claim that they teach the necessity of human effort if the soul is ever to stand justified and saved before God. They have interpreted these words as meaning "Accomplish your salvation," "Do that which will secure your salvation," "Labor for the rewards of heaven," or any expression which will imply that a man's final salvation depends upon himself. Teachers of this sort are careful not to quote the words which follow in the text. In reply to this view of these words it seems to me sufficient to call attention to the words that follow, and further to ask the question, How can a man work out what is not first of all in him to work out? I want to say also that in my Greek Testament and lexicon the word here translated "work out" is from *katergajomai*, and signifies "to bring out as a result" (never as a cause), or "to realize in practice;" that is, to act out an inward principle. This shows at once that the apostle's meaning was not to produce salvation by their working, but to manifest salvation already received and felt in the soul. There are many things to retard and hinder this fruit-bearing; therefore the exhortation was needful, that they might be reminded and animated in their work of faith and labor of love. If now we, any of us, say that God is working within us, we can make it sure that it is so only by our carefulness in word and in deed.

"With fear and trembling." Not with a spirit of vain boasting and self-glorying, as though filled with goodness of their own; but as sinners saved by grace, as those who are weak and dependent, who are surrounded by hindrances, enemies and temptations, who are liable at all times to err, and come short of the glory of God. It is not a slavish fear of punishment which is here meant, but that fear and awe which are produced by a sense of the great love of God, and of the awful mysteries with which we have to do. The child of God feels sensibly his deep unworthiness, and the solemn nature of the work of God, and this causes him to fear and tremble. If the dear friend who requested that this be written should ever come to the church in that respect, "working out" his own salvation, he will come with fear and trembling, and yet with peace, gladness and love in his heart. He will fear and tremble as he thinks of his own unfitness and proneness to err; but he will rejoice as he thinks of Jesus and his people, with whom he will then have a home.

"For it is God which worketh in you." I desire to emphasize each word in this clause of the text. First, notice the present tense: it is God which worketh; now, in this

present time. In all experience we live in present time. We may remember the past, and we may anticipate the future, but we only have the present; and likewise God now works in his children. We may not see his hand working in us, and may conclude that he is far from us, and that he knows us not; but still he is working. He is working, whether it be day or night, with us. Second, notice who it is that works. It is God himself. If he works within he must be within. Thus the apostle says, "Our bodies are temples of the Holy Ghost." It is said that our God will dwell in them and walk in them; but is he not everywhere? Does he not dwell in all things and in all beings? Yes; but not sensibly and consciously as he dwells in his people. Does he not work all things after the counsel of his own will? Yes, but not as he works in his people. So he foreknew all things, but not as he foreknew his people. By his Spirit he dwells in them and works in them. He is not said to work by any human means or instrumentalities. It is not by preaching, praying, singing, providences, nor ordinances; but he works directly in them. It is incomprehensible, but yet it is true. Third, notice where it is he works: "in you." In this the difference between the religion of Christ and all worldly religion is seen. God works within, and from within outwardly through our words and deeds; but all worldly systems begin without, and strive to work upon men from without, and so obtain an outward form of godliness, but deny the power thereof. That God works within is set forth by the parable of the leaven, of the corn of wheat, and of the mustard seed. How effectual is his working, and how abiding the results! Who can resist his power? If there be any holiness of thought, word or deed, any obedience, any love, any fear, any zeal, any humility, any hope, it is all of God, who works within; and if these things abide in us it is because he is working, for the word "worketh" in the text implies continuance of working. As it is not enough for the sun to shine for one day or one year upon the earth, but it must always continue to send forth its light and heat, or else the earth ceases to bear fruit; so God must keep on working in us, else we shall cease to love, serve and obey him.

"Both to will and to do of his good pleasure." This declares, if it declares anything, that our God creates in his people first of all whatever will they have to serve and glorify him. The Scriptures declare that the natural man is dead to God, that he is dead in trespasses and in sins, that he cannot cease from sin, that he receives not the things of the Spirit of God, that he cannot know them, that the carnal mind is enmity against God, &c. Thus in these and many other Scriptures, showing that he has no will, and of himself can have no will to turn to God or serve

him; and so the first beginnings of the first desire of the soul toward God, however faint those beginnings may be, are of God, who, having begun the work, will complete it, or perform it to the day of Jesus Christ. What a strong consolation to the fearing, halting child of God, to know that if he finds any will in his soul to serve God, that will is of God! God has wrought it, and what he does shall stand forever; and God, who has begun to work this will, continues to work it in us. It is God that worketh. He has thus worked, he will thus work, and he does now thus work in his people. He daily gives the willing mind, and then the offering is accepted. Thus the Lord's will precedes man's will, even as his love precedes man's love. It is needful that our God should thus work the will continually in us, because, left to ourselves, we should never choose God nor the knowledge of his ways. The poet says,

"Why was I made to hear his voice,  
And enter while there's room,  
While thousands, left to their own choice,  
Had rather starve than come?"

"'Twas the same love that spread the  
feast

That sweetly forced me in;  
Else I had still refused to taste,  
And perished in my sin."

But now we find a word just suited to the need of many poor souls. There are many that can now say, with Paul, "For to will is present with me, but how to perform that which is good I find not." God has wrought in me the will, as I trust, many will say, but I am hindered in doing. How shall I overcome all the obstacles? How shall I do the will of God? How shall I attain to my desire? Now to such ones the text says that not only has God wrought the will, but he also has wrought all our works in us. He has wrought not only the desire to love, fear and obey God, but he has wrought the love, the fear and the obedience itself. He has wrought all the fruits of the Spirit, which are love, joy, peace, patience, humility, &c., in us. So we will to serve him, and we do serve him in spirit and in truth. Now this obedience of the Spirit and in the Spirit we live out; and if discouraged at our slips and failures, still may we be by this encouraged. We are not left alone. It is still God that works within us; and he will in this never leave nor forsake us. Thus the prophet could say, "Rejoice not against me, O mine enemy: when I fall, I shall arise."

In conclusion we see the happy words, "Of his good pleasure." His will is done, and shall be done. His will is good; and he consults not with our wills, which are not good. Are we not glad that this is all according to the perfect will of God? I leave these broken thoughts, hoping they may be of satisfaction to Mr. Messick and others.

I remain your brother in the hope of Christ,

F. A. CHICK.

REISTERSTOWN, Md., Dec. 22, 1891.

WALLA WALLA, Wash., Dec. 3, 1891.

BRETHREN BEEBE:—Feeling inclined to write some for the easement of my mind, I will say first that the signs of the times are ominous of great darkness and much sorrow for the people of God, in that the accursed thing is now the object and aim of all the world, in all lands, in all nations, and in all stations in life, so that all are running greedily after the error of Balaam, the son of Beor, who loved the wages of unrighteousness; for if we look into the secret pavilion of the political world we there behold a seething caldron of corruption, all for gain. If we study governments in all their departments, all are alike corrupt; so also the social systems of all nations, peoples and tongues; and worse than all, if possible, is the religious world. Has God ordained all this corruption? He certainly has; for "all things work together for good to them that love God, to them who are the called according to his purpose." Then all these corruptions are for a purpose, and will sooner or later develop the good. But sad is the thought that where so much corruption exists there must also be a greater sifting; and the marvel is that he who ordains all this also ordains that these same characters that develop so much corruption are the instruments of their own destruction. Now, brethren, if this be true (as I verily believe), what ought the people of God do? float with the current, wink at these corruptions, and avail themselves of all opportunities to get, gather and amass an abundance of the accursed thing, that they may consume it on their lusts? Or should they give more of their time and strength to the service of God? Not that any should desist from pursuing just and upright business lest he should gain thereby, but that all pursuits should be seasoned with prudence and godly fear; so that they who are blessed abundantly be forward to remember the needy of all classes, especially those of the household of faith; and above all, that neither the receiving nor the giving cause us to glory in our own selves, as though we had not received it, and thereby fall into the snare and condemnation of the devil. See, beloved, how easy it is for us to be deceived. O! the flesh is so weak. How often it is that because of a little prosperity we believe that God is pleased with us, and is thus manifesting that pleasure; but, alas! alas! does not that prosperity often prove a snare, a rod, a curse, whose blight is more withering than the most abject poverty? It obscures the vision; for who can see clearly while blinded by the love of gain? It sears the conscience; for who can feel the need of a brother if he be more in love with gain than he is with God and his brother? It is a clog that makes a man walk crookedly, and so he cannot walk in the narrow way. It eateth as doth a canker, destroying all lasting pleas-

ure; giving instead thereof only momentary pleasure, and that often of a fleeting, gauzy character. O how weak is the flesh! and how corrupt is the carnal mind, not subject to the law of God, neither can be! Nothing but divine grace can ever bring it into subjection. Praise ye the Lord!

I said in the first part of this article that the signs of the times are ominous of darkness and much sorrow for the people of God; and this seems to me to be the time for carnal security to govern the actions of all men, there being but a few who appear to have the fear of God before their eyes; and so it is a time when deceivers shall wax worse and worse, deceiving and being deceived. Ah, the time is propitious, the surroundings are fraught with deceitful light, by which the world (and I fear many of the children of God) is caused to fall down and worship at the shrine of covetousness, which is idolatry. O! if it were to covet the best gifts, faith, love, &c., we could rejoice instead of weep; but it is not so. It is these perishable things of earth, such as will gratify the animal and selfish propensities of the human mind. Therefore, dearly beloved, let all be warned in time, and be ready, for we know not the hour of severe trial. May the peace of God be with you all. Amen.

A. H. HAGANS.

PATSBURG, Ala., Dec. 4, 1891.

DEAR BRETHREN BEEBE:—Again I feel an impression to write a few lines to the household of faith. I feel lonely and sad this beautiful evening, and have been made to ask myself, Why am I thus cast down? It seems that all is darkness and gloom, my mind is barren, and the Bible is a sealed book. I look upon pages where I have found comfort in the past, but all is darkness now.

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

Dear children of God, we are sojourners in a strange land, surrounded by foes of every description; but the greatest foes are those that dwell within. "Bless the Lord, O my soul; and all that is within me, bless his holy name." "He has not dealt with us according to our sins, nor rewarded us according to our iniquities. Like as a father pitieth his children, so the Lord pitieth them that fear him." I am carried back in memory to the time when, as I humbly trust, this truth was revealed to me, and I was made to rejoice in the same. There was a time when I was at ease, and satisfied that I could work my way to heaven whenever I got ready to begin. But alas! badly deceived was I. "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee deliver my soul." Then it was, I trust, that Jesus was revealed to me as the chiefest among

ten thousand, and altogether lovely. I was then for a few moments as happy as I shall be if I reach the climes of eternal glory.

"Where is the blessedness I knew  
When first I knew the Lord?  
Where is the soul-refreshing view  
Of Jesus and his word?"

"What peaceful hours I then enjoyed!  
How sweet their memory still!  
But now I feel an aching void  
The world can never fill."

From that time until the present I have been journeying amid troubles, trials, doubts and fears. Sometimes I am blessed with the spirit of prayer and resignation. At other times I find myself complaining, and distrusting my God. I can say with one of old, "It is a good thing to give thanks unto the Lord, and to sing praise unto thy name, O Most High." May the Lord enable us to lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us. I do not know how much trouble, trial and affliction await the people of God in this thorny maze; but may we be patient. "We pray you in Christ's stead, be ye reconciled to God." We may have to be tried as was Gideon's army of old. God forbid that any of us should be found trying to drink like the natural man, or trying to arraign our God at the bar of carnal reason; for what he does is right, though to human reason it may seem wrong. May we be still, and know that he is God. "Even so, Father; for so it seemed good in thy sight." Dear brethren and sisters, may grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. May we be found at all times giving diligence to add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; for if these things be in us, and abound, they make us that we neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

In conclusion, I request all God's dear children to remember me, a poor sinner saved by grace, if saved at all. If this shall appear in the columns of the dear old SIGNS, spread the mantle of charity over it, and if possible, pass my imperfections by.

To the only wise God our Savior be glory and majesty, dominion and power, both now and ever.

Yours in love,

A. H. WILLIAMSON.

MURCHISON, Texas, Dec. 3, 1891.

DEAR BRETHREN IN CHRIST:—It has been my desire for some time to write to you. To will is present with me, but how to perform that which is good I find not. I cannot think a good thought, much less speak or write one good word. It is with much fear and trembling that I

attempt to write, hoping the good Lord will direct my thoughts; for without him I can do nothing. I have a great many doubts and fears. Sometimes I think there is no one like me, and that mine is an outside case. I always thought that if I ever got fit to belong to any church I would join the Old Baptists. I loved them better than any other people in the world. I could not tell why, for I thought that all who belonged to any church were good people. My mother was an Old School Baptist, but she never told me which church she thought was right; but I found out by my own experience. I thought I never would be satisfied with any people but the Old School Baptists; but the Missionaries held a meeting at our school-house, and I attended every day and night. Many were going to the altar to be prayed for, but I could not go. But finally one of my schoolmates took me by the arm and said, "Let us go." I got up and went with her, and kept on going. At last one day I thought I had religion, and did not want to go up there any more. As they all went and joined the church, I also went and joined. But the time came when I became dissatisfied, and my troubles began. I never before had been so troubled. I wondered what the matter was with me. I tried to pray for the good Lord to help me, the most miserable thing on earth. I went on in this way for two years, and got no better. I wanted to be by myself in some lonely place to study. One evening while I going to a neighbor's house, all at once the sun seemed to shine out so brightly that I thought a cloud must have passed over it. I looked, but no cloud was to be seen. Then this hymn came into my mind, and I commenced singing,

"Am I a soldier of the cross,  
A follower of the Lamb?  
And shall I fear to own his cause,  
Or blush to speak his name?" &c.

I felt happy, and everything looked happy. I thought I could not sin again. But I was sadly mistaken. I wanted to be with the people I loved, but there were not any Old School Baptists near enough for me to go and hear them preach. But it was not long until they organized a church at our school-house. Every time I attend I would think I would tell them what I hoped the good Lord had done for my poor soul; but I was afraid they would not have me. I was in so much trouble about it that I could not sleep at night. One day an old lady talked to the church, and then I thought I would go forward; but I could not, I was so fearful they would not receive me. They were going to baptize her the next morning. I told my mother I was going to join the church the next morning, but I do not remember that she said anything to me. I went, and they received me. I was very happy to think they would receive such a

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## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 6, 1892.

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G. BEEBE'S SONS.

## INTRODUCTORY TO VOLUME LX.

HAVING been sustained through the good pleasure of our God, it has been our privilege to complete another year of the publication of the SIGNS OF THE TIMES; and now that we enter upon the new volume it is in the full realization of entire dependence upon the same omnipotent arm which has so signally sustained us in the past, that we are encouraged to continue our labors in the service of that cause of truth to which in its first issue our paper was pledged. While the religious world is abundantly supplied with publications maintaining the various doctrines and commandments of men, it was not until the late editor of the SIGNS OF THE TIMES sent forth the prospectus for this paper, more than sixty years ago, that there was any regular periodical in which the doctrine of salvation alone by grace was maintained. Even then so gloomy was the prospect for the support of such a medium of correspondence that very many feared the result would prove ruinous to the publisher. It is needless to reiterate what has often been stated of the serious trials and financial straits through which its founder was enabled to continue the publication, until in the maturity of his well spent years he heard the summons calling him home to his everlasting rest. In still maintaining the principles of truth to which it was originally devoted, as they were held by him throughout his ministry, it has been the effort of those who have succeeded to the direction of the paper, to continue in his footsteps, and to know nothing among the people of God save Jesus Christ, and him crucified. With such ability as has been given us, it has been our desire to contend earnestly for the faith once delivered to the saints. In this endeavor, it has never seemed necessary for us to depart from the principles to which the paper was pledged in the prospectus. By way of refreshing the memory of our readers, that summary is appended to this article; and every reader may judge whether we have departed from the original ground in our efforts to contend for the truth of the gospel of the grace of God.

It would be presumptuous for us to claim that the measure of success which has crowned our efforts to serve our brethren is due to any skill or ability in ourselves. Only as guided by the goodness and mercy of God have we been kept hitherto in the "apostles' doctrine and fellowship," and in the love of the saints

who have kindly encouraged our publication with their patronage. Trusting alone in that direction for our future course, we rest in the omnipotence of that truth for which we contend, and confidently rely upon the grace of our Lord Jesus for the triumphant vindication of his own doctrine of sovereign grace in the salvation of his people from their sins. While the mysterious developments of time are incomprehensible to our finite mind, and many events seem to be against the hope of the saints, there is no other ground where we can find rest but in the confidence that "Our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxv. 3. Since there is no change with God, this one text is conclusive in establishing the fundamental doctrine of the sovereignty of God over all beings and all events. This is what we design to express in the second item of the summary of our faith, as the "absolute predestination of all things." While it is not in the power of any finite being to comprehend this or any other attribute of God, in its denial it is impossible to "hold fast the form of sound words" as given by inspired writers, "in faith and love which is in Christ Jesus." The existence of God is not more clearly declared in the Scriptures than his unlimited sovereignty in working all things after the counsel of his own will.

To the many correspondents whose contributions have enriched our columns in the past we return most sincere thanks; and their continued aid is most earnestly solicited, together with that of the many of our patrons who have not as yet favored us with their letters. There are many profitable themes for discussion, which would be very interesting for the columns of the SIGNS, and doubtless it would be a relief to the minds of many if they were to write as they feel impressed. We should be glad to receive such articles, always with the condition that they must be in harmony with the word of inspiration, both in doctrine and in the spirit in which they are written. There is a rich variety in the doctrine of the gospel, and it is all profitable for the consideration of the saints. An esteemed brother in the ministry has privately suggested that it would be an improvement if more of this variety could be published. Thanking him for the suggestion, we hope that he will himself render all the assistance convenient in making that improvement. Brief statements of the individual experience of the tried saints are always of interest to the household of faith. Many of our patrons might add to the general profit by their contributions in this department.

With such limited ability as has been bestowed upon us, in the future as in the past we desire to labor for the comfort and encouragement of the afflicted and poor people whose

God is the Lord. In no way can they find true comfort and encouragement but in the maintenance of the truth as it is revealed in Christ Jesus; and this is the doctrine to which the SIGNS OF THE TIMES is devoted in this sixtieth year of its publication, as it has been in all the three score years since it was first offered to the patronage of lovers of gospel truth. From the original prospectus the following abstract of principles is copied, as witnessing that we are still advocating the same doctrine to which the paper was then pledged.

1. The Existence, Sovereignty, Immutability, Omnipotence, and Eternal Perfections of the Great Jehovah—the Revelation which God has given of himself, as Father, Son and Holy Ghost. "These Three are One."—1 John v. 8.

2. The Absolute Predestination of all things.

3. Eternal, Unconditional Election.

4. The Total Depravity and just condemnation of fallen man.

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

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

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

8. The Resurrection of the dead, and Eternal Judgment.

9. That the Church of Christ is composed exclusively of Baptized Believers—that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.

10. That there is no connection between Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

The SIGNS OF THE TIMES will be decidedly opposed to Bible, Tract and Missionary Societies, Theological Seminaries, Sabbath Schools, &c., &c., making war with the Mother, Arminianism, and her entire brood of Institutions.

## MOSES AND CHRIST.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."—Heb. xi. 24-26.

While Moses is set forth in the Scriptures as a type of the law, he is nevertheless in several respects a type of the Lord Jesus Christ, as a deliverer, a mediator, a lawgiver and a prophet. He was born to be the deliverer of Israel, his own nation, from Egyptian bondage. As soon as he was born his life was sought by a bloody king and tyrant, who com-

manded the midwives to kill every male Hebrew that should be born. The birth of Jesus, the Deliverer that was to come out of Zion, to redeem his holy nation from a worse bondage than that of Egypt, was also attended with the cruel slaughter of the babes that were in Bethlehem, and in the coasts thereof, by order of another bloody king and tyrant. As Moses, when he was come to years, refused and despised the honors and pleasures of the court of Egypt, and chose rather to claim kinship with those who were oppressed slaves in Egypt, because they were his flesh and blood, and were the chosen people of God, so Jesus despised all earthly crowns, when the carnal Jews would have taken him by force and made him a king. He came down from heaven, left the court of heaven, for the great love he had for his brethren, his flesh and his bones, who were, like the brethren of Moses, in bondage. Like Moses, he had respect unto the recompense of the reward. "Who, for the joy that was set before him, endured the cross, despising the shame." We read that Moses' brethren thrust him away, saying, "Who made thee a ruler and a judge?" for they understood not that God by his hand would deliver them. Of Jesus it is written, "He came unto his own, and his own received him not." Even his brethren understood not at first that he was the Deliverer that was promised, to turn away ungodliness from Jacob, and so they rejected him as an impostor; but he accomplished their redemption, having destroyed through his death him that had the power of death. "This is that Moses which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." The law was given by Moses; but it was fulfilled by Jesus, by whom came grace and truth, or the real substance.

We see Moses acting the part of a mediator, when the anger of the Lord was kindled against Israel because of the golden calf. Moses said unto the people, "Ye have sinned a great sin; and now I will go up unto the Lord; peradventure I shall make an atonement for your sins." Jesus, our glorious Mediator, has made atonement for his nation and people. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins."

We see Moses as a type of Jesus, our King and Lawgiver. In the blessing wherewith Moses blessed the children of Israel before his death he said, "Moses commanded us a law, even the inheritance of the congregation of Jacob. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together." "For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he

will save us." As Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married, even so did the carnal Israel speak contemptuously of Jesus because of his espousal to his loved ones among the Gentiles. In many of our respects was Moses a type of our Lord Jesus Christ.

It came to pass, when Moses was grown, that he went out unto his brethren, and looked on their burdens; and he spied an Egyptian smiting a Hebrew, one of his brethren. He looked this way and that way; and when he saw that there was no man he slew the Egyptian, and hid him in the sand. When he went out the second day, behold, two men of the Hebrews strove together; and Moses said to him that did the wrong, Wherefore smitest thou thy fellow? And he said, Who made thee a prince and a judge over us? Intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known. When Pharaoh heard of this thing he sought to slay Moses; but Moses fled from the face of Pharaoh, and dwelt in the land of Midian. He supposed his brethren would have understood how that God by his hand would deliver them from their Egyptian bondage; but they understood not.

There can be no doubt that even thus early in the life of Moses God had revealed to him the fact that he should be the leader of Israel in bringing them out of Egypt; and Moses, full of zeal, though not yet prepared for the work, was anxious to enter immediately upon it. But when the Lord's time came for him to enter upon the work his zeal had much abated, and he felt his lack of qualification, and pleaded with God to be excused, saying, "O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant: but I am slow of speech, and of a slow tongue." We may learn from this that those who are so full of zeal, and so anxious to enter upon the work of the gospel ministry, and who think it strange that their brethren do not understand that they are called to the work, and act accordingly, are hardly prepared for that important work, having little conception of the solemnity and magnitude of it. Where the gift is bestowed we may rest assured that in due time it will be recognized by those whom God designed it should benefit. Solomon has declared, "A man's gift maketh room for him, and bringeth him before great men." "A gift is as a precious stone [a stone of grace]—margin] in the eyes of him that hath it: whithersoever it turneth it prospereth." As in the case of Moses, so in the case of all whom God calls to the work of the gospel ministry: a certain discipline and heavenly vision is necessary to prepare them for the work; and when properly qualified, fearfulness and humility on their part will be abundantly manifest, and the spir-

itual minded will then clearly understand that it is God's work, and that God, speaks by them. There is no doubt that God speaks through the ministry of the new testament to his people who are in bondage and distress; and through that ministry they are brought out of their bondage and distress.

There may be, and Paul says there shall be, such men as Jannes and Jambres, who withstood Moses, by imitating the miracles which he wrought; but those magicians, with all their enchantments, were forced to admit that the one miracle which Moses wrought could not be imitated by them, when dust was animated with life. "Then the magicians said unto Pharaoh, This is the finger of God." Nicodemus, a member of the Jewish sanhedrim, confessed to Jesus, "We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." "This is the finger of God." When Jesus had wrought the miracle upon the man sick of the palsy the people were all amazed, and glorified God, saying, "We never saw it on this fashion." "This is the finger of God." To this day many are amazed, as were the people on the day of Pentecost, and as in the case of Peter and John, when they behold that "unlearned and ignorant men" have given them a mouth and wisdom which all their adversaries are not able to gainsay nor resist. "This is the finger of God." "Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marveled, saying, How knoweth this man letters [or learning—margin], having never learned?" "This is the finger of God."

Having left the palace of Egypt, we find Moses keeping the flock of Jethro, his father-in-law. "And he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb. And the angel of the Lord appeared to him in a flame of fire out of the midst of a bush. And he looked, and, behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush," &c. No doubt this bush enveloped in a flame of fire represented the Hebrews in their state of bondage in Egypt, and who cried unto God by reason of their bondage. They were indeed a thorny bush, compassed with a fire of affliction, in which it appeared that they must be consumed; but such could not be their fate, as God, who cannot lie, had promised that they should be brought out safely from that place and condition. God had said unto Abram, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that

nation whom they shall serve will I judge; and afterward shall they come out with great substance."

As the manifestations of God under the patriarchal and legal dispensations were evidently designed to set forth the "hidden mystery," of which the apostle speaks, we may be sure that this wonderful vision represents some great and grand truth declared in the gospel of our salvation. "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." That the flame of fire in connection with the thorny bush shadowed forth the incarnation of our Savior Jesus Christ seems very evident. In the blessing of Moses upon Joseph (a type of Jesus) he speaks of this vision, saying, "For the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren." We need not hesitate to speak of Jesus in his incarnation as a bush, although he were "God manifest in the flesh," "The mighty God, The everlasting Father;" for the prophet Isaiah speaks of him as a tender plant, and a root out of dry ground. "For he shall grow up before him as a tender plant, and as a root out of dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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." As in the vision the fire was in the bush, and the bush was in the fire, and they were distinct things; so the Godhead and the manhood of our dear Redeemer, though united in his incarnation, were distinct natures. God was in Christ, and Christ was in God, who is a consuming fire. As the fullness of the Godhead bodily dwelt in Christ, the Head of the church, while he was incarnate, and the flesh was not consumed, even so does the fullness of the Godhead bodily dwell in every one of the members of the body of Christ while they sojourn here in flesh; and yet they are not consumed, though their God is a consuming fire. How wonderful is all this to the members of the body of Christ when the vision is given to them to behold!

In this wonderful vision are also set forth the terrible sufferings which the dear Redeemer must endure, that the justice of God might be satisfied, and the sins of his members be atoned for and washed away. May

not the wrath of God be fitly compared to a fire, which devours everything of a combustible nature? Yea, in the Scriptures it is very often compared to a fire. Who can dwell with devouring fire? Who can dwell with everlasting burnings? Though Jesus endured the wrath of God against sin, while he bore the sins of his people, yet he was not consumed, but came forth a mighty conqueror. The bush in the vision was not consumed, because God was in it, and preserved it. Jesus was not consumed, because of the indwelling Godhead, which sustained him. "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared."

Having briefly considered the sufferings of our dear Redeemer, the Head of the church, we will now attempt to consider the sufferings of the members of his body, in having fellowship with him. Let us think of the bush now as an emblem of the church of the dear Redeemer, the antitypical seed of Abraham, who are chosen in the furnace of affliction. How insignificant in the eyes of the world is the church of the dear Redeemer. Many of the priests and Levites and chief of the fathers, who were ancient men, that had seen the first house, the temple built by Solomon, when the foundation of the second temple was laid before their eyes, wept with a loud voice, because it appeared so inferior to the first; yet the second surpassed the first in glory, being honored by the presence of the dear Redeemer in the flesh; as the prophet Haggai declared, "The glory of this latter house shall be greater than of the former, saith the Lord of hosts; and in this place will I give peace, saith the Lord of hosts." Though the glory of Lebanon, and the excellency of Carmel and Sharon, are given unto the church of the Redeemer, yet in outward splendor she cannot compare with the kingdoms of the world; no more than a thorny bush can compare with a mighty oak. "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things which are: that no flesh should glory in his presence." "Hearken, my beloved brethren; hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"

If we then consider the bush in the vision as an emblem of the church of the Redeemer, we may also regard the flame of fire in the bush as an emblem of the fiery trials

which God's people are subjected to while here in the wilderness, and ever have been subject to since the days of Abel. As the bush was not consumed by the flame, so neither shall the saints be destroyed by all the fires of persecution lit up by their enemies, nor by all the fiery trials which are to try their faith. Though the churches of the saints may from time to time be rent by heresies and disorders, so that we may tremble for her safety, yet is God ever in the midst of her, and will help her, and that right early. The storms will clear the atmosphere and blow away from her midst the foul vapors of earth, and will rid and deliver her from the hand of strange children, whose mouth speaketh vanity, and whose right hand is a right hand of falsehood. Then shall the sons of Zion be as plants grown up in their youth, her daughters be as corner stones, polished after the similitude of a palace; then shall her oxen be strong to labor; then will there be no breaking in, nor going out; then will there be no complaining in her streets. Happy is the people that is in such a case; yea, happy is the people whose God is the Lord.

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

At one time when this bush was enveloped in the flame of persecution, in the days of the great red dragon, behold, God prepared for her a place in the wilderness, where she was fed for a thousand two hundred and three score days. She chose rather to suffer the afflictions of the people of God, than to enjoy the pleasures of antichrist. And she overcame by the blood of the Lamb, and by the word of her testimony, and loved not her life unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Jehovah-jireh is the name of your God. He will not leave you comfortless; he will supply all your needs. Well may we say, when we consider how bloody and deceitful men have conspired to destroy this bush, "If it had not been the Lord who was on our side, when men rose up against us, then had they swallowed us up quick, when their wrath was kindled against us." "Our help is in the name of the Lord, who made heaven and earth." As the flame of fire lit up the bush in the vision, so the fiery trials through which the church has passed has served to refine her as silver is refined, and caused her to reflect the glory of her God who dwells in her. Witness the violence of the fires of persecution which by faith have been quenched, even in a literal sense. Look backward to the history of the three Hebrew children who were by the command of Nebuchadnezzar cast into a burning fiery furnace, because they would not dishonor their God by bowing down to the image which the king had set up in the plains of Dura. Behold the

truth of the words of Isaiah in the experience of these faithful ones, "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." While thousands upon thousands bow to the mandate of the tyrant king, and at the sound of a multitude of musical instruments they engage in the worship of the senseless god, which can neither see nor hear, and while the flames of the furnace dart heavenward, behold the undaunted Hebrews, who boldly declare to the tyrant king that the God whom they worship and adore is able to deliver them even from the fiery furnace. What was the sweetness of all the music discoursed by those cornets, flutes, harps, sackbuts, psalteries, dulcimers, &c., on that great plain, to the ear circumcised by the Spirit of God, compared with that music or melody from the lips of the servants of God, "O king, we will not serve thy gods, nor worship the golden image which thou hast set up." Will God indeed deliver them? Will God indeed make a covenant for them with the flames of the furnace? Will the declaration of God indeed be verified, "When thou walkest through the fire thou shalt not be burned, neither shall the flame kindle upon thee?" Bound hand and foot, these faithful ones are cast into the flames of the furnace; but how astonished is the tyrant king when he looks into the fiery furnace and beholds not three Hebrews incinerated, but four men loose, walking in the midst of the fire, having no hurt; and the form of the fourth was like the Son of God. "And the bush burned with fire, and the bush was not consumed."

"When through fiery trials thy pathway shall lie,  
My grace, all-sufficient, shall be thy supply;  
The flame shall not hurt thee; I only design  
Thy dross to consume and thy gold to refine."

"The soul that on Jesus hath learned  
for repose,  
I will not, I will not desert to his foes;  
That soul, though all hell should endeavor to shake,  
I'll never, no never, no never forsake."

J.

#### DELINQUENTS.

We think our subscribers will agree with us that we do not very often occupy space in our columns for notices under the above head; but we have now deferred the matter so long that our subscription list has become encumbered with so large a number of those who through negligence, or other causes, have allowed their subscription to become so far in arrears that it is quite embarrassing to us, and we shall be obliged within the next thirty days to prune our list, and all those who are in arrears and do not wish to miss any of the numbers of the present volume will please let us hear from them within that time.

#### CONTRIBUTIONS.

As may be seen by the receipts published in each number, our brethren are contributing with their usual liberality to the fund for Indigent Subscribers. Sincere publishing our proposition under the caption "Who Wishes to Assist," we have received about one hundred dollars, and have applied the amount to the subscription of those we considered most needy, and sent to each contributor the name or names of the person or persons to whom we send the paper this year in consideration of their remittance; and we have also sent to each of the recipients of the paper the name of the person to whom they are indebted for its continuance another year. It is one of the most unpleasant duties connected with publishing the SIGNS OF THE TIMES to be obliged to discontinue it to a brother or sister *because they are too poor* to pay for it. We have always, and do yet carry on our own personal account a free list much larger than the combined number of all those credited from the Indigent Fund. Remember, brethren, we are not financially benefited by this fund, as it costs us more to supply the papers than we receive for them.

#### DISCONTINUANCE OF NEW SUBSCRIPTIONS AT ONE DOLLAR.

AFTER the first of February, 1892, we shall discontinue our "Extraordinary Offer" of receiving new subscribers from our paid-up old subscribers at one dollar a year.

When we made this offer it was with a view of enabling our old subscribers to receive the other dollar to repay them for their trouble and expense in canvassing for new subscribers; but many, instead of doing this, have sacrificed their dollar and given the new subscriber the benefit, and received but one dollar from him. While this was very unselfish and kind, it nevertheless collected a large number who seemed induced to take the paper more because they could get it at a reduced rate than from any particular interest they felt in the paper itself, and as soon as their year expired, and they were required to pay the regular rate of two dollars, they discontinued their paper. This of course they had a perfect right to do, but it nevertheless proved unprofitable to us; and we here request our brethren and friends to refuse all offers of one dollar a year for the SIGNS OF THE TIMES from those whom they may have reason to believe will not renew at the regular rate at the end of the first year. While our general list of new subscriptions at one dollar has proved very unsteady, yet there have been exceptions; and we have received some who have not only renewed their own subscriptions at the regular rate, but have proved very efficient agents in securing other subscribers. To all such, as well as our many brethren and friends that have so kindly aided us in increasing the circulation of the SIGNS, we extend our sincere thanks.

#### PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

#### FROM NOW UNTIL THE FIRST OF FEBRUARY, 1892,

ANY one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rate. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rate.*

#### BACK NUMBERS.

WE shall run extra copies for a few numbers, and all new subscribers will be supplied with back numbers to the first of the volume, until further notice. The advantage of commencing with the volume is in having the complete set of numbers when the index is published in the last number.

#### CHANGE OF RESIDENCE.

DEAR BRETHREN BEEBE:—Having removed from Camp Hill, Ala., to Opelika, Ala., you will please send the SIGNS to me to the latter place. My correspondents will please note this change, and address me at Opelika, Ala. I will be glad also to have brethren call on us when passing through.

H. J. REDD.

#### APPOINTMENTS.

ELDER A. B. Francis will, providence permitting, fill the following appointments for preaching, viz:

At New Vernon, N. Y., 10:30 a. m. on Sunday, Jan. 10th, and at Middletown at 3:00 p. m. of the same day.

At Warwick, on Wednesday, Jan. 13th.

At South River and Jacksonville, N. J., on Sunday, Jan. 17th.

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sinner as I thought myself to be. I was baptized by brother John Owens.

I feel that I cannot do without the SIGNS. It contains nearly all the preaching I hear in these days. I feel like I have seen the dear writers face to face, when I have read such good letters from them. Pray for me, dear brethren.

MALINDA BULGER.

De Soto, Missouri.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am thankful for the favor of having received the SIGNS OF THE TIMES during the past year. Since the year was out it has been discontinued; at least I have failed to receive it, and I suppose it has not been sent. I frankly confess that I am too poor to renew my subscription, and have no immediate prospect of being better able to do it than I am now. I am fully as well pleased with your conduct of the paper as I was with that of my well-beloved brother Gilbert, your father. I was knit to him in heart, as the hearts of David and Jonathan were to each other. When he purchased the press and material to print the paper (having hired it printed for two years), Deacon Silas D. Horton and myself were his surety for the payment of his note, given on time; but he met the payment when the note matured, and freed us from all concern about it.

Until a year ago I saw only an occasional number of the SIGNS for the ten preceding years. I was changing my abode sundry times; but the chief reason of not seeing it was lack of means to pay for it. I have nothing but what my children please to bestow.

I have not written the above for publication, but will consent to it if you deem the matter worth a place in the SIGNS.

Your brother in the Lord,

W. B. SLAWSON.

P. S.—I am not fully certain that the SIGNS was published two full years by contract. I remember well, however, that it was first contracted to be printed in Monticello, and afterward in Goshen. This fact caused me to believe that each contract was for a year; but they may have been for a less time. The first number was issued in September, 1832, and I took a copy of it to an association in Pennsylvania, and obtained a few subscribers to it there. Elder Ira M. Allen was there (noticed in the first volume of "Editorials"), who, getting knowledge of what I was doing, followed me six miles in order to dissuade me from my work; but I seemed to disarm him by telling him that if I knew anything of the grace of God it was manifested to me as God's gift, confirming me in the doctrine set forth in that specimen number. Then he said, "You are sowing poison, my brother;" and turned the matter away to talk about Asiatic cholera, then just having appeared

for the first time in America. I was much surprised that he said no more on the difference between us, as his zeal had urged him so far to see me. I suppose he thought it would be unkind in him to try to knock out the foundation of my hope on which I had planted myself, and so let me off from further rebuke.

W. B. S.

[Brother Slawson's address is now Burdett, Schuyler Co., N. Y. We are unable to say why the paper was discontinued to him, but take pleasure in assuring him that as long as we have control of the SIGNS we shall esteem it a privilege to send him a complimentary copy.—ED.]

[BELOW we give two letters as a fair sample of those we are daily receiving, expressing gratitude to the contributors to the indigent fund, which enables us to supply them with the paper they so highly appreciate, but for which they are not able to pay.

[The subscription of the writers of both these letters have been credited to the end of 1892.—ED.]

ALPINE, Ind., Dec. 21, 1891.

DEAR BRETHREN BEEBE:—I was very much obliged to you for sending the SIGNS to me. I could not help shedding tears of gratitude for such a favor. I have not heard an Old School Baptist sermon in five years. The SIGNS contains all the preaching I hear, and I am sure it is the best paper ever printed. I had made up my mind that I would have to stop taking it, as my poverty forbade my taking it. I am eighty-five years old, and expect to stay here but a short time longer. May the Lord bless those who were so kind as to send me the paper again. My eyes are getting so poor that I cannot see to read by lamp-light very well. I hope I shall have my eyes to see; but I do not know what I shall have to pass through before I leave this world. May I have my work done, and well done, that I may say, "Thy will, O Lord, be done."

CATHERINE PEARCE.

MORGAN COUNTY, Alabama.

DEAR BRETHREN BEEBE:—On opening the last SIGNS, so dear to my heart, and which is ever looked for with eager eye, the first thing that met my eyes was the "Supplement to the SIGNS OF THE TIMES;" and being aware of the fact that our time had almost expired, I knew what it meant. I cannot express my feelings, knowing that we will have to give up the welcome visitor; not because we do not appreciate it, but because of our poverty. We are the poorest of the poor. I am made to rejoice in that, believing that the Lord will do right, and that he knows what is best for his children. If I can have the assurance that Jesus loves me, I can rejoice and be glad.

"Prisons would palaces prove.

If Jesus would dwell with me there."

It has been a blessing from the Lord,

and from the generous heart of that dear brother, that we have been permitted to read the SIGNS. May the good Lord bless him in this life, and also in the world to come, is my desire.

We live in a dark and desolate part of the world, where the gospel is not preached, and very few Baptists are to be found. Many times the precious SIGNS found us in a dark, desponding state. The perusal of its pages would afford us strength and comfort, as it is always brim full of palatable and wholesome doctrine, food for the hungry, and drink for the thirsty. I never go to hear the so-called preaching around us, for I never had anything to eat at such places. I could not digest what I heard, and it made me sick nigh unto death. I believe it is sin for us to go to such places. I am taught by the word of God that all that is not of faith is sin. When I came out from among them I wiped the dust from my feet. Predestination and election is sweet and dear to me. I feel that the Lord has done marvelous things for me, whereof I am glad. My life for twenty-one years has been one of affliction, burdens and cares. In all this the Lord has been good to me, and has seen fit to spare my unprofitable life. I do not know why he does with me as he does. I cannot understand his ways. But I think I rejoice from my heart that even in my life God reigns so entirely that my steps are all numbered. Although I feel myself to be a poor, sinful being, unworthy of the least of his blessings, and however dark all around may be, yet I feel sure that all my sufferings, trials, troubles and poverty are working for my good; for it is written, "We know that all things work together for good to them that love God, to them who are the called according to his purpose." The Lord has said to his children, "In the world ye shall have tribulation." "Be of good cheer; I have overcome the world." "Because I live, ye shall live also." I feel willing to trust him in all things.

"His presence dispenses my gloom,  
And makes all within me rejoice."

But I am making this scribble too long, and it looks as imperfect as I feel myself to be; but I hope that no eye but yours will see it. I am old, and my sight is failing, but my hand is steady. If there is anything in this world that I do love, it is the people called Primitive Baptists, who are, I believe, the followers of Jesus. May God help his servants to preach Jesus, the way, the truth and the life; and may he prosper you in your labor of love, for his own name's sake, is the desire of a sinner saved by grace. \* \* \*

### MARRIAGES.

DEC. 29th, 1891, by Elder T. M. Poulson, at the house of the bride's father, Arillus Twilly and Sarah E. Redish, both of Wicomico Co., Md.

By the same, Dec. 29th, 1891, at the house of the bride's parents, Mr. Uriah D. C. Shockly and Ida A. West, both of Worcester Co., Md.

DEC. 2d, 1891, by Elder Silas H. Durand, at his residence in Southampton, Pa., Mr. Harry T. Lefferts, of Southampton, and Miss Lizzie Croasdale, of Huntingdon Valley, Pa.

### OBITUARY NOTICES.

SISTER Mary A. Hanes died at half-past one o'clock on Tuesday morning, Dec. 22d, 1891.

She was born in September, 1812, and was baptized in August, 1838, by Elder Wm. L. Beebe. We of the New Valley Church feel that we have lost a dear and precious sister. May the Lord bless our loss to the good of all who mourn. I tried to preach on the occasion from Zechariah ii. 13: "Be silent, O all flesh, before the Lord; for he is raised up out of his holy habitation."

E. V. WHITE.

LEESBURGH, Va.

DIED—In Fulton, Oswego Co., N. Y., Dec. 27th, 1891, Samuel Hart, aged 85 years and 58 days.

He was born at High Halden, Kent Co., England, Oct. 30th, 1806, and came to this country June 28th, 1828, locating in Fulton in 1832, and engaged in the manufacture of stone-ware. By industry and economy he provided for a large family of children, and liberally assisted the poor and needy. His faith and hope were founded upon the promises of the Savior as recorded in the Scriptures. His church affiliations were with the Old School Baptist brotherhood. He was at all times ready to render a reason and direct the inquirer where to find the authority for his belief and faith. For many years the SIGNS OF THE TIMES has been a pleasure and comfort to him, in which he earnestly desired others to share. Firm and happy in his faith and hope, he peacefully departed this life, leaving a widow, three sons and five daughters to cherish his memory and wise counsel.

Though personally unknown to the majority of the readers of the SIGNS, yet he was much esteemed by many. He had often expressed the wish that he possessed the ability of many of your correspondents to express their thoughts in writing, so highly prized by those hungry for the truth and its comforts. Father first united with the Free School Baptist Church of Fulton, in 1852, J. P. Simmons being then pastor. He soon afterward felt compelled to sever his relations with that association, and united with the Old School Baptist Church of Palermo, Oswego Co., being a regular attendant at that place, or at the Granby meetings, each seven miles away from his home, until the death of both the presiding Elders left them unprovided for; since which time the Bible and the SIGNS have been his greatest comforters.

SAMUEL G. HART.

SYRACUSE, N. Y., Dec. 28, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—With a sad and sorrowful heart I will try to write for publication in the SIGNS OF THE TIMES the obituary of our dear son, John D. Wilson, who departed this life Nov. 21st, 1891, in his 37th year.

He was taken with "La Grippe" two years ago this winter, and by going out too soon took cold, which settled on his lungs, and terminated in consumption. His death has caused a great vacancy in our home. He had been with us so long that we feel very lonely without him. We daily mourn our loss, but our sorrow is not without hope. When I saw the wonderful work of God that was made manifest in his last moments my soul did magnify my Lord. Years ago I had heard him talk of the things of the kingdom of God, which was fixed as a nail in a sure place. Time passed on until near his end, when it was made manifest that God was with him in the trying hour of death. Space would not allow me to write of the glorious appearing of our Savior Jesus Christ, both to him and to the loving ones who stood by his bedside. Such patience, endurance and long-suffering, without a murmur or complaint, is seldom if ever seen. I asked him, a

day or two before he died, if he suffered much. He raised his eyes to me and said, "Mother, what signifies my little suffering here on earth, when our dear Savior suffered so much more on the cross for poor sinners?" At that time my eyes were fixed on his dear, wasting form, which crushed me nearly to the earth; but Jesus held me up. The next day the family was summoned to his bedside, and one of his brothers sang to him a part of the hymn commencing, "A few more days on earth to spend." He took him by the hand, his countenance was lighted up, and a heavenly smile was on his face. His eyes followed his brother as he moved from his bedside, and he seemed to want to speak the matchless worth that in his Savior shone. He laughed, and laughed almost aloud. His sister asked him why he laughed, and he said, "O just to think,

"A few more days on earth to spend,  
And I shall see my God and Friend,  
And praise his name on high."

His mind was very clear to the last. He turned his face toward the wall, and said that he would try to sleep; and in a few minutes he passed away, like an infant falling into a sweet sleep on its mother's breast.

"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."

He has left his father, mother, three brothers, one sister, and a number of other relatives and friends, to mourn their loss. His remains were laid in the burying-ground at the Harford Baptist Church-house, in Harford Co., Md., being followed by a large number of sympathizing friends. Elder Wm. Grafton was with them, and spoke words of comfort to the sorrowing ones. May the Lord sustain and comfort us in our great loss, and fill our aching void, is my prayer.

SARAH A. WILSON.

FOREST HILL, Md.

EDITORS SIGNS OF THE TIMES:—We are deeply touched by a spirit of emotional tenderness to-day, and are brought under a lively sense of tearful bereavement, till we are moved to trace a few memorial thoughts, in a mood of hopeful sadness, about the life, character and death of a good, true christian woman, who loved you and the SIGNS OF THE TIMES next to her personal relatives and her Bible.

My mother-in-law, Mrs. M. A. Littell, was the oldest daughter of Elder Daniel A. Carson, a Primitive Baptist minister. She was born in North Carolina, March 22d, 1812, and was brought by her parents to Todd Co., Ky., in her early childhood, where she grew to young womanhood, and then became deeply concerned about her own spiritual welfare. For some weeks she sought diligently for the fountain of living waters, and refused to be comforted until she could verify the promise to her trusting soul, and the burden of guilt was rolled away from her mind and heart in the realization of unmerited mercy. Then hope, big with immortal longings, filled her bosom with delight, and kindled anticipations in her heart and soul that gave shape and tone to all her after years.

She was married to James Littell July 10th, 1831, with whom she lived in happy wedlock for more than fifty-eight years, or until he died, in his eighty-seventh year, now more than two years ago. But two children survive them, Judge H. R. Littell and Mrs. J. T. Smith, both now of this city. She departed this life Dec. 21st, 1891, in her eightieth year, full of faith and hope.

In her last hours of consciousness she requested a beloved sister, Mrs. Sallie Wood, to sing for her the words of that beautiful hymn, No. 437, in "Spiritual Songs," "And am I blessed with Jesus love?" &c.; for since she heard it last fall at a meeting it had been almost constantly running through her mind. The

last sermon she ever heard was preached here recently by Elder John Kirkland, of Palmersville, Tenn., the contemplation of which was a feast to her soul until the day of her death. The consolations of religion won her affections away from the deceitful allurements of this vain world, so full of doubt and disappointment, and fixed her mind and heart upon her eternal inheritance. In her everyday religion often her cup of joy would run over, and tokens of an inward gladness would trickle down her smiling cheeks. She lived a busy, useful life, always preferring employment to idleness, never pandering to the frivolous superfluities of fashion, nor the questionable amusements of the thoughtless and the gay. Her motives were always manifestly pure, kindly and unselfish. She sought the good of others rather than that of herself, seeking in all she did and said the divine approval rather than the fleeting, flimsy compensations of this life. She was cautious, painstaking and sincere in all her friendships and associations, void of dissembling, and outspoken against the appearance of evil that might detract from the purity of christian character, or mar a reputation, or bring reproach upon her profession. She was serious and devout, but no tinge of gloomy melancholy clouded her mental and moral nature. Her intellect was clear, and her religious purposes were unwaveringly fixed, in keeping with her sense of duty, which developed a serene placidity of temperament, bringing to her a tranquility of soul; and amid all the trials and disappointments of life she never for a moment let go her hold upon the cross. From her Bible and the SIGNS she drank in daily the sweet influences of true christian kinship by a study of the sweet experiences of others. While she was sensible of her own personal weakness and dependence, yet her feet were established with an unshaken firmness upon the "Rock of Ages;" and by the eye of faith she looked to the suffering Son of God, who died to redeem her from the law of sin and death. Her soul loved to magnify that unmerited grace which saves the soul, unaided by human skill. In that faith she lived, and in that faith she died, never dreading the end, only the pangs and pains of dissolving nature. Her last sufferings were great, but she bore them with true christian fortitude, praying that she might "drop off quickly" and be at rest. Eternal rest!

Beyond the dark river our lov'd ones outnumber

The friends who yet linger this side of the tomb;

And the millions uncounted who silently slumber

Would tell us the grave now is stripp'd of its gloom.

When fearful misgivings and doubt would assail us,

Till fortitude falters, and courage grows faint,

Then hope in his mercy, 'twill surely avail us,

And will hush every murmur of needless complaint.

Full trust in his love and compassion so tender,

The soul will sustain when the body shall die;

If he's our Redeemer, Protector, Defender,

Then the angels will lead in our fight to the sky.

J. T. SMITH.

HOPKINSVILLE, Ky., Dec. 28, 1891.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 13, 1892.

NO. 2.

## POETRY.

### JOB XIX. 25.

I know that my Redeemer lives—  
He lives who died for me;  
And when his voice the dead revives  
I shall his glory see.  
I shall before his presence stand,  
Array'd in robes divine;  
Be found a star at his right hand,  
And as a star shall shine.  
I shall in righteousness behold  
The beauties of his face;  
And, with the cloud of saints of old,  
Adore his sov'reign grace.  
I shall, tho' worms this flesh consume,  
To purer mansions rise;  
And, mounting from the narrow tomb,  
Explore th' unbounded skies.  
I shall of him who died for me  
Be made a priest and king;  
And then, thro' all eternity,  
The King of glory sing.

### I SHALL BE SATISFIED.

HOW DARK and gloomy is the hour  
When Jesus hides his face!  
My soul then mourns an absent God,  
And his beloved embrace.

This world's a wilderness of sin,  
And thorns infest the road;  
I have to walk in darkness here,  
Along a rugged road.

O Lord, how long have I to tread  
This dark and lonesome road?  
I seldom have one ray of light  
To guide my feet to God.

This world is full of thorns and snares,  
And evils do beset  
Our feet while treading in the path  
That Jesus Christ marked out.

O how I mourn, and weep, and pray,  
And long to see his face;  
To feel the presence of my God,  
In his beloved embrace.

Although my road be rough and long,  
And mostly in the dark,  
Yet I must say, "Thy will be done,"  
And bear my humble part.

I know I'm seldom in the way,  
Yet my desire still is  
To live and lean upon my God,  
And his dear rod to kiss.

I know when God afflicts 'tis best,  
For I am apt to stray;  
So by it I must have the test,  
And live and learn the way.

And must I ever have to live  
At this poor, dying rate,  
And seek a Savior's face in vain,  
Until I reach the gate?

Yet I do always want to say,  
"Thy will, O Lord, be done;"  
And be submissive in his hands,  
Until he calls me home.

And then if I am truly one  
That is redeemed by grace,  
I'll no more mourn an absent God,  
But see him face to face.

O then I will be doubly paid  
For all my sufferings here,  
When I have seen my Savior's face,  
And joy without a tear.

PHEBE WAGGONER.

## CORRESPONDENCE.

### EDEN.

IN writing my thoughts upon this subject I will state that I understand the inspired writers of the Scriptures to use figures in nature to set forth spiritual things; for Jesus, when he was upon the earth, opened his mouth in parables. In the figure before us we have, as I understand it, a lively figure of the beginning and creation of man, and his formation of the dust of the ground. We will notice Genesis i. 27, 28: "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful and multiply, and replenish the earth, and subdue it: and have dominion," &c. In the second chapter it reads, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads." So we see that creation and formation are two different things. In the beginning we see that God created man in his own image; male and female created he them, and blessed them, and said unto them, "Be fruitful, and multiply, and replenish the earth," &c. In the formation we see that God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul; and the Lord planted a garden eastward in Eden, and there he put the man whom he had formed. The definition of the word "Eden," as we have it in our language, is delight, which means pleasure, desire. Then in pleasure and desire the Lord put the man. "And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." It would seem from the description here given of these trees that they were not natural trees of the woods nor gardens, but spiritual trees; such trees as proceed

or come forth from man when the Lord makes them to grow; trees pleasant to the sight; trees which the Lord has planted; trees of righteousness and of life; and trees of the knowledge of good and evil, and of death. Do not we see these trees growing all through time, and all coming up out of the same ground, and each one bearing the manner of fruit he is of? We certainly see the wicked and the righteous scattered all through the children of Adam, they that love God, they that love him not, the obedient and the disobedient; and all spring, as men, from one natural head, Adam. It is written, "The Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." In this figure we have that union which nothing but death can dissolve, as was shown in the day of transgression, when Eve was beguiled by the serpent; for Adam, true unto his word, cleaved unto his wife, preferring death to separation. In this, to my mind, he became "the figure of him that was to come." Christ and his bride, the church, in the seed of the woman, there is no separating. God gave Adam the woman, who was to be the mother of all living; even the mother of Jesus, the Son of God. We are told that a river went out of Eden to water the garden; and from thence it was parted, and became into four heads. I understand this also to be figurative language. Rivers and waters are used in the Scriptures to represent nations, peoples, and tongues. So when Adam and Eve were driven out of Eden they became a river, which compassed the whole land of the east, and parted into four heads; which, to my mind, represent the four races of men, the red, the white, the yellow and the black. In the figure of that river they fulfill the commandment, "Be fruitful, and multiply, and replenish the earth." I only give this as my view, and not experimental. What I wish to present is an experimental knowledge of this subject, for we know that is the only testimony that will benefit

us in any matter. What is our experience, and what do we see in the tree of knowledge of good and evil? For God commanded the man, saying, "Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Do we know anything of the knowledge of this tree in our own experience? What is the world cursed for to-day? Is it not for unbelief? When Eve disbelieved God, and believed the serpent, did she not eat of the tree which God had forbidden them to eat of, and become a transgressor against the command of God? When she gave unto her husband what the serpent had said unto her, and he did eat, did he not become an unbeliever in his God, and a servant unto the serpent, and a transgressor before the law of his commandment? His eyes were opened, and he saw himself naked before his God. Now this was the condition of Adam and Eve. They had by their own act become subjects of death. Lust had conceived, and brought forth sin. The desire to be wise, and to be as gods, had plunged them into shame and nakedness before their God; and they hid themselves amongst the trees of the garden, guilty and condemned before their own eyes. They now had eaten, and knew good and evil. Unbelief had separated them from their God, and his presence was death unto them. There was no pleasure in Eden now for them. They must go forth from Eden, to till the ground from whence they were taken. Disobedient children! The ground was cursed for their sake with the decree, "In sorrow shalt thou eat of it all the days of thy life." Do we not, as the children of Adam and Eve, know by bitter experience the reality of this sorrow, to eat of a sin-cursed world, that for our sake the ground is cursed, that the flesh in which we dwell is cursed, and that for our sake "thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field: in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return?" This is the decree; and this decree has not been changed from the day of Adam to the present time. Unbelief was the cause of the sorrow that befell Adam; and the same unbelief is the cause of our sorrow to-day.

Thorns and thistles spring forth from our flesh; our every thought is evil, and that continually; sin is mixed with all we do; we get our bread by the sweat of our brow; no pleasant resting place for the soles of our feet; disappointment and sorrow are our lot; until we return unto the ground from whence we were taken. Is not this our experience, which we see fulfilled every day as the years roll by? Truly it is my experience; for I find that when I would do good, evil is always present, and the good that I would I do not. All is the fruit of that tree, unbelief which dwells in my flesh, the knowledge of good and evil. Then is there no way of escape? Yes; it is written, "Abraham believed God, and it was accounted to him for righteousness." Then believing God is righteousness. Adam disbelieved God, and it was accounted to him death. So then belief in God is accounted for righteousness. Jesus says, "He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." How many believe God to-day? We find many who dispute the word of God. God said that he declared the end from the beginning; which means the predestination of all things. Do all believe it? If we judge from the arguments of some it would seem that some do not believe it; for you have heard it said, "If God predestinated all things it will make him the author of sin." I have already shown who was the author of sin—the unbeliever. How could God be the author of sin? To whom is he accountable? To one of these unbelievers, who by disobeying him would be as gods, to know good and evil? That would be the answer, according to the teachings of the serpent; and such arguments show what manner of spirit they are of. Can such ones expect the forgiveness of their sins? If so, on what grounds? Charging God foolishly? Job, the perfect and upright man, tried that argument, and the Lord said, "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it." What was Job's answer? "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth." So must every man that contendeth with the Almighty.

But we will return to the way of escape. In nature we are all cast out of Eden, without hope and without God in the world, subjects of death. Now the question arises, Can such an one eat of the tree of life and live forever? for it is very certain that unless we can eat of that tree we must forever die. It was in Eden, in the beginning, that it grew in delight; but between us and that tree there is a flaming sword, which turns every way, to keep the way of the tree of life. That sword is divine justice, which says, "The soul that sinneth it shall die." No sinner, unless he dies, shall have right to the tree of life. Divine justice must

be satisfied, and the debt of disobedience fully paid, before you can pass by the way to the tree of life. Who can settle this account? Mortal man cannot. Nothing but the power of God can remove that sword from the way. His own love must bring salvation, and his own pity must have compassion. He cannot deny himself. Unless the debt is fully paid he would be a transgressor of his own law. The man must die, and be raised again from the dead—born again; for Jesus said, "Except a man be born again he cannot see the kingdom of God." This is the only possible way, according to the word and justice of God. The question then arises, as asked by 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? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." It would seem that Nicodemus had no idea of a spiritual birth, from the question he asked Jesus. All he understood at that time was the water or natural birth, which went out of Eden as a river, and compassed the land—a fleshly birth. The same man must be born again, according to the word. He must have two births in order to see the kingdom of God. How can he be born again unless he dies? In nature we plant the grain of corn in the ground, and the body of that grain dies and goes to earth; but the life of the grain sprouts up, and a new corn is seen in the field. That corn is born again; but how? By its own power? No, but by the power of God; for everything in nature is governed by that power, even the sprig of grass upon the field. The apostle says the gospel is the power of God unto salvation to every one that believeth. Even so with the man. God implants the spirit of life in the man. The outer man decays with age, and returns to his mother earth, to pay the penalty of transgression. The death of the outer man is the manifestation of the other, whether it be mentally, in time, as the apostle says, "I die daily," or in the grave. There must be a second birth; and in that second birth we enter into the kingdom of God, where we can eat of the tree of life and live forever. John says, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." None but believers, and they that do his commandments, have that right; and his commandment is to love one another. "By this shall all men know that ye are my disciples."

Dear brethren Beebe, I send you these thoughts which I have written upon the subject. They fall short of what I hope I see contained in the Scriptures. I have not the ability

to write, as I would like, my own thoughts. If according to your judgment they will not crowd out better matter, you are at liberty to publish them, after correcting the errors I have made. I feel myself a poor, erring mortal, and know but little of heavenly things. I will close by wishing the SIGNS OF THE TIMES the support of all lovers of the truth as it is in Jesus.

Affectionately yours in the hope of the gospel,

JOSEPH BRODERS.

ALEXANDRIA, Va.

WAVERLY, N. Y., Nov. 21, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—Mrs. Paine says you can publish her letter to me, if you think any poor sinner would be comforted in its perusal. Such news is very comforting to sinners saved by grace. Your brother in hope,

D. M. VAIL.

ONEONTA, N. Y., Oct. 21, 1891.

MY DEAR FRIEND MR. VAIL:—You may think it rather strange to receive a letter from me; but you have been much on my mind ever since I first heard you, at Mrs. Paine's funeral. I have often thought about writing to you, but have never taken it in hand, although I have many times in my heart. Now I will try, by the help of him who ruleth all things after the counsel of his own will; and none can stay his hand, or say unto him, What doest thou? I cannot at present begin where I hope God began with me; but I want to draw your mind and attention to a few things I have been the recipient of since I saw you at Otego, and am still enjoying to a certain extent. Well, I will tell you that I find by the word of God that it is through much tribulation we must enter the kingdom of heaven. If it were not so we should not be found right, and the dear Lord would not be glorified.

One night after I went to Otego we had trouble, and I said to my husband, "George, I never can stand it; it will kill me." I went to bed that night, but sleep I could not. O the sighs and groans it pressed out of my soul. My desire was to God, that he would undertake for me; for I was pressed down with grief. A little while before morning I fell asleep; but as soon as I opened my eyes my trouble came upon me again, and I was yet begging the Lord to appear for me. With my heavy burden I went to Otego, but did not get anything till you spoke in prayer. You asked the dear Lord for just what I felt I needed. I felt it was good to be there, and that beautiful hymn of Mr. Hart's came to my mind,

"Here's my claim, and here alone;  
None a Savior more can need;  
Deeds of righteousness I've none;  
No, not one good work to plead;  
Not a glimpse of hope for me,  
Only in Gethsemane."

This beautiful hymn was on my mind the whole day, and I thought

that perhaps it would be one of the hymns to be sung; but no, it was my personal hymn; it referred to me. I find it a single-handed work. It is a work carried on by the dear Lord in a poor sinner, and no one else.

Well, I came home with a heavy heart, bowed down with grief, but still felt that I could not go anywhere else but to him who knows all things. I felt that if I perished I must perish at his blessed feet, begging that he would undertake for me. Thursday morning came, after another night spent, and a portion of Scripture was deeply impressed on my mind. You will find it in Isa. liv. 17. O how it suited me in my case; but still my burden was not removed. I felt as though it would sink me down, and I never should rise again. Friday morning came, and I felt some better in my mind. That beautiful hymn of Mr. Medley's was meat and drink unto me, particularly the last two verses, "I can't be confounded; the Lord will appear," &c. Portions of Scripture one after another came rolling into my poor soul, until I was lost for a while, and felt my burden removed; for the dear Lord assured me that he would appear for me. I first took up the Bible, then the hymn book, and it was a most blessed time indeed unto my poor soul. I was so strengthened in it that it made me lean harder on my dear Lord and Master. I find his service very easy, when he is at the helm. All he asks is love, and that from him we must receive. Well, the blessed dew lay on the branches all night; for while I was about my work on Saturday, and meditating on the blessed things I had received the day before, the fire kindled in my soul, and I felt carried away. The Lord led me to that beautiful hymn, and again assured me that he would appear for me, and assured me that I was one of his. My mind was so set on things above that I did not know what to do. I was lost in him for a while; and O what zeal it created in my soul for the truth. "Thy word is truth." My eyes were looking up to him, for I had nowhere else to go. I did not want any other place, but to creep into his wounded side, and hide myself in him. On Sunday these words were sweet to me, and are still, "Thou will keep him in perfect peace whose mind is stayed on thee; because he trusteth in thee."—Isa. xxvi. 3. "For thou art my rock and my fortress; therefore for thy name's sake lead me and guide me." "Into thine hand I commit my spirit: thou hast redeemed me, O Lord God of truth."—Psa. xxxi. 3, 5. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—Jer. xv. 16. I have nothing of my own, and yet possess all things. I have the Bible on one side, the hymn book on the other, and what is more than all, I have

my dear and ever blessed Lord and Master in me the hope of glory; and so I feel as rich as a king, and would exchange places with no one; for he has led me by the right way, to a city of habitation. Yes, and that is not all. He has so blessed me here, and also tells me that in my Father's house are many mansions, and that he will come again and receive me unto himself. O what wonders love has done! My soul has been full of love to the dear Lord, till I could hold no more. As one of old says, "Stay me with flagons, comfort me with apples; for I am sick of love." Last night, even in my sleep, I was so carried away in my mind that I awoke, and my nature was quite overcome. O if I could have died then, have died in his embrace, as I felt I should then, never more to sin against such a good and gracious God.

"Then should I see his face,  
And never, never sin;  
But from the river of his grace  
Drink endless pleasures in."

O to be freed from this body of sin and death! O to see him as he is! Can I help speaking well of my dear Redeemer? If I had ten thousand tongues I could employ them in sounding forth his praise; but pen and tongue fail to express these blessed realities. He says, "The battle is not yours, but the Lord's." In a waiting position, I have nothing to do but watch the hand of God. He has promised to do all for me, to his own honor and glory. He says he will perfect that which concerneth me. He will fulfill the desire of them that fear him. I cannot despair while I have such a prop, who bears the world and all things up. Although it is not done outwardly, yet I have the blessed assurance of it in my poor soul. Yes, my dear friend, I shall come off more than conqueror through him that has loved me and given himself for me. It is through him we shall conquer the most mighty foe. Our Captain is stronger than all that can oppose. Yesterday morn- I felt as if I could not do my day's work, because of the glory and blessedness I then felt. I have ever found, and all to his honor and glory, that strength has been given according to my day, both temporal and spiritual. These are the sweetest places that a child of God has on earth. It is heaven on earth to taste his love and bask in the sunshine of the dear Redeemer. It is only a sip, compared with what is laid up for them in glory.

Now, dear friend, the things I have told you are the things I have handled, tasted and felt; and can I be discouraged or despair? I could tell you much more, but at present will forbear. If the dear Lord wills, you may find it good to read. I have found it good to testify of what the dear Lord has done for me. To him be all honor, might, dominion and glory. Amen and amen.

What you see amiss please forgive. I shall be pleased to hear of your warfare when opportunity affords. May the dear Lord strengthen you in the work of proclaiming the truth to poor sinners, and his name shall have all the praise.

Your unworthy friend,

MRS. G. PAINE.

BLANCHESTER, Ohio, Dec., 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—As I wish to make a remittance, I have concluded to pen a few words to my friends who are scattered abroad. When I wrote you last year I had it in my mind that as I was so frail in body and feeble in mind I would in all probability put off this body before this time. But the way of man is not in himself. It is written, "The heart of man deviseth his way; but the Lord directeth his steps." I celebrated the eightieth anniversary of my life in the flesh, and my sixty-second anniversary in the ministry, by preaching two lengthy discourses in the Free Will Baptist church-house, on Sunday, the 13th of September, 1891. I am enjoying a tolerable degree of health and soundness of mind for an octogenarian, for which I try to be thankful.

As I have written a few lines by way of introducing myself anew to the readers of the SIGNS, I will try to say something on an important passage; not because the readers are ignorant of its important teaching, but because I trust they have been led by the Spirit to know the truth contained in the text. "The law was given by Moses; but grace and truth came by Jesus Christ."—John i. 17. It appears evident that the law recorded in the text is the decalogue, received from Mount Sinai, together with all the ceremonies and precepts given to Israel to govern them as a nation and a separate people. The children of Israel are first in the covenant, receiving all promised benefits contained therein, on condition of faithful adherence and obedience to the same; otherwise, if they refused, they were subject to all the curses announced in that covenant of works. If they would obey, God would be their God, and they should be his people; but if they refused to obey, God would not be their God, neither should they be his people. Read in full the 28th chapter of Deuteronomy. The law of circumcision, given to Abraham, was included in this covenant, and made obligatory on every male child born in Israel. Time nor space will not permit me to speak of the many things written which were commanded the Israelites to do as a nation, by which they should enjoy the blessings of their promised land, by their faithfulness to their God, in doing which they should be saved from their enemies. Thus they were given a conditional salvation. If they did these things, they should live by them. But, like the rest of Adam's apostate family, they

failed to fulfill their part, were left to endure the penalty of transgression, and all the curses of their transgression is visited on that devoted people to this day.

But Israel, as a separate people from the Gentiles, was a representative nation; as said the prophet, "Lo, the people shall dwell alone, and shall not be reckoned with the nations." But the prophets not unfrequently, as living under the law literally, in prophetic language directed their minds to a glorious future, as we read in the prophecies of Isaiah and Jeremiah; Jeremiah saying, "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they break, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34. It will be observed that in this covenant there is a complete change in the order. In the old or legal covenant man is put first, with an "if ye do, ye shall live." In the new covenant the God of heaven is first, with a "thus saith the Lord." This is the covenant "ordered in all things, and sure," made by the eternal God, without an if, contingency or doubt, to his spiritual Israel, which is his church, "the pillar and ground of the truth." Not only Israel, as the descendants of Adam, but all the Gentiles, born of the flesh, are legalists, and, like Adam, are ever ready to excuse themselves, and to patch up fig-leaf aprons to hide their nakedness.

Thus in every nation, in every age, among civilized or savage nations, the universal agreement is to worship some idol, of gold, or silver, or stone, or clay, or wood, or animal, or the sun, moon and stars; and in this enlightened, scientific age, an imaginary god, that cannot save without the consent and free will of carnal, fallen man, who is led by Satan at his will. All these worshippers, without exception, in principle claim to believe in the law given by Moses, to be saved wholly or in part by the precept, "If ye do these things, ye shall live," or be saved; for they say their god has fulfilled his part, and can do more until they submit to his order of things. Whether any sacrifice to Juggernaut of India, or fall before

Mahomet of Mecca, or the golden image of Nebuchadnezzar, or the images of the unknown, imaginary gods of Europe and America, all agree and consent in substance to the law given by Moses. But in it we find no refuge, no hiding-place from the wrath to come; for if a law had been given which could have given life, verily righteousness should have been by the law. "But grace and truth came by Jesus Christ." Thus every one who is born not of blood, nor of the will of the flesh, nor of the will of man, but of God, are driven from Sinai to Zion, being stripped of their fig-leaf robes, their own righteousness, and with opened eyes see their utter helplessness, and are led by the same teaching that the saints of every age, whether Jew or Gentile, have been led; as it is written, "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." How consoling and comforting to know the benefits of this covenant of grace and truth, built on the foundation which God has laid in Zion, to which all the prophets give witness. As the poet sings,

"Jehovah in counsel resolved to fulfill  
The scheme from eternity laid in his will;

A scheme too profound for a seraph to pry,  
And all for the lifting of Jesus on high." The prophets, moved by the Spirit of truth, testified not only of his coming, and of his sufferings for sins not his own, but the sins of his flock; but Gabriel also preached him, Jesus, the Savior; "for he shall save his people from their sins." Jesus also preached, saying, "I am the good Shepherd. The good Shepherd giveth his life for the sheep." And on Calvary's bloody brow he said, "It is finished." After his resurrection he said, "Go ye into all the world, and preach the gospel to every creature." And all his ministers to this day declare a full and finished salvation to all the heirs of promise, both Jews and Gentiles; and I, the least and last, say Amen.

J. C. BEEMAN.

BUFFALO, N. Y., Dec., 22, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—We moved from Odessa, Benton Co., Ind., to this city, about two months ago, and are located at 1129 William Street. My wife and I were members of Walnut Grove Church, near that place. The church called themselves Old School, Predestinarian Baptists. Although the church was small, it was usually found in peace, and many able ministers came to visit it, besides the regular pastor. Quite a number were added to the church, but the Lord removed some by death, and some he called to other parts of

(Continued on page 13.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 13, 1892.

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

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

G. BEEBE'S SONS.

## THE COMELY DOVE.

WILL BRETHREN Beebe oblige me by giving their views on the Song of Solomon ii. 14? It has been very precious to me; but this is the first time I have requested a comment upon it.

With sincere love toward you, and all the household of God,

ELIZABETH BEESLEY.

NORTHPORT, N. Y., Dec. 6, 1891.

R E P L Y .

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—Song ii. 14.

It is with full consciousness of inability to do justice to the deeply interesting and comprehensive subject, that we attempt to write something concerning the text submitted by our highly esteemed sister. Necessarily much of importance must be omitted in the consideration of the subject in the brief limits of a written article; but the most serious difficulty in the case results from the very circumscribed capacity by which all our views of the divine glory are bounded. As finite intelligence cannot grasp the infinite revelation which God has given of his truth in the gospel, all that can be known of it must be by that immediate and personal manifestation of the Spirit of truth, for which the Lord Jesus gave thanks. While all the inspired record is the testimony of Jesus, there is in that one testimony every variety of expression which it has pleased God to use in showing to his people that glorious gospel which he has hidden from the wise and prudent. In all the types and shadows of the legal dispensation, as well as in the historic and prophetic writings, in which holy men of old spake as they were moved by the Holy Ghost, the witness of Jesus is the real meaning of all that God has testified by them. So, in the Psalms and in this Song of songs, unless we see Jesus in every text, it is certain that we have read it in vain. This should be borne in mind whenever any portion of the Scriptures is under consideration. In addition to this fact it is also essential to carefully observe the connection in which every passage is written. Evidently there would be gross impropriety in construing the words which are spoken in parables as if they were designed to state literal incidents. So, what is addressed to the subjects of divine grace must not be applied to those who have neither the fear of God nor the desire after righteousness. Much perplexity arises in the minds of the saints from the failure to right-

ly divide the word of truth. The adversary finds no more effective way of annoying the trembling followers of Jesus than by the suggestion of some words of inspiration with such an application as turns them into an accusation against the tried one. When the truth is revealed by the Spirit it is always found to bring comfort to those who love God, even though they feel to confess their own sinfulness in the light of such revelation.

This Song of songs in which our text is written, is peculiar among all the inspired books of the Scriptures, not only in its style, but also in the fact that it is one inseparable presentation of the relationship of Christ Jesus and his chosen and redeemed bride, the church. The whole book is made up of a highly figurative conversation between the church of Christ, who speaks throughout as the bride, and Christ Jesus, as the Beloved, the Husband. In the opening of the wonderful Song, after the statement that it is "The Song of songs, which is Solomon's," the bride speaks in earnest longing for the expression of the love of her Husband and Lord. There is important significance in the ascription of this Song to Solomon, whose name implies both perfection and peace. What is herein recorded does not apply to any other character but this very Solomon in whom his bride is made glorious by the perfection which she has received by his infinite grace. He is also the peace of his church, including every member of his body whom he has redeemed and purified by the cleansing virtue of his own precious blood. In this divinely harmonious Song of songs is testified the implicit and exclusive confidence of the church in her Lord as her refuge and strength, and also the devotion of her Beloved as having given his whole affection to her as his chosen bride. To none of the multitude of other queens, who are mentioned in this Song, can the endearing terms and precious promises of the Beloved be applied. The virgins without number, and all the daughters, whose attractions are referred to in the course of this Song, can none of them be compared with this "fairest among women." Yet with this perfection of beauty attested by the assurance of eternal truth, she confesses herself black as the tents of Kedar. All the comeliness she has in which to glory, is that which she has received from her Lord. On the other hand he sees in her only the infinite excellence of perfection which he has given to her, while all her black burden of sins he has forever blotted out by the sacrifice of himself. Having thus adorned her with his own glorious beauty, throughout the conversation here recorded, he cheers her with most tender expressions of his regard for her, and protestations of unchanging devotion, which is the ground of comfort to her in that lonely desire for his presence, by

reason of which she mourns. Yet in that very mourning there is unmistakable evidence that her whole heart is filled with the perfect love of her Lord which identifies the true bride of the Lamb. The selfishness of carnal nature can never counterfeit this peculiar mark by which the Holy Spirit seals the subjects of redeeming love. Others may claim great merit for their devotion and good works, by which they seek to deserve the favor of the love of God; but it is not possible that this heartfelt mourning for the presence of Jesus should be found in any but those in whom dwells the Spirit of God. Every one who bears this mark is included in the membership of the church of God represented by the spouse of the King, as set forth in the allegorical language of this Song of songs. There can be no more clear testimony that one is led by the Spirit of God than the painful sense of desolation in the withdrawal of the manifest presence of the Lord in whom is all their trust.

"O my dove, that art in the clefts of the Rock!" This language cannot be distorted to designate any other character but the definite dove whom the Beloved claims as his own, and whom he further describes as being "in the clefts of the rock." As the Beloved is unquestionably designed in all this Song to personate the Savior of his people from their sins, so the character whom he addresses as his love can be no other but the chosen people whom he has redeemed out of the world. The whole election of grace in all ages and in all places, are included in this endearing title. In this sense there are none of the subjects of eternal election but that are interested in this tender appeal from the Beloved. They are all necessary to constitute the fullness of the body of Christ, and not one of them can be left out of his provision of infinite love and grace. Those who deny the doctrine of particular and personal election and calling can have no use for this text; since it is only to his own dove that the words are addressed. If there are any who claim to bear the characteristics of a dove, and have attained to the merits of that character by their own efforts, clearly they are not described in this text. Everything which entitles the church of our Redeemer to the endearing appellation by which she is addressed, must be traced to his great love wherewith he loved her; for which he gave her those lovely qualifications by which she is made acceptable in his sight. Hence there is propriety in his claiming her as his own dove. In him alone is found her perfection in every particular. Even her life she has received from him; and without his blessing she has no beauty nor attractiveness. This she confesses in this harmonious Song. In herself she says, "I am black." The sombre tents of Kedar are representative of her conscious lack of beauty in herself. But even this destitution is

made by the grace of God to emphasize the wonderful love of her gracious Beloved, in that he has clothed her with his own divine perfection of glory, so that she may truly say, "In the Lord have I righteousness and strength." This is her conclusive vindication, since he is the supreme Judge. "Even to him shall men come; and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory."—Isa. xlv. 24, 25. There is no other character to whom the location specified in this clause of our text is applicable. In the clefts of the rock where this particular dove is hidden, no fowl knoweth her retreat, nor has the keen eye of the vulture ever penetrated the secret recesses of this hiding place. While there are many who claim to be the dove of this Beloved, they are all unknown to his electing love, unless they dwell in this divinely hidden abode. He does not call to any who are flaunting their beauties abroad and challenging the admiration of the world. His dove is so perfectly hidden in the clefts of the rock that she is utterly unknown to the wise and prudent of the world. Those in whom the peculiar beauty of this dove is found, are never able to see in themselves a single mark of that perfection with which the love of their Savior has clothed them. Their only trust is in the clefts of the Rock of immutable love, in which they were chosen of God in Christ Jesus before the worlds were made. In his purpose of love God gave them an abode in this appointed place before he spread abroad the heavens, or gave the seas their bounds. So Moses sings, "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou, God!"—Psalm xc. 1, 2. This is true of the chosen people of God alone. So, in the parting blessing pronounced by him upon Israel, he says, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them."—Deut. xxxiii. 26, 27. "He is the Rock; his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4.

To those who have been brought by grace to trust in the blood of Jesus Christ for acceptance with God there is deep significance in the expression, "the clefts of the rock." Only as the sword of infinite justice fell upon Jesus, who is our Rock, and he was made a curse for us, can he be the refuge of his ransomed people. "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten

of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."—Isa. liii. 4, 5. The mortal wounds of Jesus, with which he was wounded in the house of his friends, are "the clefts of the Rock," in which his chosen dove finds her safe abiding place. She can find safety nowhere else but there. As the rock which was smitten in the wilderness, poured out the life-giving waters which sustained the fainting tribes in their pilgrimage, so our life is dependent upon the living waters of salvation which flow from the clefts of that antitypical Rock, Christ Jesus, who was broken and bruised for us. Not only do the saints receive the gift of eternal life in Christ Jesus, who was cleft for them, but they have to find in him every needed grace and blessing for their sojourn here in time. There is no gospel in preaching any other Christ except that one whom the apostles preached as the crucified Lord of life and glory. In his suffering and death are revealed the clefts of that Rock in which are hidden all the members of his body which are written in the book of electing love. There may be allusion to this text in the record of the rocks which were rent at the dying cry of Jesus. In his agony and death were opened those sacred clefts where his ransomed people are securely hidden from all the fierce accusations of their adversary. Now, justice is satisfied in the one offering of our Savior, by which he has perfected forever them that are sanctified. He does not claim any other dove as his own except this one which is securely kept by the power of God, through faith unto salvation; and her abode is in the clefts of this smitten Rock.

*"In the secret places of the stairs."*  
The use of stairs is for the communication between an upper and lower apartment or abode. The same idea is suggested by this type as that which was expressed by the ladder in the vision of Jacob. It is the only way of access to the favor of God, and is none other but the new and living way which is through the blood and righteousness of Jesus Christ. Where can this helpless dove find a refuge and an abiding place but in the secret places of the stairs which so accurately represent the salvation appointed by divine grace for the preservation of the helpless subjects of that infinite love of God by which they were chosen in Christ before the foundation of the world? The dwelling place of every saint in this sure retreat is so perfectly hidden that the secret can never be made known even to the natural reason of the hidden ones themselves; much less is it possible that they should expose their secure hiding place to their adversaries. It must remain forever true that "The secret of the Lord is with them that fear him; and he will show them

his covenant."—Psalm xxv. 14. Here this dove must ever abide, for she can find shelter in no other resort.

*(Concluded next week.)*

**DISCONTINUANCE OF NEW SUBSCRIPTIONS AT ONE DOLLAR.**

AFTER the first of February, 1892, we shall discontinue our "Extraordinary Offer" of receiving new subscribers from our paid-up old subscribers at one dollar a year.

When we made this offer it was with a view of enabling our old subscribers to receive the other dollar to repay them for their trouble and expense in canvassing for new subscribers; but many, instead of doing this, have sacrificed their dollar and given the new subscriber the benefit, and received but one dollar from him. While this was very unselfish and kind, it nevertheless collected a large number who seemed induced to take the paper more because they could get it at a reduced rate than from any particular interest they felt in the paper itself, and as soon as their year expired, and they were required to pay the regular rate of two dollars, they discontinued their paper. This of course they had a perfect right to do, but it nevertheless proved unprofitable to us; and we here request our brethren and friends to refuse all offers of one dollar a year for the SIGNS OF THE TIMES from those whom they may have reason to believe will not renew at the regular rate at the end of the first year. While our general list of new subscriptions at one dollar has proved very unsteady, yet there have been exceptions; and we have received some who have not only renewed their own subscriptions at the regular rate, but have proved very efficient agents in securing other subscribers. To all such, as well as our many brethren and friends that have so kindly aided us, in increasing the circulation of the SIGNS, we extend our sincere thanks.

**PLEASE BE CAREFUL.**

IT frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

*(Continued from page 11.)*

the country, having determined the bounds of their habitation, as Paul says; leaving the church few in number. Yet if the work be of the Lord, none can overturn it. If the Lord be for them, who can be against them? If he delivered up his own Son for us all, how shall he not with him freely give us all things? Thus the apostle reasoned, saying, "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." And Peter says that God's people are kept by his power, through faith unto salvation, ready to be revealed in the last time. "According as his divine power hath given unto us all things that pertain to life and godliness." If the Lord so wills, who dares to say that the little church will not be upheld, even though her members be scattered? for God is able to build it, and to make it stand. I gather this from what John the Baptist said, "God is able of these stones to raise up children unto Abraham." Hear the testimony of Jehovah, "This people have I formed for myself; they shall show forth my praise." If this be true, as it is, there is no need to compass sea and land to make proselytes, as worldlings do. Such do not know God, nor the power of his resurrection, nor is their belief like our faith; for we believe according to the working of God's mighty power, which he wrought in Christ when he raised him from the dead. The worldling believes according to natural reason. The invisible things of God are witnessed by the things that are made. The sun, moon and stars are all kept in their places; so the worldling believes, by these things that are made; there must be a great Ruler; and they do bear witness to that fact. The devils believe in that way, and tremble; but he that believeth that Jesus is the Christ hath the witness in himself, which is wrought in him by the same power that raised Christ from the dead. No wonder this giveth the saints the victory. "This is the victory that overcometh the world, even your faith." It came from God. Jesus is the author and the finisher of it. If he authorized and finished it, who can add to or take from it? It is the gift of God; and a gift cannot be worked for. Anything that is worked for brings a debtor. Paul says it is not of debt, but of grace. "If by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then it is no more grace; otherwise work is no more work." Thus we see the two cannot be mixed. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." Blessed hope. Then boasting is excluded. By what law? The law of works? Nay; but by the law of faith. If man could save

himself by works he would always be bragging about it, and God would be robbed of the glory. It is written, "Let him that glorieth glory in the Lord." So the promise is sure to all the seed. "A seed shall serve him: it shall be accounted to the Lord for a generation." Matthew calls his gospel "The book of the generation of Jesus Christ," because he wrote about that generation; likewise all the apostles. Peter calls them a chosen generation, a royal priesthood, a holy nation, a peculiar people; that they should show forth the praises of him who hath called them out of darkness into his marvelous light. "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." If God gave grace to this generation before time began, what is it but predestination? "Predestinated to the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will." The same were chosen in Christ before the foundation of the world, that they should be holy and without blame in love. He says, "I have loved thee with an everlasting love; therefore with loving-kindness have I drawn thee." Love is of God, and God is love. Whosoever loveth is born of God. Love, like faith, is the fruit of the Spirit, and is the gift of God. Here is a mystery to the world. Two children, being not yet born, neither having done 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 their mother, "The elder shall serve the younger; as it written, Jacob have I loved, but Esau have I hated." Here works are set at naught, and God's grace brought to view. Surely it was of grace that God should love Jacob before he was born, and before he had done any good thing. These things are too wonderful for me; they are high, I cannot attain unto them. "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!"

Brethren Beebe, please throw the mantle of charity around me, for I know I am imperfect in all I do. I only started out to inquire for the nearest churches to Buffalo. If any brother feels that he can indorse the sentiments I have written, I would be glad to have him write to me; or if any pass through this city I would be glad to have them call on us. We would be glad to hear from the brethren nearest by, and some day we might meet together and tell of the great things the Lord has done for us. I have been sifted as wheat, and nothing but chaff seems to remain, and this is on fire. I am a wonder to myself and a by-word to the world.

Yours unworthily,  
W. E. BLUE.

NEW CHURCH, Va., Dec. 23, 1891.

DEAR BRETHREN BEEBE:—Having to send in my remittance, I have decided to pen a few thoughts for your inspection, and for the readers of the SIGNS OF THE TIMES, if you shall deem proper to publish them. I have with me a bundle of papers, published in Texas, and I find by reading them that there is quite a little war among the Baptists in the South upon the doctrine of the absolute predestination of all things. While some call it fatalism, others call it scripturalism. While there is such a difference of views, I hope all are sincere and honest; but though ever so sincere and honest in our views, if our views are incorrect, our sincerity does not make them correct. I am pained to see such wrangling; but I know it is not for me to control. As for myself, I believe the absolute predestination of all things is the doctrine of the Bible. For some time after I became a Baptist I did not believe it; but now I find it impossible for me to believe otherwise. While my natural powers cannot grasp it, my faith receives it, and rejoices in it. Why any should prefer a limited predestination I cannot tell. While we are apt to look on the surface of things, God looks into the profound depth. While we may look at the line leading to certain things, God looks at the end. That makes a grand difference. I am pained at the question, "Does not that make God the author of sin?" Men fail to see the great distinction between God and themselves. Man is under law, and sin is a transgression of the law. Please tell me what law God is under, that he may transgress. The faith of God receives the consummated end, and not the things only which lead to it. If Jacob had been asked, when the garment of Joseph was taken to him, with the supposed blood of Joseph, and further on the retaining of Simeon in Egypt, if that were all predestinated, he likely would have said, No; it was permitted. But afterward, when he was able to say, "Joseph is yet alive; I will go and see him before I die," and when he saw the wagons that Joseph had sent, causing his spirit to revive, or to rejoice, then he would have said gladly, It was all predestinated. O how glad. While the experience that leads to the glorious purpose of God is painful, the purpose itself is glorious. Who but God himself could have sent a lying spirit into the mouth of Ahab's prophets, to seal his destruction, without being held accountable? But there was a readiness on the part of the lying spirit to do his bidding. But some brethren will say, they suppose that somebody has got to commit all the wicked acts, and then be punished for the same. The doctrine of predestination does not teach that. That is a sort of Arminian notion; for there is always a willingness on the part of the actor, showing that

they stand in the sight of God before as they did afterward. Who but God himself could make a vessel unto dishonor without casting reflection upon his character? Let him do whatsoever he may, who shall reply against him? None. Who but God himself could have awakened the sword out of slumber, to be bathed in the blood of Jesus, without being held accountable? None. Who but God himself could hurl thousands of souls into eternity, in various ways, without being held accountable? None. So the rule that this great and important matter is attempted to be tried by, on the part of some, is a failure, and always will be when thus tried. We are told by some that this doctrine includes the introduction of sin into the world. While having a natural view of the matter, it looks terrible; but when we see that without this there could be no salvation, it looks glorious. Some use the phrase, "I know of no sin back of the garden." Even so; actual transgression is as far as our natural eyes or powers can behold. But to say that it was not embraced in the purpose or predestination of God, would be saying that after the introduction of sin the mind of God underwent a change; for afterward he must have purposed in Christ the salvation of his people from their sins. This would show that God had not from eternity been in one mind. Those brethren who view God as a permissive God do not make much improvement upon his character, as fearful as they seem to be lest God should be made "the author of sin." I wonder how much better Saul was considered for not throwing a stone at Stephen, and yet consented to his death, and stood by and held the clothes of them that did it. Now, if God permits what we call wicked acts or things, when at the same time he could prevent them, without subjecting himself to the least degree of unpleasantness, and yet does not do it, what is the difference? I would think brethren could see this. I would rather God should predestinate all things, and have a purpose in them, and a remedy for them, than for him to purpose or predestinate some things, and bring to pass other things that were not in his all-wise predestination, or have them come by chance. I see that some in Texas have closed their pulpits against the doctrine of God's predestination of all things, while there are some that are sound and solid. I am glad I do not feel disposed to quarrel with nor rail upon, nor turn away from a brother because he does not see the whole matter as I do; and I pray God that I may always be kept tender and forbearing, and sympathize with all who love the truth that salvation is of the Lord. It does seem to me that Elder E. V. White's letter, with some of the recent editorials, ought to be satisfactory; but if not, it seems useless to write directly upon the subject.

T. M. POULSON.

MILBURN, Texas, Dec. 5, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN HOPE:—It has been on my mind for some time to write you what I hope have been the Lord's dealings with me. I was born in Bell County, Texas, Oct. 29th, 1856. I have had serious reflections as to my future state from early childhood, but was never awakened to a knowledge of my condition by reason of sin and condemnation until the summer before I was eighteen years old. I was attending a Methodist camp meeting. While on my way to meeting one evening I heard an old lady, in whom I had the utmost confidence, rejoicing in God her Savior. The involuntary expression arose to my lips, "O that I were a christian!" I felt that I was a sinner, and in need of salvation. That night there was a call for mourners to come forward to be prayed for, and with several others I went forward. I tried to pray, but it seemed to be to no purpose. I did all I was told to do, or tried to, but without receiving the reward they had promised. This caused me to be very uneasy. I had always been a moral boy; and I thought if so many of my friends, who were so wild, could get religion, surely I ought to be able to get it. But alas! what a sorrowful conclusion, and what bitter tears it cost me. My distress seemed almost beyond endurance, and I viewed myself one of the foulest of God's creatures. I would have exchanged my condition for that of any of the brute creation. I attended several other meetings of that kind during the fall, hoping I might find some relief; but I only found an increase of sorrow and shame, and felt indeed the most sinned creature in existence. One morning I returned to my home from meeting, and found arrangements made for me and an uncle to go to mill, some twenty miles distant, with a four-horse team. One of us rode on one of the horses, which kept us separate; and this suited me exactly, as I wanted to be alone. It seemed that my sorrow was as great as I could bear. It appeared to me that there was no hope for me, that my condemnation was sealed, and that it was just. How God could forgive such a sinner was more than I could understand. I resolved that if possible I would live a moral life, not hoping to be benefited, but hoping that I might not be any drawback to any one that might seek the Lord. In this condition I formed many resolutions for good, but broke them all, which caused grief known only by those who have experienced it. I felt like the poet who complained of his sorrow, saying,

"Like a wretch in destruction,  
To horrors consigned;  
No hope that I ever  
My Savior should find."

When we got to the mill we unloaded and went to supper with the miller, who was a brother to my uncle.

After supper they began talking about matters that did not interest me, so I went down to the mill-house. It was a tall, stone structure, and the water falling over the dam presented a beautiful picture in the dim twilight. I was standing on the bank, lost in thought; yet I cannot remember a thought I then had. Suddenly everything seemed very bright, and I was laughing, and praising my Savior, with joy unspeakable and full of glory. I cannot express what were my feelings; but the psalmist has expressed them far better than I can find language to do so, when he said, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing."—Psa. cxxvi. 1, 2. How long I remained in this condition I cannot tell; but the next thing I thought of was, What if some one should see me? My burden was gone, and I was left in wonder as to what had happened. The next morning it occurred to me that I was mistaken, and had better say nothing about it; and if ever I prayed, it was that the Lord would undeceive me about my salvation. I have, I hope, had evidence of my acceptance in the Beloved, that it is God's work, and that he hath made me meet to be a partaker of the inheritance of the saints in light. I then hoped my troubles were over; but I was sadly disappointed, and I find sin mixed with all I do. My mind was directed to seek a home, but I did not know where to go. I read my Bible for instruction, but could not understand my duty. I felt so unworthy of a home with God's people that I could not feel satisfied to offer myself to them, and yet I could not stay away. On Saturday before the second Sunday in December, 1874, I offered myself to Bethel Church of Primitive Baptists, in Coryell County, Texas, and related a part of what I have now written. I was received, and was baptized on the following day by our beloved brother, the late Elder Martin Whitely. I have gone on in doubts and fears, sometimes in the greatest fear lest I am mistaken, and sometimes can say with much assurance, "I know that my Redeemer liveth."

Brethren, I have made this article longer than I intended. It is, like myself, full of imperfections. If you think it will be of any benefit to any of the household of faith, you may publish it; and if not, all will be right with me.

Yours in hope of a blessed immortality,

W. J. ROBERTS.

NEVADA, Mo., Dec. 13, 1891.

DEAR BRETHREN BEEBE:—It is a long time since I have troubled you with my imperfect scratch; and every time that I think about writing, or attempt to do it, it is impressed on my mind that so many can write so much better, I have

desisted. Now that I want to send you your money to pay for the present volume, I will try to write something. But the questions come to my mind as usual on an occasion like this, What shall I say? and how shall I say it? I would like to say to you and the readers of the SIGNS how much I appreciate the paper; but this seems to me useless, as so many have testified to its worth, and it speaks for itself. It is best loved where it is best known. I wish for the extension of its circulation, though I have done so little towards that end. However I cannot see how the prosperity of the paper can be advanced by inducing persons to subscribe who care nothing for the doctrine. But it has often occurred to my mind that many Old School or Primitive Baptists that do not take it ought to. That is a feeble thought of mine, especially since leaving the east, when in contact with brethren that appear to be established in the doctrine of free grace, and who do not take the SIGNS. Many of them have heard of it, but have not seen a copy of it. I am well satisfied that there have been, if not now, designing men among the Baptists of the west, who have looked upon the circulation of the SIGNS with jealous eyes, and who have spared no pains to either misrepresent or strain points of doctrine, and thus poison the minds of brethren in regard to what it teaches. As it is the oldest paper that we have, I think it is the best that I have examined. There are other good papers advocating the salvation of sinners by free and sovereign grace, but the SIGNS appears to my mind to be more spiritual, and to have less of a fleshly character in the expressions of its writers and correspondents, than some others. I know that I am dull, and cannot see afar off, and there are many things spoken of through the SIGNS that are too deep for me to fully comprehend, but I fail to see any essential difference between the SIGNS of to-day and thirty years ago, or the first volume of its "Editorials." As the subject of absolute predestination has engaged the attention of the writers and readers of our paper, it has also engaged my attention, and I have tried to look upon both sides of the subject, and have to my mind been down in the "deep," lost in wonder at the manifold grace and love of God for and to his people. "Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there. If I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. 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."—Psa. cxxxix. 6-12. God is everywhere, and beholdeth all things. Nothing can transpire without his knowledge. He knew all things before the world began. I have vainly tried to distinguish the difference between God's foreknowledge and God's predestination, and to reason the subject through to my satisfaction; but I have failed to establish anything satisfactory to my mind upon the basis of human reason; and before I would get through I would be thinking of some portion of Scripture that would offset the idea that God only predestinates a part of what transpires in time; such as the following from the apostle, "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by him, and for him, and he is before all things, and by him all things consist."—Col. i. 16, 17. It seems to me that the above is a sweeping declaration, and embraces all time things. Though some may think it is not definite enough to prove that God has predestinating power over every thing in the world, to my mind it not only includes things of earth, but of the universe. The apostle uses the phrase "all things" three times in these two verses, and qualifies it by mentioning some of the important things visible and invisible. The things that are seen are visible; the things that are not seen are invisible. "Whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him." Man loses none of his accountability if we assume or believe this doctrine, any more than if we take the position that God only looks after a part of creation. Even the wrath of man shall praise God, and the remainder of wrath he will restrain. The bounds of the wicked are established, according to the testimony of the Scriptures. This may not be suitable to our natural feelings, or to our understanding; but God's ways are not as our ways; for as the heavens are higher than the earth, so are God's ways above our ways, and his thoughts above our thoughts. God is not as one of us; but we often lose sight of this idea, and would judge him as being human and amenable to a higher power, when we know that he is the highest power, the supreme, from which there is no appeal.

A late number of the SIGNS is at hand containing two articles (besides the editorial) on the subject of predestination, which are more to the point than anything which I have said.

As ever, in fellowship,

J. BEEMAN.

HANNIBAL, Mo., Dec. 25, 1891.

VERY DEAR BRETHREN BEEBE:—On this, the eightieth anniversary of my mortal life, I am so blessed of our dear, compassionate God as yet, and once more, to be able to remit for the dear old SIGNS OF THE TIMES for myself, and for a number of other subscribers; and in doing so I will add a few thoughts and reminiscences, which shall be entirely at your disposal. It was, if I mistake not, the sixth volume that my dear father sent to me, then in my twenty-sixth year; and I have continued it without intermission until this day, the beginning of the sixtieth volume. In all that long period of time I have been a continuous subscriber, and a reader of every number, and a close observer of its course; and while I know perfection has never been claimed for it (for nothing is that comes from mortal hands), yet I know the truth, the "doctrine of God our Savior," has always been its guiding star, from which it has never for a moment turned aside; but in all the vicissitudes of its long existence, the malignant enemies it has from time to time had to encounter, it has never faltered, but has continued on in the even tenor of its way, in nothing terrified by its enemies, but always observing and heeding the words of the apostle Paul, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." And truly it has not been in vain; for although there have been many opposers, revilers, railers and enemies on every side, it has continued to this day, and constantly "exhorting, and testifying that this is the true grace of God wherein ye stand." It is indeed surprising that there should be such opposition to the doctrine of "the absolute predestination of all things, when it is known that it was one of the cardinal points, as set forth in the prospectus of the SIGNS OF THE TIMES sixty years ago, and also incorporated in "Confessions of faith" of Primitive Baptists, and held by them in all time, but is just now being disputed. But it is for none of these reasons that our brethren contend for it, but because it is the word of him who declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." I propose only a reference to this subject; far abler pens than mine have done it justice; still some there are who do not receive it, as it is not their understanding; but no fault is found in them in that. It is no more to be understood by carnal reason than is how the worlds were made; and we are told in the eleventh chapter of Hebrews that it is by faith, or "through faith, we understand the worlds were framed by the word of God." I was glad to see the letter of Elder Ira Turner in the SIGNS, and the spirit in which it was written, and your reply. I think they

will prove profitable. I am acquainted with brother Turner and have much enjoyed his preaching. Although these differences of understanding exist, as indicated by brother Turner's letter, still fellowship prevails. We have no fault to find with a brother because he cannot see the matter as we do. I myself cordially indorse the views of the brethren in the SIGNS, and so far as I know, have no cause to suppose I am not received by all the brethren in the country. I did not at one time view it as I now do, and have for a long while. It is a solace and comfort in my old age, and I hope the brethren will bear with me in my weakness, for I desire their fellowship. I will close this little, imperfect scrap, and I am sure you are a better judge as to its fitness to go into the SIGNS, else I would not send it. "Happy New Year" to the dear readers of the SIGNS.

With fellowship in the truth for you, dear brethren, and all saints, I am your unworthy brother,

W. F. KERCHEVAL.

#### CHANGE OF ADDRESS.

DEAR BRETHREN:—Please send my SIGNS to Kelly's Corners, Delaware Co., N. Y., instead of Sutherland's Corners, Ontario; and also please insert a notice in the SIGNS requesting all correspondents to address me at Kelly's Corners, Delaware Co., N. Y.

FRED. W. KEENE.

#### FROM NOW UNTIL THE FIRST OF FEBRUARY, 1892,

ANY one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rate. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

Please make no mistake about the above terms. *No one, either new or old subscriber, can send to this office and get the paper for themselves for less than the regular rate.*

#### DELINQUENTS.

WE think our subscribers will agree with us that we do not very often occupy space in our columns for notices under the above head; but we have now deferred the matter so long that our subscription list has become encumbered with so large a number of those who through negligence, or other causes, have allowed their subscription to become so far in arrears that it is quite embarrassing to us, and we shall be obliged within the next few days to prune our list, and all those who are in arrears and do not wish to miss any of the numbers of the present volume will please let us hear from them within that time.

## MARRIAGES.

DEC. 17th, 1891, in Frenchtown, N. J., by Elder B. Bundy, Mr. John Stenabaugh, of Franklin, N. J., and Miss Amy Ann Sutton, of Locktown, N. J.

## OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I send you for publication a notice of the death of my dear husband, **Isaac C. Van Housen**, who was born in the state of New York, June 20th, 1810, and died in Schuyler, Nebraska, Oct. 24th, 1891, aged 81 years.

He obtained a hope in Christ in 1856, in Lexington, Greene Co., N. Y., and was baptized in the fellowship of the Old School Baptist Church in Lexington, by Elder Joseph Purington, July 5th, 1857. He with his entire family moved to the state of Nebraska in 1869. After several years he found a church of his own faith and order in Butler Co., Neb., called Little Flock, which he joined, and where he remained a faithful member until his death.

He leaves a wife and seven children, who mourn not as those who have no hope, for we trust that he has entered into that rest which he so much longed for, having suffered greatly for several months.

CHARLOTTE VAN HOUSEN.

LONG PINE, Neb., Jan. 7, 1892.

BRETHREN BEEBE:—By request of Mr. J. L. Swinney I send the notice of the death of his wife to be published in the SIGNS OF THE TIMES.

**Mrs. Swinney** was born in Buchanan Co., Mo., and was the daughter of Mr. and Mrs. Green Gore. She was married to Mr. J. L. Swinney Oct. 28th, 1879. She was the mother of nine children, five of whom preceded her to the grave, and left a babe only fourteen months old. She died of that dread disease, consumption, but bore her afflictions with christian fortitude and patience, trusting in the power of grace divine. She had made a profession of religion while young, and joined the United Baptists. She held her letter from that church at the time of her death, but had not been directly connected with them since her marriage. She left bright evidence that she had a hope of salvation by grace, often speaking of her love for the Primitive Baptists, and of her desire to belong to the church of the living God. It was her dying request that her husband have a Baptist to preach at her funeral; so the writer was sent for, who tried in much weakness to speak words of comfort at the grave to her many surviving friends and relatives from Ephesians ii. 8, 9. I was not acquainted with the deceased, but am informed that she was a good and kind wife and mother, and was beloved by those who knew her. She is now freed from sin, pain and death.

She was about thirty-five years old, and died Nov. 7th, 1891, near Blue Springs, Mo., and was buried the next day. May the God of all grace throw his protecting arm around the bereaved husband and four little ones, and save us all in ultimate glory, is the prayer of a sinner saved by grace.

WM. L. HALL.

INDEPENDENCE, Mo., Jan. 1, 1892.

**Martin Lee** was born in West Virginia, in May, 1851, and died Nov. 4th, 1891, just two weeks after his daughter **Ella**, he being 40 years old and she being 13 years old last May.

The circumstances of their sickness and death were trying to the afflicted family. Martin Lee was a son-in-law of brother Wm. Court, who is a member of our church, but who moved near Bryant, Jay Co., Ind., in company with Martin and family, about five years ago. Their disease was typhoid fever. There were nine

sick within two months, thus casting a heavy burden upon the few who were able to attend them. Brother Court's house, meanwhile, burned also. Martin was a warm friend of the Old Baptists, frequently spoke of his desire to hear Baptist preaching, and seemed to feel interested in the doctrine of grace. About two weeks after he was taken sick he took his father-in-law by the hand warmly, saying, "I have something good to tell you;" but seeming to realize his weakness, he suggested that he had better not tell it then. About that time he was taken with hemorrhage of the bowels, which so reduced him that, though he lingered two weeks longer, he gave no special reference to his feeling on the subject of his hope. We hope that he has passed away from a world of sorrow into a world of joy.

Brother J. G. Ford was telegraphed for to preach the funeral discourse, but failed to reach them in time.

A. B. BREES.

SPENCERVILLE, Ohio, Jan. 1, 1892.

**Malcom Monroe** departed this life Oct. 9th, 1891, at his home in Andes, Delaware Co., N. Y., where he had lived all his life. He had been suffering severely from Bright's disease of the kidneys, yet he kept around most of the time, walked out every day, rode to the village, and attended to his general business. On Friday he walked out in the field, and it was not known that he was worse than usual; but while at dinner his head was seen to drop backward, which alarmed his wife, who quickly called for assistance; but he died three hours later, the immediate cause being cerebral apoplexy. He spoke for some time after he was stricken, and knew those around him, and with a pleasant smile said, "Don't cry; it is all well." For several months he had borne his sufferings with great patience and fortitude, and spoke kind words to all friends and neighbors, who bore testimony at his house and funeral.

The funeral was held in the M. E. Church-house, and was very largely attended. All that was mortal of him was laid to rest in the village cemetery, by the side of his first wife and little son. He leaves a young and weeping wife and three children, together with many relatives and friends, to mourn his departure. He looked calm and peaceful in death, and it was hard to say, "Thy will be done." We hope that our loss is his eternal gain. He was not a member of any church, but a short time before his death he expressed a desire to hear Elder Hewitt preach once more. His faith was strong in his heavenly Father, that he will keep his own. May God sanctify this dispensation to the good of those who mourn; and may they look to him, who has promised to care for the widow and orphan.

The deceased was an uncle of the writer, and was beloved and respected by all who knew him.

AUGUSTA J. VERMILYA.

GROVER, Pa., Jan. 3, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 20, 1892.

NO. 3.

## CORRESPONDENCE.

PINSONFORK, Ky., Dec. 22, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have just received and read a precious letter from Elder F. A. Chick, of Reisterstown, Md., on the subject of absolute predestination. It contains such Bible truth that I hope you will publish it in the SIGNS, as some of the brethren here have declared non-fellowship against this precious truth of God. It has rejoiced my heart to read it, and will rejoice the hearts of many others if published.

Yours to serve,

W. J. MAY.

REISTERSTOWN, Md., Dec. 7, 1891.

ELD. W. J. MAY—DEAR BROTHER IN CHRIST:—I received your last favor a few days since, and I feel like hastening to reply. I want to say, first of all, that I indorse your letter wholly with regard to the predestination of all things. I can never recall the time when I did not believe that the Bible taught this doctrine; and I not only believed, but loved it, because I saw in it my only hope of salvation, both in heaven by-and-by, and now and here in providence. I always felt that if one event in all the universe were left to chance, I might meet that event, and so my safety here and hereafter be jeopardized. I could not feel safe a moment if anything is left to chance, as it must be if not included in the eternal purpose of God. The arguments which some of our brethren urge against this doctrine I have heard from the lips of Arminians ever since I was a child. It sounds strange to me to hear Arminian expressions from Old Baptists.

Some brethren fall back upon permissive decrees. It seems to them that to say he predestinates anything is to make him the author of it and responsible for it. I do not believe this; but even if predestination of anything should involve the conclusion that God is responsible for it, I do not see how permissive decrees help the matter any. I do not see how it makes the Almighty any the less responsible. Suppose my little child learns to swear, to take the name of God in vain, or becomes a thief, and when I am approached about it I say that I did not decree that the child should sin, but only decreed to permit him to steal, swear, &c., when at the same time I had power to prevent him doing these things. Would not the whole com-

munity judge me to be blameworthy for permitting it? If then the God of heaven can be justly blamed for predestinating a wicked act, it is equally true that he can be censured for permitting an act which he could have hindered. Permissive decrees clear away no difficulty. They only carry the question another step on, where we meet again the former difficulties.

Another thought I would suggest. While foreknowledge is one thing, and predestination is another, yet if one falls so must the other. Every prophecy in the Bible is a proof that our God claims foreknowledge. All will admit that not a leaf falls but was foreknown of God from all eternity. Therefore that leaf must fall just when and where Jehovah foreknew it would, else foreknowledge is only guess-work; and that necessity for the leaf to fall just at that time and place arises out of something, and what can it arise from if it be not God's predestination? God foreknew that Garfield should be shot down by Gitteau. Suppose Gitteau had not shot Garfield; what would have become of the foreknowledge of God? If God's foreknowledge be foreknowledge at all, there was no escape either for Gitteau or Garfield. Predestination would not make the crime any more certain of fulfillment. If we deny predestination we must deny foreknowledge also; unless indeed from all eternity there was another being besides Jehovah who ordained all these things, and therefore our God could know about them beforehand. If our God foreknew anything, either he or some other being must have predestinated that thing.

Again, if we reject the predestination of God in anything, to that extent we reject his complete sovereignty. All that limits the absolute sovereignty of a king is that he cannot foresee all things, and does not have the ordering of all things. Man is limited, but God is not limited in sovereignty; therefore it is sure that his foreknowledge and predestination cover all things. It is sure that his sovereignty can be no broader than his predestination.

Again, to deny his predestination is to deny his unchangeability. If our God knows anything to-day that he did not know yesterday, there is that much change in him; a change in his knowledge by way of an increase. If God purposes anything to-day that he did not yesterday, there is that much change in him—a

change in his purpose; and it follows that some of his purposes are not eternal purposes. If therefore we believe in his unchangeability, we are driven to believe his predestination.

I have never seen any argument against the predestination of all things but what would, if admitted, also prove that no wicked act was ever predestinated. If we admit that any one sinful act was predestinated of God, there is no further difficulty in believing that all such acts were also predestinated; but the Scriptures do teach that God did predestinate some wicked acts. I once counted up seventeen specific prophecies of wicked things that men did to Jesus. Every one of them God had appointed for Jesus. Not one could fail and the Scriptures be fulfilled. If then it be proved that God appointed some wicked actions, what lawful argument can be used against his predestination of all wicked actions? No argument can upset the fact of these seventeen wicked acts being predestinated. Facts are stronger than arguments. Let it be shown first that these seventeen wicked actions were not predestinated, before the argument goes any further.

One of the arguments against the predestination of all things is that Jehovah cannot censure a man for doing a wicked act which he has predestinated in justice. Let us call up one thought. The brethren who bring up this objection all believe that God has predestinated all the good actions that men do. Now God does commend men for doing good actions which he has predestinated; why then can he not condemn men for doing evil actions which he has predestinated? If man is to be praised for doing a predestinated good act, he surely may be censured for doing a predestinated evil act. This argument carried out would deny that Jehovah had ever predestinated anything good or bad in the actions of men; and the man who denies the predestination of anything is an Arminian beyond remedy, except by the grace of God.

It is said that if predestination be true there is no room for exhortation. Well, if a man may not be consistently exhorted to abstain from wicked actions which yet are predestinated, it is equally absurd to exhort a man to do the good actions which God has predestinated. Those who believe that God has predestinated the good actions of men can-

not use this objection from exhortation or from the commands of God.

It is said that predestination destroys prayer. To this I will only reply that when Jesus approached the hour of his agony, the fact that he knew that God had decreed every step he was taking, and all the cup which he must drink, did not hinder him praying, and praying that the cup be removed. Since our Master could pray about the very thing which was decreed for him, I also am not afraid to pray for myself, though all is ordered for me too.

Now, my brother, I have sketched these thoughts as they have occurred to me for your consideration. I do not believe that God is the author of sin. Sin is not a creature, but it is the act of the creature, the transgression of a revealed law. I do not pretend to answer all the objections which may be alleged against the doctrine; but everything that can be alleged against predestination is also in the way of accepting the foreknowledge and immutability of God.

I am pained and grieved that brethren who deny the doctrine should go so far as to declare non-fellowship with us who hold it as a precious truth. We have not declared nonfellowship, nor thought of doing so, with them. Brethren Beebe, in the SIGNS, hastily and unwisely, I thought at the time (and I wrote them so in all kindness and candor), declared nonfellowship for Elder John Rowe, of Georgia; but this was not for denying predestination, but for railing against it. I thought this was not the right way to deal with Elder Rowe; and brethren Beebe wrote me that they appreciated my writing them as I did. Neither brethren Beebe nor any minister nor church, that I am aware of, have ever denied fellowship to those who do not receive this doctrine; and I am sorry indeed that the brethren anywhere should take such a course against us. The responsibility rests upon them. They thus show that their spirit is not that of love nor forbearance. May God lead them away from such a spirit of strife or debate. If they believe in a chance world, why cannot they let us find our comfort in believing in a God with whom there is no chance, and who works all things after the counsel of his own will?

I will close, my brother. May God bless and keep you. I am glad to hear from you at any time.

I remain your brother in hope,  
F. A. CHICK.

OTEGO, N. Y., Dec. 24, 1891.

DEAR BRETHREN BEEBE:—The inclosed letter was received by us some time ago; and as it is too good to enjoy alone, I have gained the consent of the writer (dear sister McConnell) to have it printed in the SIGNS. It is indeed a matter of rejoicing always to hear of the dear ones being gathered into the fold of the Redeemer; but when a halting, doubting one, like this one, is set at liberty and enabled to take up the cross and follow in the footsteps of the flock it is still greater joy. I have known this sister a number of years, and truly I have had her in my heart and love her dearly. I often ask myself the question, Why is it I do love the people of God, seeing I am so weak and sinful? But I hope sometimes it is because they are my kindred in Christ, and because the love of God is shed abroad in my heart as well as theirs. Truly so great a sinner as I am has need of a great Savior, one that can save to the uttermost all that come to God by him. I know there is such a Savior, but is he my Savior? I hope he is, and if so, he will keep me safe beneath the shadow of his wing. O may we ever be kept and guided by his eye, and walk in love as dear children, is my heart's desire. And now, wishing the Lord's people everywhere much of his presence and blessing, I am, as ever, your poor, weak sister,

E. BUNDY.

PHILADELPHIA, Pa., Oct. 7, 1891.

DEAR ELDER BUNDY:—Now I am not only ready and willing, but anxious to fulfill the promise I made you of writing to you; for after all these years of weary wanderings, and of homesick longings, I have been

"Gathered into the fold,  
With believers enrolled,"

and have found such rest, peace and comfort as I never dreamed of. Of course you and Mrs. Bundy want to know all about it, and I am quite as anxious to tell as you are to hear. Well, in the first place, your visit here did me a heap of good. Your tender, helpful words of comfort and advice, your expression of christian fellowship, and assurance of confidence in my evidence of being led by the Spirit of God, all combined to minister comfort to me, though I felt that I had not any right to be comforted, and actually did not want to be. I had quite made up my mind that I would never ask a home with that peculiar people whom I love so dearly. I felt that the events of the three months previous to your visit were to show me that even though I might be a child of God, I was such a rebellious, wicked one that I should never have a name and place in the visible church. Your little scolding scattered some of the cobwebs in my mind, and caused me to think that perhaps I could, some time in the far away future, when I felt entirely different, tell the church

of my desire to be numbered with its members. Then I had a real nice time with Georgia Staton's experience last month at Welsh Tract. You know what was said to her against her going to the church at the time she expected and desired, and the effect of the words upon her; and I could not help asking myself if I could possibly think, even for an instant, that those things were any evidence that she was not a child of God. Of course I could not. I only found out that what had worked death in her was life in me; for if what was said to her was no evidence against her, what was said to me could not possibly be. The Welsh Tract Church were expecting Elder Beebe to be with them the first Saturday and Sunday in October, and it was thought that it would be advisable for the Salem Church to call a church-meeting before that time, as there were several lambs bleating around the fold who might be made willing at that time to enter in. The meeting was called a week ago last Sunday; but as far as its object was concerned it was a total failure. Mrs. Cook, one of those who was expected, was not even at the meeting; another one said he must wait for better evidence; and as for myself, my excuses were legion. I did not feel that overwhelming desire to be baptized that I had once felt. I had nothing to tell the church; I was not fit; and if I went at that time, some might say it was simply because I wanted Elder Beebe to administer the ordinance of baptism. On Thursday of last week I received a letter from a brother of Welsh Tract Church, relative to my coming to the church. It had a curious effect upon me. When I first read it I said to myself, "He does not understand my case;" and I did not think any more about it that day. The next day, however, that letter was before me continually; and on every page, in the blackest kind of characters, were written the words,

"But O! of rebellion beware,  
Rebellion that hardens the breast;  
Lest God in his anger should swear  
That thou shalt not enter his rest."

Elder Beebe was here in Philadelphia that day, and expected to preach at the house of Mr. Tawressey that night. I was in his company the most of the day, and at last when I got to feeling so desperate that I could not stand it, I took him aside and told him that I was going with him to Welsh Tract the next day, and offer myself to the church (big offering). His reply was, "My child, if the Lord gives you strength I hope you will." I felt quite certain that I should go, and I went straight to Dr. Coulter's and told him of my feelings and resolution. He was all goodness and kindness; and when I said that I wished it could be the Salem Church instead of the Welsh Tract Church, before which I was to talk my little talk, he replied, "Why, Ella, I will have a church

meeting called after preaching to-night, if you will only encourage me enough." I guess I did, for the meeting was called, and I talked. I was not nervous nor frightened, but of course I did not have much to tell. I suppose I blundered sadly in telling the little I did. It did not make any difference, however, and I was received with all the warmth and love that the little Salem Church is capable of showing, and that is considerable. I felt rested when my case was acted upon; and afterwards, while the hymn beginning, "People of the living God," was being sung I felt certain that everything was all right. Things did not stay right very long, however; for as soon as meeting was over I steered straight for Mrs. Cook, who was present, and asked her why she did not talk too. Her reply was, "I could not after hearing you talk." Right away the tempter suggested that I had kept her away, and perhaps had deceived the church also. I did not pass a very pleasant night, and it was hard getting ready to go to Welsh Tract the next day. Dr. Coulter was at the depot to see me, and the rest who were going on the same train, off. His first words were, "I have good news for you. Mrs. Cook left by an earlier train for the same place you are going. I think she will go to the church this afternoon." That did me some good, although the cloud was not lifted entirely. When I got down to Mrs. Staton's, Georgia came running out to meet me, and Elder Beebe, who accompanied me. Her first words were, "I am going to the church this afternoon, because I can't stay away any longer." Then Mrs. Staton met me at the door and said, "I've been trying to pray all the week that you might come to the church at this time;" and Elder Beebe chimed in, "and it was the prayer of faith, for here she is." That settled my doubts and fears, and I did not need anything else to complete my happiness, unless it was to see Georgia and Mrs. Cook come to the church in child-like simplicity and ask a home. I cannot tell you about Sunday. The day was perfect. There was not a cloud anywhere. At the water we sung hymn No. 1126, "The great Redeemer we adore," &c. I heard some one say afterwards that they never before saw candidates sing at their own baptism. I really had no intention of singing, (though I did not feel that it would be hard work) until Elder Beebe gave out the hymn; but when he read,

"With thee into thy watery tomb,  
Lord, 'tis our glory to descend;  
'Tis wondrous grace that gives we room  
To be interred by such a friend,"

I knew I would sing that verse anyway, so I might as well sing it all. I guess Georgia and Mrs. Cook thought the same, for we all started singing at once, and sang with our whole hearts. I wish you could have seen Elder Beebe's face while

he was in the water. I never saw anything so heavenly. For an instant after I saw him lead the other candidates into the water I thought of what a horrid contrast I would be to them; but when he held out his hands for me, with his face all aglow, I forgot everything earthly, and lived in heaven for a while.

O, Elder Bundy, have not I been a fool? and is not God good? It does seem to me that I never, never can doubt him again; and that I shall always remember, after the experience of this last three months, that

"Behind a frowning providence  
He hides a smiling face."

And then, no matter how big and black the clouds are which overshadow me, I shall know they are "big with mercy," and that when they do break they will pour me out such blessings that

"My lips shall only tremble  
With the thanks I cannot speak."

This letter is entirely too long, and I must bring it to a close. It is written as much to Mrs. Bundy as it is to you; and I want her, as well as you, to rejoice in my happiness. I know she will.

ELLA McCONNELL.

JANUARY 3, 1892.

DEAR BRETHREN BEEBE:—I send you a copy of a letter written to my mother over twenty-five years ago by my grandfather, Cornelius Myers. I think it is too good to be withheld, and if you see fit I would like to have it published.

Yours unworthily,

AMY J. GIBERSON.

DECEMBER 23, 1866.

DEAR CHILD—And, I hope, a lamb of Christ:—I sit down to try to comply with your request in yours, which we received yesterday, and which found us all well. I would always rather hear of children longing for food than loathing it. "Let Israel rejoice in him that made him: let the children of Zion be joyful in their king. For the Lord taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord." This wonderful and glorious and soul-cheering language you can find in reading the 149th Psalm. When I attempt to write on the subject, even the glorious subject of salvation by and through our Lord, and Savior Jesus Christ, or speak of his glory, or talk of his power, I find myself at a loss for language to express myself; and so I have to leave myself out of the question, and try to

trust the Spirit's directions. My child, can we say with good old David, that we will rejoice in him that made us? Can we be joyful in our King? Can we trust in him, and not be afraid? I think I hear you say, If I were only sure that I am one of his children, I then might dare be joyful, and trust in him too; but I am such a distressed wanderer, so heedless, and so sleepy, that I do not think I would dare to promise my Lord to watch with him one hour. He has told us in his word to "watch and pray, lest ye enter into temptation;" and I feel as if I had neglected both, and have got into such a strait that I know not what to do. I feel as if I have grieved my dear Lord, and he has forsaken me, and that justly, too. O my Lord, what shall I do? What does David say? I sought the Lord, and he heard me, and delivered me from all my fears. O taste, and see that the Lord is good: blessed is the man that trusteth in him." My dear child, if the foregoing is or has been your lamentation, you will find out by searching God's word that this has been the lamentation of the children of God in all ages. Now, my child, let us try and leave ourselves out of sight for a moment, if we can, and listen to the word of the Lord. He says by David, "For the Lord taketh pleasure in his people: he will beautify the meek with salvation." Ah, say you, beautify the meek; how? why, by taking off their tattered and filthy garments, and clothing them in his own glorious righteousness. This he gives them for their wedding-dress, a garment of salvation; and when this is put upon them, he writes upon them his new name; and then they do not go by their old name any more, which is Adam's patchwork of righteousness; for they are married unto him (Christ), who is their husband. The Lord says by the prophet Jeremiah, "And this is the name wherewith she shall be called, The Lord our Righteousness." Not only clothed with Christ, but hid with Christ in God. This is a strong marriage, joined together in bonds of everlasting love, and sealed with the Holy Spirit of God until the day of redemption. She cannot be divorced, neither would she wish to be. But ah, says the spouse, "I am my Beloved's, and his desire is toward me." Well, if his desire is toward me, then there is good ground to hope. "Let the saints be joyful in glory." How be joyful in glory? Why, in Christ. He is their glory, "The glory as of the only begotten of the Father, full of grace and truth." "Let the high praises of God be in their mouth, and a two-edged sword in their hand." What! these meek, harmless, humble followers of the meek and lowly Jesus, who have the high praises of God in their mouth, carrying a two-edged sword in their hand? What does that mean? Why, it is the word of God, which is so powerful in the

hand of even the weakest saint. "One shall chase a thousand, and two shall put ten thousand to flight." "This honor have all the saints. Praise ye the Lord." Now, in conclusion, suffer the word of exhortation. Do not forget the sword of the Spirit, the word of God. Examine it well, that you may be able to boldly meet the enemies of truth, and that you may be so familiar with the sacred pages as by faith to quench all the fiery darts of the wicked. O remember what the beloved apostle Peter says in his first epistle, third chapter. He tells how the wives ought to live before their husbands, that they may be won by the conversation of the wives; "while they behold your chaste conversation, coupled with fear. Whose adorning, let it not be that outward adorning," "but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." If it is of great price in the sight of God, and if the holy women of old time who trusted in God adorned themselves in these things, how important that their example be not forgotten. "Even as Sarah obeyed Abraham, calling him lord; whose daughters ye are, as long as ye do well." "And who is he that will harm you, if ye be followers of that which is good? But, and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you. On their part he is evil spoken of; but on your part he is glorified."

I have, in my poor, broken way tried to give you some instruction in the things which are written in the blessed word of God. May the Lord lead, guide and direct us more and more into a perfect knowledge of the things of his kingdom, for his name's sake. I would not forget the scattered sheep and lambs of the dear Redeemer's fold in that great city of brotherly love, nor elsewhere. The Lord filleth the poor with good things; while the rich he sends empty away. Please write soon.

Your father,  
CORNELIUS MYERS.

DELTA, Ohio, Dec., 1891.

ELDER GILBERT BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—In the month of July, 1877, I believe, I realized what it is to be without Christ, an alien from the commonwealth of Israel, a stranger to the covenant of promise, having no hope, and without God in the world. I shall not now try to tell the great suffering of that moment. Only a poor, lost and undone sinner, who sees himself justly condemned, and the sins of many years separating him from a merciful God, can know it. Neither shall I try to describe the glory, the joy and peace of that hour, when for the first time I saw the way of

my escape; when in a moment that burden of sin and guilt was taken away, and I felt as innocent as though I had never sinned in my life; when Christ was revealed to me as my Savior, and I saw him bleeding and dying for me upon the cross, thus satisfying divine justice for me, a poor, hell-deserving sinner. O how feeble did that song of praise seem to be; but, like David, I could say, "Bless the Lord, O my soul; and all that is within me, bless his holy name." And now, after fourteen years have passed, how sweet is the memory of that hour! how it cheers my drooping spirit! how it fills my heart with praises to my God! Yea, "Let the inhabitants of the rock sing." O that men would praise God for his goodness, and for his wonderful works to the children of men.

If this shall find a place in the SIGNS OF THE TIMES, it will be read by many who know the sorrow and anguish of the poor sinner without hope, and the joy and peace that fills his heart when hope springs up within him; and to you let me say, that though I am unworthy, and must confess my nothingness, I humbly trust that your God is my God, and our God is the God of Abraham, Isaac and Jacob; the God who hath created all things, and works all things after the counsel of his own will; 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; who in his infinite mercy has seen fit to make known unto us his great love wherewith he loved us, even when we were dead in sins, and hath quickened us together with Christ; so that we are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Therefore we love him, because he first loved us. His love to us is made manifest, in that he sent his only begotten Son into the world, that whosoever believeth in him might have everlasting life; and that his Son was revealed to us as our Savior and Redeemer. Our love to him is made manifest by the keeping of his commandments, and our love to one another; which, we believe, are the good works that Paul said were foreordained that we should walk in them.

May God enable us all to adorn the doctrine of God our Savior with a godly walk and a chaste conversation; and may he guide and direct all our steps, keeping us in the narrow way, and at last take us to that land of rest where sorrow, pain and death can never come, is my prayer.

A. F. DOVE.

ROCHESTER, N. Y., Dec. 17, 1891.

DEAR BRETHREN BEEBE:—Inclosed find post office order for two dollars, with which to renew our subscription for the coming year, as

we cannot think of doing without the SIGNS OF THE TIMES while we are able to obtain it. While we do not feel able at present to help further, we still hope that the circulation may prove such as shall enable you to continue it weekly. It is a timely minister, especially to those of us who are for the most part deprived of the preached gospel. We feel that it grows richer as the years pass on, and believe it to be an invaluable blessing to the household of faith generally. While I would forbear mentioning names, lest that cruel monster, jealousy, should show itself, yet I would say to those able correspondents one and all, the editors included, Go on to tell us from time to time of the sweet revelations made to your souls, while we hope to be kept with keen appetites to receive the same.

Yours most humbly,  
LYDIA ALEXANDER.

SPRINGFIELD, Ill., Nov. 17, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As another year's subscription to our old reliable SIGNS OF THE TIMES is nearly due, find in this Post Office Order for the same. As I have been a subscriber and reader of the SIGNS for nearly thirty years I can say, If the SIGNS has changed so have I; or if I have changed so has the SIGNS; yet I do not wish to be understood as indorsing everything I read in the SIGNS, or any book or paper written by uninspired men. The Bible is our only rule of faith and practice, and the great arbiter of all questions touching doctrine, practice and instruction upon all points of practice and faith. It tells of the creation of man, of the fall of man, and of the author of sin; also the author and giver of life temporal and life eternal, &c., &c. Yours as ever,

W. A. THOMPSON.

PERSONAL.

ANY one knowing the present address of Henry McKern, formerly of Oregon, will confer a favor by sending the same to Joel Hammons, Ruskin, Nuckolls Co., Neb.

CHANGE OF RESIDENCE.

ELDER P. McCay having changed his residence from Adams, Neb., to Fullerton, Nance Co., Neb., requests his correspondents to address him at the latter place.

DELINQUENTS.

WE think our subscribers will agree with us that we do not very often occupy space in our columns for notices under the above head; but we have now deferred the matter so long that our subscription list has become encumbered with so large a number of those who through negligence, or other causes, have allowed their subscription to become so far in arrears that it is quite embarrassing to us, and we shall be obliged within the next few days to prune our list, and all those who are in arrears and do not wish to miss any of the numbers of the present volume will please let us hear from them within that time.

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 20, 1892.

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

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

G. BEEBE'S SONS.

## THE COMELY DOVE.

*(Concluded from last number.)*

WILL BRETHREN Beebe oblige me by giving their views on the Song of Solomon ii. 14? It has been very precious to me; but this is the first time I have requested a comment upon it.

With sincere love toward you, and all the household of God,

ELIZABETH BEESLEY.

NORTHPORT, N. Y., Dec. 6, 1891.

R E P L Y .

"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—Song ii. 14.

"Let me see thy countenance, let me hear thy voice." This earnest appeal to the Beloved is not like the harsh and fiery demands which were written in the law as given by Moses. It is not a requirement to which the penalty of death must give power. It is that tender voice of infinite love which speaks in the heart of the character addressed, to whom it is the highest conceivable privilege to do the commandments of her Beloved. It is not the presentation of a duty which must be rendered as the condition of obtaining the favor of the Lord; but it is the gentle voice of divine love assuring the trembling dove that her desire to draw near before the throne of her holy Lord is not presumptuous folly; it is the sweet encouragement of truth and love in which is announced the gracious pleasure of her King to accept her prayer, and to bestow all needed benefits upon her. The timid dove, represented as hidden in the clefts of the rock, and in the secret places of the stairs, well portrays the conscious sinner whose only hope is in the redemption which is in Christ Jesus. She is not found seeking to attract popular attention, or calling upon the world for its admiration; she is seeking retirement, and would find refuge in the clefts of the Rock where she knows there is safety; and in the secret places of the stairs is her only place of retreat. She may not have sufficient strength to frame her petition into language; but the very depth of her heart is filled with that unutterable petition which is the intercession of the Spirit according to the will of God. This is the prayer of faith which is always heard and answered. In this experience the saints realize the truth as written by inspiration, "The effectual fervent prayer of a righteous man availeth much."—James v. 16. To those who know nothing of the ministry of the Spirit prayer seems to be a power in the hands of the

subjects of grace, by which they may command the omnipotence of God to do their bidding. Hence, they organize their concerts of prayer in which they agree among themselves beforehand to concentrate their petitions upon some particular point which they would direct their god to accomplish. Their zeal often shows earnestness almost as determined as was that of their prototypes in the days of Elijah. But their gods are as powerless now as was Baal when his prophets called upon him. The faith of Jesus Christ never develops this false confidence. When they are led by the Spirit of God in their prayers, the saints always pray as they are taught by their great Leader and Example. Instead of asking that the eternal purpose of God should be accommodated to the dictation of their will, they earnestly and effectually pray, "Thy will be done in earth, as it is done in heaven!" This prayer is never lost nor denied. Neither is any other prayer ever dictated by that faith which is the fruit of the Spirit. In answer to this prayer the Spirit works in the saints that mind which was also in Christ, by which they most fervently desire that in all things and at all times their own will may be sacrificed to the accomplishment of the perfect will of God. There could be nothing more dreadful to one who knows his own blindness and sinfulness, than to be left to the selection of his own way in his pilgrimage through this wilderness world. There is no sweeter rest to the saints than that which is found in the confident assurance that is recorded by David, "But I trusted in thee, O Lord! I said, Thou art my God; my times are in thy hand." When in this abiding place neither the enemies who are gathered around them, nor the indwelling corruptions of their own hearts, can disturb their heavenly peace and serene joy. They realize the truth that is written, "Great peace have they which love thy law; and nothing shall offend them."—Psalm cxix. 165. They can then "Draw near with a true heart in full assurance of faith," and ask in faith, nothing doubting. However they may be troubled by the suggestion of the tempter that their prayer is presumptuous, and that it is only adding to their sinful rebellion for them to ask for delivering grace, their countenance is drawn toward the throne of their Lord, and they cry out of the depths unto him. They do not need to be taught by human instructors to make this appeal; it is the only resort which is open to them in their time of utter destitution. While they are conscious that they are unworthy of the favor of God, they are driven by necessity to call upon the name of the Lord; even though it is in such deep distress that they dare not frame their prayer into words, the Lord hears and answers their cry. He always sees the countenance of every helpless and perishing one who is thus driven to

call upon him in the day of trouble. It is this way that the saints worship God in spirit and in truth. So it is recorded that "There came a leper and worshiped him, saying, Lord, if thou wilt thou canst make me clean." And the woman of Canaan "worshiped him, saying, Lord, help me!" God is glorified by the prayer of faith in which the suppliant asks for that manifestation of grace which can only be granted by omnipotence. This is not the voluntary effort of the guilty sinner; it is wrought in the suppliant by the Spirit of truth. When convinced of the vanity of every other dependence, and prostrated under just condemnation, there is no other resort for the despairing penitent but to look to the Lord for mercy. This is the confession of trust exclusively in the grace of God, and the avowal of faith in the power of God to blot out the sins whose terrible weight have sunk the suppliant in hopeless condemnation. No sinner can be taught this unreserved confidence in the sovereign grace of God by any other teacher but the Holy Spirit. Neither is this secret of the Lord revealed to any but the chosen vessels of mercy, which God has afore prepared unto glory. They are made witnesses of the divine glory in this manifestation of it by the individual and personal experience of the justice of their own condemnation, and by the revelation of the arm of the Lord made bare in their deliverance from all their unrighteousness. They know that no filthy rags of self-righteousness were clinging to that omnipotent arm in their salvation from their sins. Therefore they must ascribe the glory exclusively to the infinite grace of God. Since this is the confession of that truth which is revealed by the Spirit, it is both comforting to the subjects of salvation and glorifying to God. There is no salvation in any other name or system. While they are looking to the law of a carnal commandment for justification they can never get beyond the knowledge of sin; but when they hear this voice of the Beloved, and look to him alone, they are made free from pollution through the grace which is in him. In every trial and affliction through which they are called to pass the voice of the Beloved speaks, saying, "Let me see thy countenance, let me hear thy voice!" This is the necessary result of the hopelessness of their seeking relief from any other source. No power less than the arm of the Lord can bring deliverance to such utterly lost characters as they are brought to see themselves. Being thus cut off from all other confidence, the despairing and helpless sinner must of necessity call upon the Lord for salvation. In thus looking to him in this time of destitution the trembling ones who are all embraced in the dove as addressed in our text, must comply with the loving appeal contained in this clause. They cannot look unto him in calling upon

him for deliverance without turning their countenance toward him. Thus the very thing for which this clause of our text appeals, is that which the subjects of salvation are made to desire above all things to do. Indeed, it appears to them that it is more than they dare to pray for, that they may be allowed to thus look unto him in whom alone they have hope for salvation. Yet so great is the grace bestowed upon those who are identified as this dear dove of our Redeemer that he in love entreats her to look from her hiding place "in the clefts of the rock, in the secret places of the stairs," that her countenance may be turned toward her Beloved, as the only position in which it is so directed as to come into the full light of his face. There is no other position in which she can so clearly reflect the perfect image of her Lord as when her countenance is turned full upon him. Thus it is signified that she has the high privilege granted her to "see the King in his beauty," and to be adorned with all his graces reflected in her own countenance. In this glorious revelation their eyes shall see Jerusalem where they dwell a quiet habitation. Since "God is in the midst of her, she shall not be moved; God shall help her; and that right early." So the saints are exhorted to run with patience the race that is set before us, "looking unto Jesus, the author and finisher of our faith." When thus looking unto him they do let him see their countenance, and in their very supplication for his grace to help in their great need, he does hear the voice of his dove.

"For sweet is thy voice, and thy countenance is comely." It should not be forgotten that this is the word of the supreme Judge, from whose decision there is no appeal, and whose words cannot fail to be the embodiment of eternal truth. In her own estimation her voice is rendered harsh and unpleasant by her constant groaning and complaints. She is often ready to sink in despair because her voice can bear no cheerful notes of exultation in her own attainments, and she has continually to lament her leanness and extreme poverty. So very low has she been reduced that she has to earnestly inquire, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Under such utter destitution she is compelled to cry, "My flesh and my heart faileth." But by this severe and bitter experience she is brought to testify that "God is the strength of my heart, and my portion forever."—Psalm lxxiii. 25, 26. Of this voice of his dove, the Beloved speaks in commendation. To reason and the pride of carnal will-worshippers there is nothing in this voice to merit approbation. Indeed, the very subjects of electing love are constantly writing bitter things against themselves because they can utter no other voice but this mournful note of complaint when they come before

the Lord in prayer. It does seem that they ought to be able to tell of some victory which they have secured, or of some good works which they have accomplished, whereby they have merited the smiles of their Beloved. But there is not a sound of this kind in the sweet voice of this dove which is commended in this word of the Lord. It is wholly a sound of confessed destitution and vileness as all that can be found in herself. To finite ears this perpetual groaning and lamentation is a burdensome monotony, and there is no sweetness in it. If it were in her power she would never utter that sound; but it is from necessity that she pours forth her voice of mourning. How is it that her Beloved can find sweetness in that voice? It is not that he takes pleasure in her sorrows; but that voice of mourning is the never failing testimony of her longing for perfect conformity to the glorious perfection which is revealed in her Beloved. The grief by which she is oppressed is never known to any but such as do hunger and thirst after righteousness. Such mourning testifies her conscious need of the perfection which can only be found in him. This confession is sweet in his hearing, not simply as flattering him with appreciation of his divine perfection, but in attestation of her conformity to his image in loving righteousness and in hating iniquity, by reason of which God has exalted him above all heavens. Nothing can be sweet in the estimation of the holy Judge of quick and dead, but that which is perfectly fashioned like unto his own glorious holiness. Hence, when he thus commends his dove and her voice, it is by reason of his own perfection with which he has adorned her.

While these thoughts are submitted to the consideration of our esteemed sister and all our readers, we are painfully conscious that there is a depth of rich spiritual instruction in the subject to which we have not been able to attain. May the Lord direct the pen of some of our correspondents to a further discussion of the subject. In what has been written it has been designed to show that Jesus gives all the righteousness by which his church is made to appear in his sight as a comely dove. Only as clothed in his own holiness does he declare unto her, "Thou art all fair, my love; there is no spot in thee." This is true of the individual members of the ransomed company which constitute the church which is the bride, the Lamb's wife. Just in proportion to the revelation of this perfect righteousness of Christ Jesus in them is their sense of their own vileness and unholiness. And the confession of their own pollution is the highest ascription of praise to that grace of their Lord by which they are made holy and without blame before God in love. It is no mere extravagance of speech when the confession is made by the bride of our Redeemer, as expressed by the inspired psalmist, "All my springs are in thee!"

S E L E C T E D .

THE TRUE SEED OF JACOB.

BY THE LATE THOMAS GODWIN.

"ONE shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."—Isaiah xlv. 5.

I read this text in the forenoon of this day, and as far as the Lord enabled me I spoke a little from the first part of it, "One shall say, I am the Lord's." I tried to trace out a few of the footsteps of that soul who is under the teaching and leading of the Holy Ghost, and in what way the Spirit of God brought such a one to say with good authority and from heartfelt experience, without presumption and without hypocrisy, "I am the Lord's." This is a sweet spot to be brought to, and a safe one. The soul that has thus been led and taught enjoys union and communion with the Friend of sinners, the Lord Jesus Christ, who is a Friend in need and a Friend indeed; one who loves at all times, and whose eye, heart and face are ever toward such a poor soul as this. Although he oftentimes turns his back upon the Savior, the Savior never leaves nor forsakes him. This dear Friend can be touched with the feeling of the poor sinner's infirmities, for he knows all that is in his heart, and all that is thought, done and spoken by him; as one of old said, "There is not a word in my tongue, but, lo, O Lord, thou knowest it altogether."—Psalm cxxxix. 4. There is not a word on our tongue, not a thought nor imagination in our heart, nor can we take any step, but what all is naked and open to the eyes of him with whom we have to do.

The soul that is taught of God is sensible that the Lord sees him every day of his life, and in every secret spot or corner into which he may creep. Christ is the saved sinner's true Friend; and he will let him see and feel that his friendship will continue through life, and to the close of his days. "The Son of God was manifested, that he might destroy the works of the devil;" that is, pull them down in the sinner's heart, and turn out Satan, who keeps the palace. As long as he does so the goods are in peace; but the Lord will spoil him of his armor, and bring the poor soul out of his kingdom. But while this is going on the sinner fears that the Lord is about to destroy him, and that he will soon sink into perdition, and be in that place where the worm dieth not, and the fire is not quenched.

Now, by the help of God, I will take up the second character in the text, "And another shall call himself by the name of Jacob." We read in 1 Corinthians xii. that the Holy Ghost has set forth diversities of gifts to his people, but he shows that it is the same Spirit; for "to one is given by the Spirit the word of wisdom; to another the word of knowl-

edge by the same Spirit; to another faith by the same Spirit." So it goes on to show that, notwithstanding all this, they are brought to drink into the same Spirit; for "the manifestation of the Spirit is given to every man to profit withal." By "every man" we are not to understand all the world; but wheresoever the Spirit is given, and into whose heart it comes, it is to profit withal.

If there be a poor soul in this congregation who has been enabled to say upon good authority, "I am the Lord's," and has now lost that sweet enjoyment, and his mind is beclouded, and his hope sunk, and every evidence and waymark hid, and who is writing bitter things against himself, fearing it was all a delusion, and that his religion has gone spark out, that he has wandered out of the way, and is now dwelling among the congregation of the dead, feeling nothing but barrenness and darkness of mind, while suffering under these things he cannot believe that he has been led right, or that he is a subject of real religion. Therefore, should there be such a one here this afternoon, it is my desire to try to find thee out, poor soul, and to show thee that thou art still in the right way to a city of habitation, notwithstanding that thou hast lost the comfort and peace of which thou wast once in possession. May I be led to trace out the right marks and the true evidences that the quickening work of the Spirit is going on in thy soul, and may the Holy Ghost make use of this to comfort thee; for it is the Spirit's work alone to apply the word. Though we send up our prayers to God for his blessing, yet "neither is he that planteth anything, neither he that watereth; but God that giveth the increase."—1 Cor. iii. 7. A man may preach, but if the Lord does not speak through him to the hearts of the people it will all fall to the ground, and be of no profit; but if the Lord is pleased by his Spirit to speak in and through us, and touch our hearts, and make his truth spoken by us sweet and savory to the souls of his people, then we are enabled to say, "Lord, it is good for us to be here." But we are not always to enjoy this sweet favor, for if so, where would be the path of tribulation? for this would put an end to all our sorrows, sinkings, and the trying scenes through which we have to pass in this time state. But, poor soul, thou shalt be brought through all; but whilst thou art in this world thou wilt have to prove that the Canaanite is still in the land, and that thou art still in an enemy's country. Every step thou dost tread, and every evidence thou dost possess, will have to be tried in thy way homeward to Zion.

My text says, "And another shall call himself by the name of Jacob." The Lord's people are all persuaded that Jacob was a true character, and that he never obtained God's favor by his good works, as we find recorded in the word of God in a very

solemn way and manner, which tries the Lord's dear people exceedingly. When God was about to make manifest his sovereign purpose to Rebekah we read that in her trouble she went to inquire of the Lord, and said, "If it be so, why am I thus?" She could not have gone to a better place; and the Lord gave her this answer, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."—Gen. xxv. 23. In Romans ix. 13 we read, "Jacob have I loved, but Esau have I hated." In this declaration notice the condition of the character: "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;" intimating the freeness of sovereign, discriminating, electing love and mercy. How freely it flowed to poor Jacob!

In Genesis xxvii. you will be able to see a little of the conduct of Jacob, and the treachery he used toward his father through the instructions that his mother gave him. Isaac sent Esau to get him some venison, that he might eat thereof, and bless him before he died. Rebekah knew this; and Jacob being her favorite son, she told him how to act to obtain the blessing. The savory meat was made, and the skins of the kids of the goats were put on his hands and upon the smooth of his neck, because he was a smooth man and Esau a hairy man; and he went to his father with the savory meat, and said, "My father: and he said, Here am I; who art thou, my son?" Jacob replied, "I am Esau, thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may bless me." "Isaac said unto his son, How is it that thou hast found it so quickly?" Jacob answered, "Because the Lord thy God brought it to me." Jacob was persuaded that the Lord was the God of his father, and he was satisfied that his father was a good man. Isaac said, "The voice is Jacob's voice, but the hands are the hands of Esau." Thus it is evident that Jacob did not get the blessing upon the ground of his good works; for Isaac said, "Art thou my very son Esau? And he said, I am." Thus deceit and lies dropped from his lips; and he obtained the blessing, not for his uprightness, but according to the free, sovereign, discriminating grace of God.

We read that God loved Jacob; and all true Jacobs are to be known by the marks of grace which they bear, the feelings they undergo, and the various troubles they pass through. There may be some poor soul present who thinks he or she is cut off; and such a one may have come to chapel to-day, in his feelings, for the last time, saying, "I fear my

religion is all gone, and I am not fit company for the people of God, and am unfit for the world." Thou art cutting thyself off, and fearing that thou art one of Esau's tribe instead of Jacob's; but listen to the voice of God in his word. When the prophet, for the sins of the people, was led to proclaim the naked truth, the Lord said to him, "Feed the flock of the slaughter."—Zech. xi. 4. Christ said to Peter, "Simon, son of Jonas, lovest thou me?" He answered, "Yea, Lord; thou knowest that I love thee." Then said Christ to him, "Feed my sheep." Twice did the Lord tell Peter to feed his sheep; and once he said, "Feed my lambs." This equally applies to the under-shepherds of the present day; and if they are truly concerned for the flock that the Lord hath committed to their charge they will feel a true regard for the sheep, and care little about the goats. The sheep of Christ know his voice; as he himself says, "My sheep hear my voice, and I know them, and they follow me;" but "a stranger will they not follow, but will flee from him; for they know not the voice of strangers."

Jacob was a man of trouble. Remember, Jacob had been dead many years when the prophet wrote this prophecy from which my text is taken. The Holy Ghost sets forth the church of God, in the New Testament as well as in the Old, under the name of Jacob, and shows that God is not only the God of Jacob, but the God of Abraham and Isaac; not the God of the dead, but of the living. All the spiritual seed of Jacob know what it is to pass through trouble, and to be burdened and exercised with doubts and fears; therefore the first thing we have to do is to show the characters who come under this title of "Jacob." "One shall say, I am the Lord's; and another shall call himself by the name of Jacob."

Mark the words, "shall call himself." We will try to see if we can find out the poor soul that is under exercise and trial about his eternal state; for this is a sure evidence, whether he believes it or not, that he is one of the characters mentioned in the text. Therefore may the Holy Ghost enable us to cleave to the God of Jacob, whose God is our God, and will be our guide even unto death.

The chief trouble of the followers of the Lamb is soul-trouble, for it cuts the closest and the deepest of all the trials that befall them; and the conclusion they come to is this, that if they were sure all was right between God and their souls they would not care what they had to suffer, nor what they had to pass through, if they could but be assured that all would be well at last. This proves the truth of what I have asserted, that the concern they feel about their souls lies with more weight upon their conscience, and is more trouble to them, than all besides. The trials we meet with in this world are but for a time, but if our souls are lost, misery in the next

world will be forever; and if our souls are saved our happiness will be forever. The child of God has to walk in a chequered path, and has to pass through a dark and gloomy desert, and proves that flesh and blood are enemies to God and godliness. He proves that he is in an enemy's country, and that the devil is ever setting nets, gins and snares to catch his feet and to trip him up, so that the tried child of God often fears that he shall not endure unto the end; but if the beginning has been right it is certain that he will endure unto the end, though he cannot always believe it.

"And another shall call himself by the name of Jacob." Jacob was a man often burdened with fears, and so are all the spiritual seed; for they often fear and tremble at what lies before them, and fear that certain things will be too much for them, and that the enemy of their souls will prevail against them, and they shall sink. But there is a promise made to Jacob's seed, that "they shall spring up as among the grass, and as the willows by the water-courses;" which shows that the characters spoken of in the text shall never be hid, but that they shall be all brought to the light, sooner or later, before they depart out of this life into eternity. Therefore the Holy Ghost makes use of this figure, and says they shall spring up as grass. There is but little springing of the grass in the winter season, and not much shooting of the willows that are planted by the watercourses, to which the Lord's people are compared. Willows are generally planted by the riverside, because they never flourish except by the water. So the Lord's people never thrive except they are planted by the waterside. They know and are sensible of this, though they often fear they shall sink when they come into miry places, and their trouble is so great that they fear they shall never be brought out of their distresses; yet they shall all be brought safely through. Their trouble is so great that there is none like it, for it is the time of Jacob's trouble; but the word says, "He shall be saved out of it."

"Another shall call himself by the name of Jacob." Not may be, or chance, but "shall call himself by the name of Jacob;" and the Holy Ghost testifies to the truth of it. Says some poor sinner, "Let me hear a little about the marks and exercises of the spiritual seed of Jacob." Well, I have said that Jacob was a man often burdened with fears. Say you, "But I am fearful of myself, that I have not the right marks. I have many fears, and they continually follow me; but I cannot believe that it is the work of God in my soul." Sinner, though thou mayest in thy feelings cut thyself off, thou canst not really do so; and it is no mark against thee that thou art fearful, and troubled lest thy spot is not the spot of God's children. Some say we make salvation of our doubts

and fears, but I deny it altogether. Of one thing I am certain, and that is that if we never know our sinfulness aright we shall never know our sonship in the Lord Jesus Christ. Therefore do not be too hasty in thy conclusions, for thou shalt one day be brought to call thyself by the name of Jacob; and when thou art brought out of thy trouble thou shalt see and know that Jacob's God is on thy side, and as one of old said, so shalt thou, "The Lord is on my side; I will not fear: what can man do unto me?"—Psalm cxviii. 6.

When Jacob laid himself down and slept he had a dream, and saw a ladder set up, which reached from earth to heaven. By this he evidently saw the Lord Jesus as a ladder set up on the earth, the top of which reached to heaven; and the Lord stood above it. Blessed be God, he leads his people step by step, and will take care of them all the way, as the Lord promised Jacob he would take care of him, and be with him wheresoever he went. So the Lord says, "Fear not, O Jacob, my servant." But says the poor soul, "I am afraid the Lord is against me, because I find something rising up in my heart against the Lord; and this cannot be right. I cannot find such nearness to the Lord in prayer as I once did, nor can I hear the word as I used to hear it. Toward the end of the week I looked forward to Sunday, and used to be active and diligent, and get everything done on Saturday, that I might not have anything to trouble me on Sunday. I used to rise early in the morning, and pour out my soul to the Lord, and then hasten to chapel; for Sunday was a high day to my soul, and I was often indulged with the Lord's presence. But now, alas! my mind is often full of confusion; and what the end of it all will be I cannot tell." Well, poor soul, you want the Master, who will by-and-by come with the whip and drive out the buyers and sellers, and make room for himself. Say you, "I long to feel nearness and access to God in prayer." Well, you are in the right way, though you often fear that God will send some judgment and sweep you away; for you think there is not another such an unworthy wretch as you feel yourself to be. But you are, notwithstanding all this, of the seed of Jacob, and he felt the same as you do; for he said, "I am not worthy of the least of all the mercies, and of all the truth, which thou hast showed unto thy servant." Thus you have the mark of Jacob if you feel not worthy of the least of God's mercies. This is a good spot to be in. Say you, "Yes, it would be a good spot if I were sure that the Lord brought me there." Well, you never brought yourself there, and Satan never brought you to feel your unworthiness; therefore, depend upon it, you are in a right spot.

In Luke vii. you will find one of the seed of Jacob, a centurion, who had a servant sick, and he loved his

servant. Divine teaching makes a good servant and a good master. The centurion had such a regard for his servant that he sent unto Jesus the elders of the Jews, and besought him that he would come and heal his servant; and they told Christ that "he was worthy for whom he should do this: for he loveth our nation, and he hath built us a synagogue." But when Jesus was not far from the house the centurion, who had a very different opinion of himself to what the elders had of him, sent friends to him, saying unto him, "Lord, trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee: but say in a word, and my servant shall be healed." What did the Lord Jesus say of him? "I have not found so great faith, no, not in Israel." You see, therefore, the Lord's testimony respecting him.

"Another shall call himself by the name of Jacob." Another feature of the spiritual Jacobs is that they are stripped of their own righteousness, and brought in soul feeling to be as naked as a worm, and to understand the Scripture which says, "We all do fade as a leaf; and our iniquities, like the wind, have taken us away."—Isa. lxi. 6. When the sinner is brought here he sees that he has not a rag of his own righteousness to lay hold of, and feels assured that he has never done a good work in all his life; and seeing himself so destitute, he is obliged to cease from his own works, but cannot see how he is to obtain the righteousness of the Lord Jesus, for he does not understand how it is to be imputed to him without works. But the word of God says, "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."—Rom. iv. 5. Before this the poor soul was ignorant of being naked; but now he sees himself naked, and he thinks all this is against him. But the Lord says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10. Here is a righteousness and clothing that delights poor Jacob. In another place the Lord says, "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord."

Again, poor Jacob is sometimes left in a prayerless state and condition, and sometimes he feels no heart for God, and not a breath of prayer, according to his feelings; and when he tries to pray it seems nothing but mockery. If he falls down before the Lord, to pour out his heart before him, he feels as hard as a stone, and fears it is nothing but lip service, and that he is one of those who draw near to God with the mouth, and honor him with the lips, while the heart is far from him. This cuts him to the very quick; for he fears to mock God, knowing that God will

not be mocked, and that whatsoever a man soweth, that shall he also reap. The poor soul says, "I would, but cannot pray, for I cannot pour out my spirit before the Lord; and what the end of it all will be I know not." Hear what the Lord says to these poor Jacobs: "But thou hast not called upon me, O Jacob!" Says the soul, "That is true; for I used to delight in God all the day, and now my heart is so cold, and I seem at times to have scarcely a thought about God or eternity." "But thou hast been weary of me, O Israel." Then the Lord tells thee what thou hast not done: "Thou hast not brought me the small cattle of thy burnt offerings; neither hast thou honored me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Thus the Lord shows the soul that he has nothing to bring before him but sins and iniquities, and that he cannot lay hold of the Lord Jesus with the arms of his faith; for he is not sure that he possesses one particle of true faith. Hear what the Lord says to Jacob, which character sets forth the children of God: "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities." Say you, "Yes, and I am wearied with them." Then there must be some feeling in thee, if thou art wearied with them, and the Lord is wearied with them. But there is a word from the Lord Jesus to the weary soul: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Say you, "I cannot come. I have no legs to stand on, and therefore cannot walk." After the Lord had told Jacob what he had done, he says, "I, even I, am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins." Come, poor soul; the Lord says for his own sake he will not remember them. Say you, "But I am obliged to remember them, if the God of Jacob does not." The church of old said, "O remember not against us former iniquities!" The Lord has promised that he will remember them no more; for "as far as the east is from the west, so far hath he removed our transgressions from us." Though poor Jacob may be exercised, and have trouble upon trouble on account thereof, yet the Lord has promised to cast his sins into the depths of the sea. "In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found."—Jer. l. 20.

"Another shall call himself by the name of Jacob." Say you, "I used to hope I had grace, but now it seems all sin. I used to hope I had submission to the will of God, but now it seems turned into rebellion.

I used to hope I had patience, but now it is turned into peevishness and fretfulness. I once hoped I had life, but now it seems all death. The first thought when I awoke in the morning was about the Lord, and now I seem so often to forget him." Blessed be God, he is still on thy side. He sympathizes with thee, and says in the preceding chapter, if thou hast such a thought as that the Lord has forgotten thee, "Put me in remembrance of what I have formerly done for thee, of any promise that I have spoken to thee. Put me in remembrance of my dealings with thee, of my former loving-kindness and tender mercies." Say you, "I have done this; but the Lord seems to turn a deaf ear to all I say." Well, he will turn his face to thee by-and-bye. Simeon thought if the Lord Jesus had been a prophet, he would have known the character of Mary Magdalene, who was standing behind him, for she would not go before him; but by-and-bye Christ said to Simeon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss; but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint; but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little."—Luke vii. 44-47.

Come, poor soul, hast thou a little love? The Lord loved Mary, and said to her, "Thy faith hath saved thee; go in peace;" and she had all her sins forgiven. Therefore, poor soul, if thou forgettest the Lord, he will not forget thee; for he has said, "Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee."—Isa. xlix. 15.

How much poor Jacob needs an application of the truth sealed home upon his heart with power; for he is either up or down in his feelings, and never in one state long together; but he shall prove again and again that he is in the right way, and having Jacob's God for his God, he shall have to say, "The Lord is my Portion, saith my soul." The Lord found Jacob "in a desert land, in a waste howling wilderness, and he led him about, and instructed him, and kept him as the apple of his eye," and he has promised to bring all the spiritual seed of Jacob safe to their journey's end, and at times they can say, "The Lord is my strength and song, and he is become my salvation." Poor soul, art thou traveling this way? Say you, "The dealings of God toward me in providence are very cutting to flesh and blood. If the Lord will do so and so for me, then the Lord should be my God. I see the wicked prosper, and I wonder

how it can be, for I am under the oppressive hand of man, and provisions are dear, my family expenses are increasing, and everything seems to be going wrong, and I fear I shall never stand, but that I shall dishonor my profession, and this grieves me to the heart." Jacob told the Lord if he would but take care of him, and give him food and raiment, and bring him back in safety to his father's house, then the Lord should be his God. The Lord had given Jacob a promise before this, when in his dream he saw a ladder, and the Lord stood above it, and said, "I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed. \* \* \* And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of;" yet after this Jacob said, "If the Lord will be with me." &c. This was Jacob's way of reasoning, but there is no if with God. The Lord has promised never to leave nor forsake him, and just before his death, in blessing the sons of Joseph, Jacob made use of these words, "The God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads."

My fellow-traveller, though you may be poor in this world, yet you are rich in faith and heirs of a kingdom; as the Holy Ghost says by James the apostle: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?"—James ii. 5. But the poor soul says, "Do I love him, or do I not?" If the truth is in thy heart, thou art a lover of the truth, and this is the evidence that the Lord Jesus loved thee, and gave himself for thee. If thou hast had a faith's view of the blood of Jesus, it is the blood of the everlasting covenant, and it has cleansed thee from dead works and from all sin; and though thou feelest in thyself guilty and filthy, thou art all fair in Christ, who sees no spot in thee; for thou art complete in him. But thou mayest see all thy wrinkles at a glance, and they bear witness against thee, as Job said: "Thou hast filled me with wrinkles, which is a witness against me."—Job xvi. 8. But we read, "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."—Eph. v. 25-27. Christ bore the curse for his people; he trod the winepress alone, and of the people there was none with him; and thus be opened a new and living way, and his people are saved in him with an everlasting salvation. Poor soul, thou shalt endure unto the end, enter into the kingdom, and stand

in thy lot at the end of thy days, and hear the Lord say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world."

For the last seven months I have been up to my neck in trouble; but if I had no trouble I should not be a fit companion for the Lord's people. There have been times when I have wished the Lord would take away my life; for I have felt indeed that I am not better than my fathers, and should have been glad to have dropped this clay tabernacle; but this has been when my soul has been in that spot where Job was when he said, "Though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and not another."—Job xix. 26, 27. At such times death is no terror to me; for I can then feel assured that Christ is my Redeemer, and that he has redeemed my soul to God. Then I can thank God for all my troubles, knowing that every trial I have passed through makes one less, and they are all measured out with a just balance; for the Lord never makes any mistake in weight or measure. Poor soul, if thy cup has run over with trouble, thou shalt have it overflow with blessings. The Lord leads us in the way that we should go, and guides us with his eye.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

DISCONTINUANCE.

WE still have on our list a large number of subscribers from whom we received but one dollar for their subscription last year, and whose time expired the last of December 1891. We have sent notices to all such, informing them when their time expired and we shall be compelled to strike from our list the first of next month all of these from whom we have not heard by that time.

## ELDER I. HEWITT.

ELDER Isaac Hewitt, of Halcottsville, Delaware Co., N. Y., has finished course, and entered into eternal rest. We have not learned the particulars of his last sickness, but we trust that a suitable obituary will be furnished for publication soon.—ED.

## CONTRIBUTIONS.

As may be seen by the receipts published in each number, our brethren are contributing with their usual liberality to the fund for Indigent Subscribers. Since republishing our proposition under the caption "Who Wishes to Assist," we have received about one hundred dollars, and have applied the amount to the subscription of those we considered most needy, and sent to each contributor the name or names of the person or persons to whom we send the paper this year in consideration of their remittance; and we have also sent to each of the recipients of the paper the name of the person to whom they are indebted for its continuance another year. It is one of the most unpleasant duties connected with publishing the SIGNS OF THE TIMES to be obliged to discontinue it to a brother or sister *because they are too poor* to pay for it. We have always, and do yet carry on our own personal account a free list much larger than the combined number of all those credited from the Indigent Fund. Remember, brethren, we are not financially benefited by this fund, as it costs us more to supply the papers than we receive for them.

## FROM NOW UNTIL THE FIRST OF FEBRUARY, 1892,

ANY one who is now a subscriber, and whose subscription is paid up, may send us *new* subscribers at one dollar a year; but no one, either new or old subscriber, can get the paper from this office for themselves at less than the regular rate. Any one who is not now a subscriber can have the benefit of the above terms by sending two dollars for their own subscription, and one dollar each for additional *new* subscribers.

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## BACK NUMBERS.

WE shall run extra copies for a few numbers, and all new subscribers will be supplied with back numbers to the first of the volume, until further notice. The advantage of commencing with the volume is in having the complete set of numbers when the index is published in the last number.

## BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 8, 1891.

## OBITUARY NOTICES.

DEPARTED this life Jan. 1st, 1892, at his residence in Stockton, Hunterdon Co., N. J., our dear brother, **Wm. Rittenhouse**, in the 66th year of his age.

He was baptized about twenty-five years ago, in the fellowship of the Old School Baptist Church of Kingwood, N. J., by the late Elder Gabriel Conklin, where his membership remained undisturbed until called away by death. In this dispensation of divine providence the church of Kingwood very painfully feel their loss, as he always had manifested such a deep interest in the welfare and prosperity of Zion, and was ever present at the meetings of the church when not providentially hindered (an example worthy of imitation by us all). He was at home among his brethren, and had no inclination to follow after any of the gods of the present day, nor to glean in any field but that of Boaz. Neither did his faith stand in the wisdom of men, but in the power of God. He manifested a holy abhorrence for the God-dishonoring doctrines of men, as preached and believed by the great mass of professors at the present time. Having a clear experience of divine grace, he delighted to talk of all the way the Lord had led him; and often have we seen the tears of satisfaction and approbation freely flow when listening to the preached gospel.

He was out of health several years with complicated ailments, and for weeks before his death his mind also became diseased. With all the best medical skill of physicians, and kind and faithful nursing by his dear wife and children, he at last yielded up his spirit as calmly and quietly as if going to sleep.

He leaves to deeply sorrow, but not without hope, his dear companion, sister Rittenhouse, together with four sons and three daughters, one brother and four sisters, with numerous other relatives and friends.

His funeral was attended at his home, and the writer spoke to the people from John xvii. 24; after which his remains were taken to Frenchtown and laid to rest. May the God of grace comfort this severely afflicted family circle of friends, and give all to say, "Thy will be done."  
B. BUNDY.

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

Elder James Vallery, La., 4, George Lambert, Maine, 1, B. F. Flagg, Mass., 3, D. Wallington, Mich., 2, Mrs. Arnold Hill, N. Y., 2, A. Friend, N. Y., 2, Elder E. V. White, Va., 5.—Total, \$19.00.

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Elder E. Rittenhouse 2.50, C. N. Miller 2.50, A. Shields 2, James H. Burroughs 2.50, John Derby 2.—Total, \$11.50.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JANUARY 27, 1892.

NO. 4.

## CORRESPONDENCE.

GHEENT, Ky., Dec. 19, 1891.

DEAR BRETHREN BEEBE:—The apostle 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."—Eph. ii. 8, 9.

The true meaning of the word "grace" is the free, unmerited love and favor of God. Man, who is under the curse of the divine law, which he has violated, and which he is continually violating, and who is by nature a child of wrath, cannot by his works bring himself into the favor of God. He who is too pure to look upon sin or behold iniquity cannot accept the works of men, whose characters are clearly described by an apostle in these words, "We have before proved both Jews and Gentiles, that they are all under sin; as it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. 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." The charges in this indictment against all our race are fearful indeed. Drawn as it was by an inspired pen, no plea can successfully be offered to any one of its numerous counts. It is the language of inspiration, and none dare deny its truth; but from the same inspired authority we learn, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." It is thus established by divine authority that all are under condemnation by reason of sin. It is evident to the most limited intellect that one who is under condemnation cannot by any act of his own remove that sentence; then if saved from the penalty of the law which they have violated it must be by the act of another, and that too by one who has the legal right and power to extend that clemency which alone can remove the sentence already pronounced upon the guilty one. Thus it is evident that none of the sons or daughters of the fallen Adam can be saved, except by the free and unmerited favor of God.

But it will be remembered that God is infinite in all his great, glorious and wonderful attributes; and none of those attributes stand out more fully before the admiring gaze of his saints than his immutability. They rejoice to know that he has said, "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." They rejoice to know that it is declared of him, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms." Ah, dear saint, what emotions of wonder permeate your whole being when you are meditating on the eternity of that God whom you love to praise and adore. The psalmist says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." That grace of which the apostle speaks was secured to all his chosen people from everlasting to everlasting. 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: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." The saints in every age and in every clime are embraced in that address to the saints at Ephesus, for it is to "the faithful in Christ Jesus;" and they are blessed with all spiritual blessings in heavenly places in Christ, and that too according to his eternal choice. They were chosen in him before the foundation of the world, and all spiritual blessings were treasured up in him and secured to them, in his immutable love. When the apostle said, "By grace are ye saved," he pointed to that perfect and complete salvation which was secured to the saints at Ephesus, and to all the faithful in Christ Jesus. That grace being in him, and he being eternal, it was secured to his chosen people from the ancients of eternity. That word "saved" is replete with meaning. They to whom that language is addressed are saved from the curse of a violated law, and from a state of bondage under that law, for it is the law of sin and death; but he was "the end of the law for

righteousness to every one that believeth." They are saved from the power of death and the victory of the grave; for he is the resurrection and the life. That salvation secures to all his saints that eternal life which was his before the world began. He says, "I am the way, the truth, and the life." He also says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish." The life that he gives them is eternal, and is the same of which he speaks when he says, "I am the life." As he is immutable, that life existed in him before creation's dawn, and was treasured in him from the ancients of eternity. Then it is evident that the grace of which the apostle speaks, saying, "By grace are ye saved," had its depository in him with that eternal life before the mountains were brought forth, or ever he had formed the earth; but that life and that grace did not exist in him for an indefinite purpose. He declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." His knowledge and wisdom being unlimited, he knew all those for whom that grace was secured in him. In confirmation of this great and glorious truth the apostle 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." It will be readily seen that the apostle here associates the foreknowledge of God and his predestination so closely that they cannot be separated. He says, "Thine they were, and thou gavest them me." He also says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." They were his people, for the redemption of whom he laid down his life, and were the gift of the eternal Father to his Son. They were given in the eternal covenant of redemption, ordered in all things, and sure. Grace was given them in Christ Jesus; and in that gift they were blessed with all spiritual blessings, according as he had chosen them in Christ before the foundation of the world. His saints have no assurance of those spiritual blessings except in connection with his eternal choice. It is written, "Known unto God are all his works from the beginning of the world." The Lord, speaking by the prophet, says, "I will say to the north, Give up; and

to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him." The creation of those sons and daughters, as well as their being brought into the fold, was his work, as much as the creation of the heavens and the earth; and that work was known unto him from the beginning of the world. Being infinite in knowledge, he knew them for whom and in whom that work would be done. He is a God of purpose, and is eternal and unchangeable; therefore he purposed in himself all things needful for their glory. He says, "My counsel shall stand, and I will do all my pleasure." The prophet, foretelling the sufferings of Christ, says, "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." This was the great work for the accomplishment of which he laid aside the glory which he had with the Father before the world began, and became a man of sorrows and acquainted with grief; and this work was known unto him from the beginning of the world. Surely it would be the height of presumption for us to say that he knew all things pertaining to his humiliation, suffering and death, and did not know those for whom he made that great offering; but the presumption that any for whom he so suffered would fail to be brought into the glory secured to them by that suffering amounts almost to blasphemy. The presumption is based upon the doubt of his having loved them with an everlasting love, and of his having power to accomplish the great and ever-glorious work of bringing them off conquerors, and more than conquerors, through him that has loved them, and given himself for them. He says, by the prophet, "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." That pleasure evidently was the glorification of all that seed. It is written, "A seed shall serve him: it shall be accounted to the Lord for a

generation." That is the seed which he saw in his humiliation; and the Lord by the psalmist declares that they shall serve him. That language is imperative. They shall serve him. He says, "My sheep hear my voice, and I know them, and they follow me." They are they of whom John speaks, saying, "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean." "The fine linen is the righteousness of the saints." "Their righteousness is of me, saith the Lord." Then that grace by which they are saved was given them in Christ Jesus before the world began. In that grace are embraced all things needful for them, both in time and eternity; therefore the pleasure of the Lord shall prosper in his hand. Yes, dear, mourning one, it was the pleasure of the Lord that you should be redeemed from under the curse of the law; that you in time should be made to know him as "the Lord our righteousness;" that you should be clad in the righteousness of the saints, and enabled to follow your glorious Lord whithersoever he called you. Although your pathway may often be amid scenes of affliction, sorrow, pain and mourning, yet it is the pathway marked out for you in the infinite mind, and is part of the all things that work for your good and the glory of your exalted Lord and King; but let us all, like our dear, afflicted sister, Mary Parker, give unto the Lord the glory due unto his name, and bring an offering into his courts. Her books are surely an offering to the Lord, and were written in accordance with his eternal purpose, for the comfort, edification and building up of his dear saints while in their earthly pilgrimage; and those who fail to read them will lose much that is encouraging amid the sorrows of a sin-cursed world.

But the apostle 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." The apostle also says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Fruit is the evidence of the character of the tree which bears it. Our Lord said, "For every tree is known by his fruit." "Wherefore by their fruits ye shall know them." It is evident that the fruit does not make the tree good. The apostle declares faith to be the fruit of the Spirit. Our Lord said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Paul says, "In me (that is, in my flesh) dwelleth no good thing." Then the exercise of faith is not the result of the birth of the flesh, but it is the result of the spiritual birth. As the outward man knoweth not God, he cannot believe in God. He cannot exercise that faith which is the fruit of the Spirit. Evidently faith is the gift of God, for it is the fruit of the

Spirit—one of those glorious gifts secured to all the redeemed in their new birth. Without faith it is impossible to please God, for the reason that none can exercise faith but those who are spiritually minded; and they are made so in the spiritual birth. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." Then the theory that faith is the result of natural teaching, and can be exercised according to our natural volition, is untrue; but it works by love, which is another of the fruits of the Spirit; and they are in harmony, both gifts of the Spirit. John says, "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him." If we do not love the Lord Jesus Christ: nor his saints, it is evidence that we are not in the exercise of that faith which works by love; for all the graces of the Spirit go hand in hand, and are the fruits of the spiritual birth. Therefore our Lord said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again." Our Lord said to his disciples, "Whom say ye that I am?" Simon Peter answered and said, "Thou art the Christ, the Son of the living God." Jesus said unto him, "Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In that revelation that faith was given him which enabled him to say, "Thou art the Christ, the Son of the living God." As that faith works by love, it leads to a life of obedience. It leads to good works, and to a desire to follow the Lord in all his appointed way. It unfolds to the saints the beauties and glories of the plan of salvation through our dear Redeemer, whose wondrous character is made manifest to them in the salvation and final glorification of his saints; and they love him, because he first loved them. While here below they are, through that faith which has been freely given them, led on in the paths of holiness, and, like faithful Abraham, they seek a city whose builder and maker is God; but when they shall have reached their heavenly home that faith will no longer be needed, for then they will be like their glorious Lord, and see him as he is. The apostle says, "Now abideth faith, hope, charity, these three; but the greatest of these is charity." The word "charity," as used by the apostle, means love. Faith will cease when the saints are brought into their glorious and eternal inheritance, and hope will be swallowed up in eternal fruition; but love will endure throughout the cycles of eternity. God is love, and it is one of his seven attributes; and that attribute is secured to all the saints in their spiritual birth. It is the bond that unites them together while here

below. Their joy will be perfect when brought from the cares, sorrows and afflictions of a sin-cursed world into the eternal presence of him whom it is their joy to love while clothed with mortality; but in their heavenly home those sorrows and afflictions will be no more feared nor felt. Then they will have passed through faith, which was given them to enable them to run with patience the race set before them, ever looking to Jesus, the author and finisher of our faith. They look to him by faith, because they know that they are blessed with all spiritual blessings in heavenly places in him; and with Peter they say, "Thou hast the words of eternal life." With the psalmist, in joy they cry out, "Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever." The apostle, in the eleventh chapter of the epistle to the Hebrews, calls attention to the ancient saints, and their wonderful conquests and sufferings, and says, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong," &c. In another place he says, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." When those ancient saints lived upon the earth the glorious Sun of righteousness had not risen from the tomb, and was not shining in the gospel heaven; but they by faith saw him afar off, and confessed that they were strangers and pilgrims on the earth. You, dear saints, often realize that you are strangers and pilgrims on the earth; but you by faith behold the glorious Son of God in all his wondrous works, and in sweet meditation go with him to the mount of ascension. There you behold him when he ascends, and by faith see him seated on his great white throne; and there as your Mediator he ever liveth to make intercession for you, and your chief desire while here below is to give to his name all the glory.

My wife is suffering with a serious attack of "La Grippe," and these poor, rambling thoughts have been written in her sick-room, with many things to call my attention from the great and ever-glorious subject of salvation by grace; but you will please dispose of them as you may deem best, and believe me affectionately yours,

H. COX.

#### POOR AND AFFLICTED.

It is not always pleasant to our proud natures to be considered afflicted and poor; yet this is the sort of people that the Lord said should trust in his name, and the richest promises are to those. The promises are sweet to none but those who have learned their poverty and distress, learned how needy they are, and that none but the Lord can supply such poor and needy ones. In no other name can they trust. "I will leave in the midst of thee," saith the Lord, "an afflicted and poor people." In whose midst were these people to be left? At all times, when my mind has reverted to these words, I have taken the idea that these characters were left here in the midst of the world; but as they have kept in my mind, and I have looked them up in the Bible, I have read with much astonishment the book of Zephaniah, wherein I find them recorded, and have wished for more ability than I possess to write somewhat concerning the things I read. Unto this people the Lord said, in the days of Josiah, king of Judah, "I will utterly consume all things from off the land. I will consume man and beast; I will consume the fowls of the heaven, and the fishes of the sea, and the stumbling-blocks with the wicked; and I will cut off man from off the land, saith the Lord. I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and them that worship the host of heaven," &c. "And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees." Then other nations are spoken of, upon whom the indignation of the Lord is to be poured out; then a return to the filthy, polluted and oppressing city. "Her princes within her are roaring lions; her judges are ravaging wolves." "Her prophets are light and treacherous persons; her priests have polluted the sanctuary; they have done violence to the law." Alas! what a sad picture is drawn here; and we understand that all these things were done among the ancient chosen people of God. But the promise was that a pure language should be turned unto them, and in their midst was to be left this afflicted and poor people. We think they answer to the remnant; even a small remnant does it seem sometimes. There was a time when Elijah thought himself alone, and that they even sought his life. There was a time when Jeremiah said he wished to go from his people; for his testimony was that they were all adulterers, an assembly of treacherous men. How few were spared when the angel passed over the city with the writer's inkhorn and put the mark upon those who did sigh and cry for the wickedness done in it. Yet the prophet did not leave or go

from his people; neither did Moses leave the stiff-necked and hard-hearted people, but chose to suffer affliction with them. I have often thought of these things when I have seen some stand aloof from churches because of the affliction and trouble among them. Even at times have I felt it applied to myself, growing weary of seeing the affliction. Often we look about upon the almost utter desolation, and think we see but ashes, ruins and dust, and feel that truly every living thing is perished from off the land; and, remembering the promise, we almost conclude it is impossible that it could be fulfilled. Then we find a little comfort in looking and pondering upon those things that were written for our learning, that we thought patience and comfort of the Scriptures might have hope. We remember how that unto Abraham, to just one man, it was said, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation." And he was not faithless, but went whither he knew not, and grew to be great in riches, and in many things; yet how long the promise tarried! Many things were showed him which he believed and embraced; yet he did not see the great nation possessing the promised land. How long it was before Isaac came, and then before Jacob came; yet all the time the Lord was working out of sight, and Jacob was toiling and wrestling, fearing and hoping. Again, I have thought of Ruth, just this one Gentile woman, and of how it was said of her, "The Lord make the woman that is come into thy house like Rachel, and like Leah, which two did build the house of Israel." Shall we say that these two women did not build the house of Israel? The Bible says they did; and although Ruth did not see David upon the throne, nor Solomon in all his glory, yet the Lord abundantly blessed her in her life, and regarded her poverty and affliction. Often have I thought of Naomi when she laid the babe of Ruth in her bosom. I think the emotions of her heart were something like those of Simeon when he took the long looked for babe in his arms, and said, "Now, Lord, lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation." And the women her neighbors gave the child of Ruth a name, saying, "There is a son born to Naomi;" and he was to be unto her a restorer of her life, a recompense for all the poverty and affliction she had borne.

These places, I have felt, are especially encouraging to churches where the remnant that is left is mostly composed of a few poor and afflicted sisters. The consideration of them helps to strengthen, and helps us bear our reproach, until it shall be taken away in the Lord's own time. We may contrast our

surroundings with those of other churches of our order, and so wish we were situated like them. As for us, all within and without is poverty and affliction of every shape and name. We bow our heads in the dust and say, Was ever a church afflicted like this? and, How small the remnant that is left. Then I have found comfort in remembering that out of Bethlehem Judea, which was least among the thousands of Judah, came the Savior and Deliverer; and he left the promise that he would be in the midst of these afflicted and poor ones. He is mighty, and will save. He will rejoice over thee with joy. He will rest in his love. He will rejoice over thee with singing.

Again, we may be looking at our low estate, considering what foolish, weak things we are, how much we lack in everything, what poor material we are to compose a church, which shall be to the praise of the Lord. Then we are made to remember the choice of the Lord was mostly of the weak and base things, yea, and things that are despised; and we feel that the wisdom of the Lord is not to be questioned by us. Again, we look at the dead, lifeless and loathsome state of ourselves, and of all around us. Then the vision of the valley of dry bones rises before us. Could anything be more uncomely, repulsive and sickening than a valley full of dry bones, and they exceedingly dry? Yet the Lord said to the prophet, "Prophecy upon these bones."

"Go thou, nor reasoning scruples make,  
Because the bones are dry;  
My voice shall bid the dead awake;  
Go thou and prophesy."

"From stones, to celebrate my grace,  
While mercy's tidings fly,  
My arms shall rise a numerous race;  
Go thou and prophesy."

Could anything be harder and colder than a stone, or anything more unpleasant and uncomely than a dry bone? Yet of these were the whole house of Israel, which stood up when the breath of the Lord came upon them. Often have I thought of the place where the Lord told Ezekiel to go and prophesy unto them; and yet they would not hear him. Saith the Lord unto him, "They will not hearken to you, for they will not hearken to me." Yet he was nevertheless to prophesy. The Lord said, "All the house of Israel are impudent and hard-hearted;" but he would make the prophet's face like a flint, so that he should not fear them. "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." Yet we understand that the watchman must still watch, and the workman must still labor. They are to cast the bread upon the waters, and to sow beside all waters, waiting the Lord's promise. We think we can also trace the blessing in knowing our deep poverty and affliction. We cannot say, like one of old, "I set as a queen, and

am no widow, and shall see no sorrow;" for O how truly do we feel our wretchedness and blindness, and our great need of all things. Our poverty of soul is great, and our mouths are in the dust. May we not hope for the kingdom? Though we so deeply feel the distress of being afflicted and poor, yet this is the very people that the Lord has repeatedly said he would save.

"O Zion! afflicted with wave upon wave,  
Whom no man can comfort, whom no man can save."

Away from all her soundings, away from all creature confidence and help, in our utter distress and need we can only trust in the Lord, feeling strengthened with the assurance that

"Zion shall live through every age,  
And be the Almighty's care."

When we look at ourselves personally, and feel the want of all things, realizing that in us, that is, in our flesh, dwells no good thing, and then look at those beautiful graces of the Spirit, faith, hope, charity, how far they seem above us, and we fear they were never implanted in us. Helpless and destitute, we can only trust in the Lord, knowing that the love of God must be shed abroad in our hearts by the Holy Ghost being given unto us. How utterly poor and afflicted we are, trusting in the Lord for all things; yet out of all this affliction do we gather hope that we are such as the Lord hath promised to save; and faith rises in our hearts.

I have lately suffered much from a most severe attack of that most distressing malady called "La Grippe." I have so often heard this plague spoken of in jest, and have spoken of it myself in the same way, that I have thought if I should ever have it I would keep quiet about it, almost like I would of something of which I would have reason to be ashamed. Why such a mind should possess me I cannot tell. Why should we make it a jest, when in many lands noble and ignoble are constantly falling victims to its fatality? Is it because we have grown so utterly depraved that we are ready to make a jest of death itself, because there is no fear of God nor his judgments before our eyes? This one thing I thought I learned while I was suffering from its tortures, that I would never speak lightly of it any more, but with solemnity, as of one of the most dreadful judgments of the Lord; and yet, as I began to mend, and the old life and nature came back to me, as I was asked what I had for a Christmas present, I readily answered, "La Grippe." Indeed it was just what the dear, kind heavenly Father was pleased to give me; and through the deep darkness of his mysterious dealings I think I caught a gleam of the golden blessing which the dread affliction was to me. Yet I feel that I have reason to fear the Lord for the strange indifference and ingrati-

tude with which I have received my partial recovery. I did so long for the better land, so long to see the King in his beauty, and to dwell where the inhabitants no more say, "I am sick," where the people are forgiven their iniquity, that it is with sadness I take up the old life again. I ask the prayers of all the dear, obedient children of God in my behalf. In conclusion I feel to say to the many friends who knew and loved them, that Deacon Freeman Swartout and his wife Abby, of this place, have both recently departed this life. Sister Abby went first, and was soon followed by brother Freeman. Suitable obituary notices will doubtless appear for them soon.

Yours in affliction,  
KATE SWARTOUT.

WOODSTOCK, Mich., Jan. 13, 1892.

FORT BRANCH, Ind., Jan. 7, 1891.

G. BEEBE'S SONS:—I have been a reader of the SIGNS OF THE TIMES for the past year. If I know anything of the teaching of God's word, I can say of a truth that I indorse the general messages through the SIGNS. I have had a mind several times to pen a few thoughts for its columns; not that I thought that I could bring anything new to light, but simply to satisfy the impressions of my mind. I read the letter of brother Rittenhouse in the last number, which was a comment on the words in Romans viii. 28, "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." It seems to have stirred up in me a desire to pen some thoughts on the same subject. Not that I desire to speak out abruptly against the brother, nor that I should appear wiser than he, but simply to inquire deeper into the true teachings of God's word and ways. I desire, and so do all God's children, to know and accept the truth. The Spirit searches the deep things of God, and it is right that we should look after them; yet no man can find out or fathom all the mysteries and ways of the God of heaven. Solomon says, "In the multitude of counselors there is safety."

The brother seems to think that the words "all things" in this instance only mean the things Paul has mentioned in this chapter. In other words, he does not believe that all evil or bad things work together for good. I understand him, however, to accept the idea that some evil things work for good in some cases; that is, when God turns them to the good of his people. That is the way a great many good brethren preach and honestly believe; but I cannot view things in that way. I will not fall out with them for it, knowing that we can accept the truth only so far as the Lord gives us to understand it. I cannot understand why, if there is one evil

(Continued on page 29.)

## EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 27, 1892.

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

## STRANGERS AND PILGRIMS.

"DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which was against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."  
—1 Peter ii. 11, 12.

The particular description of the people to whom this epistle is addressed, forbids the popular sentiment of the religious world, who understand this letter and all the record of inspired truth as belonging alike to all the race of mankind. Not only is it inconsistent to construe the affectionate address of our text as indiscriminately speaking to every enemy of the truth which is revealed in the gospel, but it is impossible to reconcile such an application with the description here given designating them as "strangers and pilgrims." Certainly it cannot be said that all the inhabitants of the earth are strangers and pilgrims; for the very peculiarity which entitles them to be so called implies that they are surrounded by those who are not like themselves in this characteristic loneliness. In seeking for the rightful application of the appeal in our text it is important that the specified peculiarities be observed, by which the apostle describes those to whom he writes. It is as effectually wresting the words of Scripture when they are erroneously applied as when they are distorted from their plainly written signification in the testimony of divine truth. Hence every honest reader will seek for the marks which identify those to whom the inspired promises are spoken, and to whom exclusively they must be confined.

"*Dearlly beloved.*" It is not consistent even in the judgment of the natural mind that this language should be construed as embracing every enemy of truth and righteousness, who might read the words written. The very strength of this expression implies that there is affection felt by the writer for those designated, which is peculiar in its application to them. There can be no reality in that profession of love which has no particular object to which it is attracted. But even if there might be such love, it is clear that such is not that which is expressed in our text, since the whole epistle is definitely written to "the strangers scattered throughout Pontus, Galata, Cappadocia, Asia, and Bythia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus

Christ." These strangers are more explicitly described as having been redeemed not with corruptible things, as silver and gold, from their vain conversation received by tradition from their fathers; "but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God." This description cannot be applicable to any other people but those strangers and pilgrims, whose consciousness of their own sinfulness forbids their trusting in any other arm but the power of God for deliverance from condemnation. Such lost and ruined sinners are the very characters whom Jesus came into the world to save, and they are the only ones who know their need of that salvation which is alone in him. But it is this very peculiarity which identifies them as strangers and pilgrims while they sojourn in the wilderness of this world. Every one who bears this mark is included in the address of our text; and that deep spiritual affectation with which Peter speaks to those scattered strangers, embraces all in every time and place who find their own character described in the specifications noted in this epistle. The love of God by which Peter was moved to use this endearing title in writing to the elect strangers, must glow with equal fervor toward all in every place who have fled for refuge to lay hold upon the hope which is set before us in Christ Jesus. The evidence by which assurance of the individual interest of the saints in this divine love is manifested is not the presumption which could claim worthiness of such unspeakable blessedness; it is only as brought to confess their just condemnation as guilty sinners that the amazing grace of God can be seen in the salvation of his people from their sins. In this way the subjects of electing love must all be taught the great truth that the grace of God is magnified in every case wherein a sinner is saved from his sins. Boasting is excluded, and each is made to wonder and adore the work of redeeming love as most marvelously exhibited in his own case. It is in this way that the saints are made to esteem each other better than themselves. The love by which they are endeared to those who have obtained like precious faith with them, is not a mere natural emotion; it is the fruit of the Spirit of God; and every one who has this heavenly fruit must have the Spirit by which it is produced. None can love the children of God but such as are led by the Spirit of God. The world can never be attracted by the grace which is developed by the Spirit; because God has hidden those glorious things from the comprehension of the wise

and prudent. "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." Therefore there can be no such thing as this love to the saints who bear the impress of the Spirit, in one who has not received the same divine gift of the Holy Ghost by which he is sealed as an heir of salvation. Because this Spirit is immortal and omnipotent, it must be that every one who is led by its indwelling vitality is already possessed of that same immortality. The fact that one finds this love in himself is therefore conclusive assurance that he is born of God and has eternal life. Thus it is deeply and vitally important that the saints should examine themselves carefully whether they are truly in possession of this essential mark. It is not whether we are worthy of the love of the saints; but whether we can truly address them as "dearly beloved." Do we earnestly desire to be found walking in such obedience to the divine rule that the dear followers of the Redeemer may be able to love us? Then we have most complete assurance that we do truly love them; for we never could wish for the love of those for whom we have no regard. The existence of this feeling of dearness by which we would wish to address the saints as "dearly beloved," conclusively establishes the unity of the Spirit in us and in them as the one body of Christ. This love is the one evidence which is beyond the reach of doubt. This is that divine charity, without which Paul declares that all our works are vain. Well may the admonition be left on record for the saints in all ages, "Let brotherly love continue." Where this fruit of the Spirit is in lively exercise there can be no room for the enemy to assail the peace of the church of our Lord Jesus. So long as they are governed by this heavenly principle there can be no discord among the followers of Jesus. Each esteeming others better than themselves, they must each really feel to be unworthy the privilege of the fellowship of those in whom they see so clearly the graces of the Spirit displayed. This often leads the dear children of divine grace to write bitter things against themselves, and to doubt their right to be numbered among the disciples of Jesus. They cannot see in their own cases that it is the very earnestness and intensity of their love to the saints which produces all their anxious doubts and self condemnation. Love can be no stronger than this.

"*I beseech you as strangers and pilgrims.*" There is a very clearly manifest distinction between the pathetic entreaty here used by the apostle in addressing the saints, and the proud tone of authority by which the religious teachers of the world dictate to their followers the injunctions by which they display their superiority over those who look to them for in-

struction. Although specially appointed by the divine Master to be one of the twelve judges who should rule in his gospel kingdom, Peter does not assert that power which was entrusted to him, by which he might have commanded obedience to his direction; but in all humility he presents this appeal to the scattered strangers and pilgrims. If he had spoken to them only as consistent followers of their Lord and Savior, there would have been room for serious question in every one of those who know their own sinfulness, as to their right to consider themselves included in the address. Comparing the devious wanderings of their own path with the perfection which they see in their Lord, not one of all the true disciples of Jesus could claim to be a follower of God. Blind legalists could boldly assert their right to every instruction given to the saints; and confidently rely upon their many wonderful works as sustaining their trust in their own merit for acceptance in the presence of the Lord. But they who mourn the corruption of their own hearts and feel themselves destitute of merit in the sight of God, can only "hunger and thirst after righteousness," and hate their own daily life, while they realize themselves as poor and needy strangers and pilgrims.

There is deep and serious significance in this specification of the characters to whom this appeal is addressed. It cannot possibly be so distorted as to be applicable to those who are at home in the world of sin, and whose self-confident trust in their own works for acceptance before the judgment-seat of God enables them to despise others. Such are not strangers and pilgrims, since they have all their desire, and their present state of existence is all that they are capable of enjoying. If they could always continue to enjoy the comforts and honors of the world without being broken down by the ravages of time, they can aspire to no better heaven than what they possess in this world. This proves that they are at home here. Such cannot be included in the address of our text. Neither is it possible that any one should voluntarily make himself the character described by this language of inspiration. In a natural sense, a man might go into a land in which he would be a stranger, and where he would be a homeless pilgrim; but it would be only as controlled by some very strong motive that he could voluntarily undertake so unnatural a journey. Ambition, pride and covetousness have prompted men to thus sacrifice their comfort and enjoyment. And even then there has been a certain anticipation of personal advantage to result as an after consequence of their present sacrifice. These "strangers and pilgrims" to whom Peter writes, have no such personal object in view. They are strangers as the result of their "Being born again, not of corruptible seed, but of incor-

ruptible, by the word of God which liveth and abideth forever." Certainly there can be no such thing as the subjects of this birth being consulted as to whether they would desire to be thus born. This would seem to be too manifest to need testimony for its confirmation; but the truth is specifically stated concerning the Word "That was the true Light, which lighteth every man that cometh into the world." "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 9, 11-13. Since this birth is exclusively by the will of God, every subject of this grace must be thereby separated from the world of those who have not been thus favored. Not only are they strangers to their fellowmen, but they are so wonderfully hidden in this heavenly birth that they are ever after they have experienced this birth troubled because they cannot recognize in themselves the marks by which they can be satisfied of their own relationship as the sons of God. In this secret place of the Most High dwelleth every one who is sheltered under the shadow of the Almighty. They are in the world and mingle with their fellow-mortals, and there is nothing visible to the natural discernment by which they can be distinguished from others. Not even to their own natural mind can they present such testimonials as shall justify their calling upon the mighty God as their Father. Well does Peter describe them as "strangers and pilgrims."

(Concluded next week.)

THE LAST NUMBER.

SEVERAL hundred subscribers' time expired with the close of the year 1891, to whom we had sent the paper for a year for one dollar. To all these we sent a notice some weeks ago that if we did not hear from them we should be obliged to discontinue their paper. We have now more than fulfilled our contract, and at quite a loss, and cannot afford to carry these names any longer on the uncertainty of their renewing at full rates. We shall therefore discontinue after this number all such from whom we have not received orders to continue their paper; but by immediately renewing the subscription missing numbers can be supplied.

Brethren, if you like the paper please help us with your patronage to continue it. We need your support.

BACK NUMBERS.

We shall run extra copies for a few numbers, and all new subscribers will be supplied with back numbers to the first of the volume, until further notice. The advantage of commencing with the volume is in having the complete set of numbers when the index is published in the last number.

DISCONTINUANCE OF NEW SUBSCRIPTIONS AT ONE DOLLAR.

AFTER the first of February, 1892, we shall discontinue our "Extraordinary Offer" of receiving new subscribers from our paid-up old subscribers at one dollar a year.

When we made this offer it was with a view of enabling our old subscribers to receive the other dollar to repay them for their trouble and expense in canvassing for new subscribers; but many, instead of doing this, have sacrificed their dollar and given the new subscriber the benefit, and received but one dollar from him. While this was very unselfish and kind, it nevertheless collected a large number who seemed induced to take the paper more because they could get it at a reduced rate than from any particular interest they felt in the paper itself, and as soon as their year expired, and they were required to pay the regular rate of two dollars, they discontinued their paper. This of course they had a perfect right to do, but it nevertheless proved unprofitable to us; and we here request our brethren and friends to refuse all offers of one dollar a year for the SIGNS OF THE TIMES from those whom they may have reason to believe will not renew at the regular rate at the end of the first year. While our general list of new subscriptions at one dollar has proved very unstaple, yet there have been exceptions; and we have received some who have not only renewed their own subscriptions at the regular rate, but have proved very efficient agents in securing other subscribers. To all such, as well as our many brethren and friends that have so kindly aided us in increasing the circulation of the SIGNS, we extend our sincere thanks.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

DISCONTINUANCE.

WE still have on our list a large number of subscribers from whom we received but one dollar for their subscription last year, and whose time expired the last of December 1891. We have sent notices to all such, informing them when their time expired and we shall be compelled to strike from our list the first of next month all of these from whom we have not heard by that time.

(Continued from page 27.)

worked for good, all evil is not or cannot work together for good. It is true we are not at all times able to see or comprehend the end for good; yet shall we say it is not true, while the record for our learning teaches that it has been so in the past? The wise man says that what has been shall be again. "That which hath been is now; and that which is to be hath already been; and God requireth that which is past."—Ecc. iii. 15. He is speaking of everything under the heaven. It is true there is no evil with God; but the evil deeds are of men. In the case of Joseph and his brethren, the Scriptures say that Joseph's brethren sold him, and meant it for evil; and it was to them sin, and their consciences condemned them; but it proved a great blessing. God meant it for good, and it was the purpose of God to their good; yet it was a wicked act in them. There is much Scripture declaring much the same things which were done in old times, on purpose to demonstrate God's power, and to declare his name, and to prove to Israel that he was God, and that there was none besides him. All the record given by the Spirit is for our learning. Well, then, if the wicked acts and the great evils that were done by Israel, and the persecutions and calamities that came upon them from other nations round about them, tended to prove Israel, and to establish God's name in the earth, why not heed the teaching of the Scriptures? What lesson do those things teach? It certainly teaches us that at that time all things worked together for their good, and to glorify the God of heaven. The Bible says that the wrath of man shall praise God; and anything that praises the Lord works for good to all his children. Jesus says, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." It looks to me as though there is a great deal of evil-doing embraced in the above language of our Lord. To the enemies it is evil; but Jesus says to his people, "Blessed are ye." Why? Because in this your faith, which is of him, is tried as by fire, and stands, and declares his name above all other names under heaven, and glorifies his Father in heaven.

Now, anything evil is certainly something not good. Persecutions of Christ or of his saints in any way, although grievous to us in the flesh, and certainly evil, yet we know when they come upon us we are blessed, and many times praise to God has been cried aloud. If a weapon formed against us cannot harm us, as the Bible says, it must certainly benefit us in some way. For this reason, the stronger the devil fortifies, and the greater the battle, the more God is honored; for he always conquers the enemies. Therefore the enemies fail, and God is honored to the extent of their failure; and whatever honors

God, works to our good; for we are one with him. Solomon, who is next to Christ in wisdom, has said, "The Lord hath made all things for himself; yea, even the wicked for the day of evil." We are taught in the word that all God's works shall praise him. If Solomon is correct in saying that God made the wicked for the day of evil, and the Bible teaches that all his works shall praise him, is it unreasonable for the apostle Paul to mean all things, both good and bad? I think it is not; for he is speaking of the salvation of God's people. Not a possible salvation, but an absolute salvation. Therefore he encourages the saints by telling them that while they were subject to bondage, trials, and afflictions of every kind, and were made so, yet the same God who made them will deliver them out of them all. He says we know; that we do not guess at it; but it is so plain that "we know that all things work together for good." He had read the prophets, and had the Spirit of Christ, and understood the Scriptures, and they taught him that Isaael was predestinated before the foundation of the world to be equal heirs with Christ in heaven above; and he was persuaded that nothing could take place to hinder the purpose of God, but that all things must work according to his purpose, and to the salvation of his people. Then, to be certain that the saints get his meaning, Paul mentions everything that could be a thing under the sun, and yet adds, "nor any other creature, shall be able to separate us from the love of God." This certainly embraces everything that could possibly be a thing; and he tells the saints that all these things combined cannot separate them from him that loved them. And now, as all the powers under heaven have failed to destroy your salvation, all things for and against you under the sun have to work for your good. The enemy, and all the evil on earth and in hell, have tried to overthrow the power of grace; but as it has failed, it gives God the praise, and in that God is glorified. The greater the failure of the enemy, the greater is our praise. "The light of the eyes rejoiceth the heart; and a good report maketh the bones fat."—Prov. xv. 30. This was what Paul was doing in writing to the church at Rome. He knew their faith would be tried, and he thus writes that they might not be discouraged. It matters not what may come upon them, it cannot harm them, nor separate them from the love of God, because God has decreed their salvation. There is no sin or evil under the sun but what works, in the saints or out of the saints, in opposition to the God of heaven, and is warring against God and his purposes. The war is going on all the while, within and without us, and we know it is grievous to us, and often we are captivated and held in bondage for a time, and suffer by it; yet we find it resulting in

the praise of God. And Paul says, "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." When the great battle comes to a close, and Satan with all his train is defeated and condemned, then the saints of God shall shout glory and honor to the most high God, who wrought the victory for them. And even here, while we grope our way in darkness, with but few seasons of light, and endure every trial, it only makes us cling closer to the cross of Christ. Satan's work is like adding fuel to the fire; the more he adds, the brighter is the light. Every stroke at the cause of Christ, no matter in what manner it is done, only drives the golden wedge deeper, to the rejoicing of the children of God, when they can look away to Jesus, where their hope of salvation is. So persecutions and sin, in fact all things that give the children of God trouble in any way, tend to brighten their hope of heaven and immortal glory. The more you rub gold the brighter it shines. So it is with the children of grace, in all the things that are against them. Sometimes they realize that it has turned to them for a testimony of their acceptance with God. Therefore I conclude, like Paul, that all things, both good and bad, work together (not apart) for good. It seems to me it would be useless for Paul, or for any other man, to tell the saints of God that all good things work together for good; for the child does not fear them, as he thinks he understands that. Therefore Paul would speak of the evil, together with the good. I have no doubt that the brethren at Rome understood Paul to mean just what I am trying to argue. If they did not, it seems to me there was not much encouragement for them. Why, Paul, you said "all things;" and you do not mean that? and the way you have drawn the line, to distinguish the all things, we are at a loss to understand, and are uneasy about the matter, and there seems to be no way of finding out. If there are some things that do not work together for our good, we cannot tell what may become of us yet. We are fearful, and not happy. Well, let us see if Paul does not mean just what he says. After he has enumerated the all things, in the ninth chapter he says, "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost." Then, Paul, you mean what you are saying. Let us read again. "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, 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." It is a good thing to be a conqueror. Good things do not need a conqueror; consequently there would

be no glory to us in that matter; but by the victory over evil things there is glory wrought, and it gives us strength and confidence in our Captain that there is nothing too hard for him. "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," &c. Well, Paul, you certainly have not left out anything that could be called a thing, but have embraced everything under the sun. These are the things that work together for good. Yes, and the reason they do so work is because God has predestinated Israel to be conformed to the image of his Son, and to be heirs with him in glory. God has engaged to fight their battles for them, to bring them through every danger, and to conquer every foe, until the battle is ended. Then they shall know that he is their God and Savior, when he shall have accomplished their redemption from the grave, and snatched them out of the enemy's hand. So shall he be glorified in them.

Paul continues his argument in the ninth chapter. He affirms that he does not lie; and, anticipating the saying of some one, because of his saying that all things work together for good (just as the reply comes to us now), he says, "Thou wilt say then unto me, Why doth he yet find fault? for who hath resisted his will?" Just as some say now, "If your doctrine be true, it makes God the author of sin." God cannot be a transgressor of law, seeing he is a sovereign God, and not subject to any power; but Paul says, "Nay but, O man, who art thou that repliest against God?" He has a right to do whatsoever pleases him. He has seen fit in infinite wisdom to reveal sufficient facts to his people, that they may know to trust in his grace for salvation, to lean on his almighty arm for safety under all circumstances in life; for which I truly feel thankful. I am not worthy even of the least of his blessings. I know it is the grace of our Lord and Savior Jesus Christ that must carry us through all our trials, and finally save us in heaven, if saved at all.

I have probably been too tedious already in this article. I remain your brother in Christ, I hope,  
N. TOMLINSON.

WOODSONVILLE, Ky., Jan. 13, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Brother "J.," in comparing Moses with Christ, speaks of the church being persecuted by the great dragon, and of her being fed in the wilderness for a thousand two hundred and three score days. I have read many interesting letters in the SIGNS, and this one is not the least; and I hope he is not ashamed of his name. I would like to know it,\* and to be with him, and to learn

\*His name is Benton Jenkins, of this office.—Ed.

at the feet of Jesus. John says, "And I stood upon the sand of the sea, and saw a beast rise up out of the sea." (the worship). "And the dragon gave him his power, and his seat, and great authority." "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months." I believe that it is agreed that forty and two months are equal to twelve hundred and sixty days, and that is accounted twelve hundred and sixty years. If that be so, then count from the time that the beast, the antichrist, sat first in the seat of the dragon (political power), until the year 1860, and we have the twelve hundred and sixty years; at which time the Pope acknowledged that he had not a foot remaining of political power. This political power gave him great authority and power over all nations; and by that power he made war with the saints, and overcame them. "All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." After that political power failed him, the sword was taken out of his hand. Deception takes the place of the sword. "And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sands of the sea." Who is so blind that he cannot see that day is upon us to-day? All the spiritually minded can surely discern that that day is upon us, manifested through missions, Sunday schools, &c., in their great haste; for he knoweth that his: time is short. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book." Behold, look up, watch, be on your guard. But why this caution, if his coming is to the whole world? for all then would see him any way? But may it not be as Zerubbabel was in Babylon—a stranger? When Jesus was on earth the world did not know him; and after he arose from the dead no one saw him but the saints. And they stood upon "the sea of glass," the revealed word of God, who only can sing the song of Moses, the servant of God, and the song of the Lamb. The beast was to continue forty and two months. The outer court was given unto the Gentiles; and the holy city shall be trodden under foot forty and two months. The two witnesses were to prophesy a thousand two hundred and three score days, clothed in sackcloth; and the church was to remain in the wilderness a thousand two hundred and three score days. It seems to me that these four great things, viz, the church, the beast, &c., commencing at the same time, and ending at the same time, when understood by the Spirit, the whole book of Revelation will be understood. Some things

about them have no doubt been revealed to at least some of the saints already, as they have transpired. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold of the dragon, that old serpent, which is the devil and satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth. And when they shall have finished their testimony [not before], the beast that ascendeth out of the bottomless pit [of degradation] shall make war against them, and shall overcome them, and kill them." This beast does not rise up out of the bottomless pit into the place he formerly occupied, but into Protestantism. John says, "I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exercised all the power of the first beast before him." The two beasts are the same spirit, but governing or ruling differently in the mother and the daughter. In the mother he rules with the sword; but in the daughter by deception. "And when they shall have finished their testimony [not before], the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." In the street of the great worship of the Jew; and the word and spirit is killed in the street of the great or popular worship of the Gentile. Every spiritually minded saint can see there is no spiritual worship in the popular worship. The word of God is rejected, and their word is given in its place, as it may suit their purpose; and thus the word of God is made of none effect; and so they are killed, being rejected; and yet they will not let their dead bodies be buried, but claim them as their right. "The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." "And after these things I saw another angel come down from heaven, having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, and is become the habitation of devils, and a hold of

every foul spirit, and a cage of every unclean and hateful bird." What is it that the worship has not in her that is evil, or that she is connected with? "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." "And the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Jesus says that the blood of all the prophets which was shed from the foundation of the world shall be required of this generation, from the blood of Abel, unto the blood of Zacharias, &c. And Paul speaks of these things, as well as the prophets. This book is so highly figurative that we suppose something wonderful is alluded to, when the things are before our eyes. They have come so gradually that we look upon them as common things.

Yours in much affliction.

A. L. WOODSON.

BOOK NOTICES.

DISCONTINUANCE OF HALF-PRICE HYMN BOOKS.

WE have withdrawn the offer to send at half-price our large type edition of hymn books for pulpit use. For prices see last page of this paper.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 8, 1891.

MARRIAGES.

ON Dec. 31st, 1891, by Elder Wm. J. Purington, at the residence of the bride's parents, Mr. Fred Harbott, of Hopewell, and Miss Izola A. Holcombe, of West Amwell, both of N. J.

ON Jan. 13th, 1892, by the same, at the residence of the bride's parents, Mr. Charles S. Hulse, of Washington, and Miss Hannah W. Yard, of Hamilton, both of N. J.

ON Jan. 14th, 1892, by the same, at the residence of the bride's parents, Mr. Richard Griggs, of Hopewell, and Miss Carrie Simmins, of Montgomery, both of N. J.

DEC. 5th, 1891, by Elder Charles Bogardus, at the home of the bride's parents, Sherman Kelley and Jessie M. Robinson, both of Reynoldsville, N. Y.

DEC. 31st, 1891, by the same, at the home of the bride's parents, Fredrick O. Erway and Libbie L. Matthews, both of Schuyler Co., N. Y.

JAN. 17th, 1892, by Elder Wm. R. Welborn, in State Road, N. C., Mr. John E. Woodall and Miss Parthenia Check, both of State Road, N. C.

OBITUARY NOTICES.

DEAR BRETHREN:—Please say in the SIGNS that **Elder Wm. Quint** died Sunday, Jan. 17th, after two weeks' illness. An obituary notice will be prepared later. His wife is sick, and my mother is very feeble.

In sorrow, yours,

F. A. CHICK.

NORTH BERWICK, Maine, Jan. 18, 1892.

DIED—Jan. 13th, 1892, near the Rock House, in Hocking Co., Ohio, of pneumonia, **John Brehm, Sr.**, aged 88 years.

He was born in Chambersburgh, Pa., where he lived until he was seven years old, when he moved with his parents to Perry Co., Ohio. When about thirty-five years old he moved to his farm in Hocking Co. Father Brehm lost three wives. He leaves four children, having lost a boy and a girl. He was a quiet man, of Old School Baptist faith. My husband went to see him at his daughter's on Tuesday. He had been unconscious most of the time, but knew him then. He gently fell asleep.

MRS. G. W. BREHM.

LOGAN, Ohio, Jan. 15, 1892.

At the residence of her son-in-law, Mr. Daniel J. Dolson, near Warwick, N. Y., on Saturday, Jan. 16th, 1892, **Mrs. Sarah Elizabeth Thompson**, widow of Wm. H. Thompson, passed peacefully from the afflictions of earth into that rest for which she had long earnestly hoped. She had suffered severely from the prevalent epidemic of "La Grippe," resulting in typhoid-pneumonia, and terminating fatally in about ten days after she was taken down. At her next birthday, March 27th, she would have been sixty-eight years old. She leaves two daughters: one a widow, who is partially paralyzed, and the one with whom she was living, who is confined with the same disease which first attacked her mother. Both daughters are members of the Old School Baptist Church in Warwick, and rest in the confident hope that their mother sleeps in Jesus, while they mourn for their own loss. Although a member of the New School order, Mrs. Thompson freely confessed that her heart was with the church of which her daughters are members, and she always enjoyed the preaching which she heard there.

May the grace of God sustain our sisters in their great bereavement and affliction, and enable them to behold the bright rainbow of living hope and love even upon the dark cloud of this great sorrow. At the funeral Elder Wm. L. Beebe spoke briefly from the text, Rev. xxi. 3, 4.—Ed.

DIED—In Orleans, Winneshiek Co., Iowa, Jan. 3d, 1892, **Luther S. Libbey**, aged 66 years, 10 months and 5 days.

He had been a great sufferer for several years with what we supposed was asthma, which he bore with patience and christian fortitude until he fell asleep, without a struggle or a groan. He never made a public profession of religion, but was a constant reader of the SIGNS. The doctrine it advocates is what he believed, having no confidence in the flesh, but in grace, and grace alone. He has left a wife of nearly forty years, one son, two daughters, two brothers and five sisters to mourn, but not as those without hope. A good citizen and neighbor, a kind and loving husband and father, is gone, and the bereaved have the sympathy of the community. None but God can heal the wound which this dispensation of his providence has caused, and enable them to say, "Thy will, O Lord, not mine, be done."

"A precious one from us has gone,  
A voice we loved is stilled,

A place is vacant in our home  
Which never can be filled.

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

A FRIEND.

DIED—At the residence of John T. Bixler, Jan. 3d, 1892, sister **Marietta Calkins**, aged 73 years, 9 months and 19 days.

She was born in Clark Co., Ky., March 15th, 1818. She was the daughter of James and Diana Old, and the wife of Wm. Calkins. She united with the Old School Baptist Church called Friendship, in the state of Illinois, in her twenty-first year. When that church divided on the Mission question she, being young, was led away with the "do and live" party, and soon afterward took a letter from that body, which she held until her death; but she came home to her friends about a year ago, and was received by relation of circumstances (her letter being worthless) into the fellowship of the North Cedar Church, in Marion Co., Iowa, with whom she lived a worthy member until her death.

Truly a mother in Israel is fallen; but we sorrow not as those who have no hope. She passed away in a gentle sleep; and we believe that those who sleep in Jesus will God bring with him.

JOHN T. BIXLER.

DEAR BRETHREN BEEBE:—I do not feel like writing an obituary notice, but with your permission I would like to write to the readers of the SIGNS some of my sorrows and afflictions. The Lord in his wisdom has seen fit to lay the hand of affliction heavily upon me, by taking from me a dear companion. Why, I cannot tell, nor dare I ask, knowing that he has a perfect right to do what seems good in his sight, and that he is too wise to err, and too good to be unkind.

My husband, **Wesley Cook**, was born July 8th, 1852. We were married Feb. 4th, 1879, and Oct. 12th, 1891, God took him, and left me, sad and lonely, with two little boys, who will soon be nine and twelve years of age. His health had been very poor for more than four years. He would sometimes be very low, and then would get quite smart, able to be around and work a little. He never made a profession of religion, but was very moral and honest in his dealings. He never murmured nor complained at his sufferings, but had great courage that he would get well; but the last day he knew the end was near, and said that we must soon part. I asked him if he felt that it would be a happy change. He said he did. I then said, "Do you feel that Jesus is your friend now?" He replied, "O yes." He seemed to have no fear of death, and calmly passed away.

The first year or two of his sickness it seemed that I could not have it so, and my constant prayer was, "Lord, spare him! Take anything, everything else, but spare my husband!" There seemed to be nothing, even my little boys, whom I loved with all a mother's affection, but I thought I could give up willingly, if he would spare my husband to me. But after a time O how wicked I felt! I thought the Lord had given me two good, healthy boys; and instead of being thankful, and thinking what a comfort they would be to me, I was trying to trade them off. I thought the Lord had called for none of our little family yet, and if he did he had a perfect right to take the one he saw fit; or if he took them all I had no right to say, "What doest thou?" I have felt most of the time since that I dared not ask for anything, except that the Lord would forgive my sins, and give me grace and strength to bear with patience whatever he saw fit for me to pass through, and that I might say and feel, "Not my will, O Lord, but thine be done

in all things." As a father gives or withholds from his little child as he thinks best, so I would that the Lord would deal with me; for I feel to be a poor, unworthy creature, a beggar at mercy's door. If I know anything spiritually of God and his grace, it is not for any good works that I have done, but "Even so, Father; for so it seemed good in thy sight." I think that our God is a God of power, wisdom, love and mercy. He speaks, and it is done; commands, and it stands. He knew the end from the beginning; and he is the same yesterday, to-day and forever. That is the God I desire to worship. I desire that he will lead, guide and direct my every step in the path that he would have me go; that he will never leave me to go in by and forbidden paths, as I surely would if left to myself.

ADDIE COOK.

MEDUSA, N. Y., Jan. 3, 1892.

**Elkanah Smith** departed this life after a brief illness at his home near Vandalia, Ill., Dec. 29th, 1891, at the age of 74 years, 11 months and 11 days.

The deceased was born in Delaware Co., N. Y., Jan. 18th, 1817. When six months old he moved with his parents to Luzerne Co., Pa., who settled on the banks of a river by that name. Here they resided until the subject of this sketch was seventeen years old, when they moved to Seneca Co., N. Y. In the spring of 1833 they moved to Huron Co., Ohio, where they resided until Elkanah was twenty-one years of age, when he went to Columbus, Ohio. In the fall of 1838 he went from there to Buffalo, N. Y., and from there to Delaware Co., in that state, where he was born. In 1839 he went to Trumansburgh, N. Y., and in the spring of 1840 went back to Ohio. In the fall of the same year he returned to New York, and on Nov. 7th, 1840, was married to Miss Mary Townshend. Five children blessed this union, of whom only two are living: Jackson, who resides in Rice Lake, Wis., and Frederick F., who lives in this county, near the old homestead. Soon after his marriage he returned to Ohio, and in 1842 moved to Flat Rock, Seneca Co., Ohio. On the 9th day of June, 1852, his wife sickened and died. On the 21st day of October, of the same year, he married Miss Catharine Dewald, by whom he had seven children, only three of whom survive him: Dr. H. D. Smith, of Vandalia, Ill., Emma, wife of Joseph Bowles, and Rosa, wife of Isaac Pilcher, both of this county. The deceased came to Illinois in the year 1862, and bought a farm about three miles east of Vandalia, where he resided until his death. In the summer of 1888 the reaper, Death, again visited his home, and took from him his wife. On the 7th day of September, 1889, the deceased was married for the third time, to Mrs. Hester J. Mabry, who survives him, and mourns her great and irreparable loss.

We close this brief sketch of the life of our friend and neighbor, Elkanah Smith, by gladly testifying to his many and rare virtues. He united with the Baptist Church in early life, of which he remained a zealous and consistent member through life. He died as he had so long lived, with an unshaken faith and confidence in the promises of his Redeemer, and in the blessed hope of a glorious immortality.

A FRIEND.

VANDALIA, Ill., Jan. 16, 1892.

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

Mrs. J. S. Ater, Ill., 3, Mary L. Coward, Cal., 1, Mrs. M. E. Tollinger, Pa., 1, John Downey, Ill., 2, Mrs. J. H. Rockafellow, N. Y., 5, T. R. Burroughs, Va., 3. —Total, \$15.00.

## P O E T R Y .

## WHAT IS FATE?

THE fatalists are they who think  
Things come to pass opposed  
To God's own will: that foes may link  
Against what God disposed.

This now is but a narrow view,  
As it has always been;  
Which God himself declares untrue,  
Though author not of sin.

First, God must govern—must have law  
To govern by, is sure;  
Then good and evil both must draw,  
To bring out good's inure.

Then, to make sure of this result,  
Good, evil, both must be  
In God's control, or wrongs exult,  
With stronger power than he.

The ancient heathen thought that they  
Must not the "gods" offend  
By taxing evil to their sway,  
Lest wrath their lives should blend.

This to escape, and gods to please,  
And shelter 'gainst their prate,  
They firmly held to gods' decrees,  
And set down wrong to "fate."

This was so vague that none could pry  
Into a reason for;  
For thus the gods could don a lie  
If fates against them war.

E'en now our sage philosophers  
Have many ways to shun  
The stubborn truth that God confers  
But as he will have done.

But christians, who would willing do  
And think the truth to please,  
Rejoice God's word and reason too  
Confirm his high decrees.

If not, man's claim is scarcely less  
Than guiding God, supreme!  
They mock, and taunt, and curse, and  
bless,  
As hatred forms their theme.

To try the great Jehovah by  
A court of sinners' law,  
Doth truest reason quite defy,  
And Scriptures count a straw.

What though our vision, dark and dim,  
Cannot God's ways perceive:  
Must we attribute wrong to him,  
And thus our souls deceive?

God is not mocked: he is not man,  
To be by man arraigned;  
No matter what nor how his plan,  
'Twill be by him maintained.

If he has purposed but a part,  
And leaves the rest to chance,  
No certainty of hair or heart  
Could be in all expanse.

Does God not number every hair  
That grows on every head?  
If so, how miss the ones that wear,  
Not marking all their tread?

If God perceives all thoughts before  
Those thinking them can know,  
How fail his presence any more  
In substance—yes, or no?

In contrast with our little eye,  
That sees no inch around,  
God sees the whole, in earth and sky,  
And has no end nor bound.

God must himself mark all our way,  
Or fail to rule at all;  
And though we feel we disobey,  
His blessings are not small.

"A people chosen for himself,  
To sound abroad his praise,"  
He had and has, rejecting self  
Or works to buy sweet lays.

If saved by grace, through God alone,  
We thus may him adore;  
But if by works, 'tis all our own,  
And earthly—nothing more.

Let them who dare find fault with God,  
And try him at their bar:  
He still will govern by his nod,  
While him no man can scar.

We only should search well to know  
What is the will of God;  
If then ourselves it overthrow,  
To bow helps ease our load.

Yet grace alone can help to bow,  
When knowledge tells us he  
Can deeper send us down below  
If we him disagree.

Till we can speak, and have it done,  
No fault of God can we;  
Then fear and tremble every one  
Who dares one human plea.

W. B. SLAWSON.

BURDETT, N. Y., Jan. 11, 1892.

DEAR BRETHREN BEEBE:—In sending you the inclosed little poem (to print or reject, according to your pleasure), it is proper to state to you (not needful to print) that the source of my information about what the ancients believed concerning the "fates" is derived from an old edition of Toplady (in a note) on predestination. He said they declared that "men are subject to the gods, and the gods are subject to the fates;" shirking all responsibility for the existence of evil, because the fates were beyond their control. This seems a strange perversion of reason, because a nonentity, that has no existence but in the imagination, should be thought to possess a higher power than the multitude of their deities, that they counted supreme; but there is no end to the absurdities of man's darkened reason when exercised on things pertaining to God.

I think Toplady quoted from Aristotle, in his own words, to prove that fatalism was not what it was erroneously represented to be. He (Toplady) said, "Add christian to it, and put events under the control of Omnipotence, then I am willing to be called a fatalist." This because he felt sure that God is over all, through all, and in all; and how he can be so, and yet have no concern about only such things as man's perverted fancy pleases to allot to him, I leave others to prove, only premising that they cannot prove it by me.

W. B. SLAWSON.

BURDETT, N. Y., Jan. 19, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

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NO. 5.

## POETRY.

### "YE MUST BE BORN AGAIN."

THE Scriptures say, "Ye must be born again;"  
The preacher says so, yet he speaks in vain.  
Till God the Spirit comes no one receives it;  
Till man is born again he can't believe it.  
A learned man in Israel proved this true;  
He caviled at the doctrine—so have you.  
"Ye must be born again." How can it be?  
A man that's blind may guess, but cannot see.  
The learned Nicodemus, noted teacher,  
With many now would be a noted preacher;  
But what he learned at nature's polished school  
Was just enough to make the man a fool.  
Ten thousand in this day have learned as much;  
They hear salvation preached, but cannot touch.  
For all man's human learning is in vain;  
He knows not God nor self till born again.  
The man that's born of God the Spirit  
Will never seek salvation by his merit.  
All he can do is doing but in vain;  
The man will own this fact when born again.  
Though human learning sets man up a teacher,  
Yet human learning never made a preacher.  
It makes man proud, dogmatical and vain;  
But preach he cannot till he's born again.  
How can he preach who knows not Christ the way?  
How can he preach who knows not how to pray?  
Thousands there are who try, but try in vain;  
For man is dead until he's born again.  
Can dead men pray? Can dead men preach?  
Many there are for fleece attempt to teach.  
While they are dead their preaching is in vain;  
There are few preachers that are born again.  
But those God sends he teaches what to say;  
By light divine he teaches them to pray.  
They preach of Christ, who saved us from the fall;  
They crown the God-man Jesus Lord of all.  
They preach salvation absolutely free—  
Salvation finished on the bloody tree.  
They preach the way to glory by the cross;  
They preach all else but Christ as dung and dross.  
They preach that man's a ruined, helpless creature;  
They preach of Christ the Lord, the world's Creator,  
Who took our nature—God became as man,  
Who died to bring to view the glorious plan.

The plan was laid before the skies were built;  
God manifest in flesh—his blood he spilt.  
This is the record of the eternal Three,  
That Christ has shed his blood on Calvary's tree.  
They preach salvation now forever done,  
And settled by Jehovah's equal Son.  
The debt is paid; why urge a second bill?  
They must be saved, for 'tis Jehovah's will.  
Some try to preach, and others try to pray,  
Who cannot feel one word of what they say.  
'Tis all in vain—they thus can do no good;  
And why? Because they are not sent of God.  
Ah, many such as these are easy found;  
These locusts everywhere infest the ground;  
The hirelings of this day, who toil in vain,  
For man-made preachers are not born again.

DANIEL HERBERT.

## CORRESPONDENCE.

### THE NIGHT OF WEEPING AND THE MORNING OF JOY.

Psalm xxx. 5.

ALL the afflictions of all the Lord's people from the beginning of time were borne by the dear Savior, who was thus made perfect as "the Captain of their salvation." He has also given expression to them all, partly "in the days of his flesh," in groanings and supplications, and "strong crying and tears," and partly by the mouth of his holy prophets, when by the power of his Spirit within them they were inspired to express his afflictions in telling their own, his Spirit thus testifying beforehand of his sufferings and the glory that should follow.—1 Peter i. 11. No one ever has mourned on account of any sin that the dear Savior did not bear in his body on the tree, nor had any suffering on account of sin that he did not suffer, nor felt the weight of any infirmity or any sorrow that he did not carry, nor been tempted in any point by the enemy of all righteousness in which he was not tempted. Nor is there any joy and peace and thankfulness that ever has been or ever shall be felt by any one in all the world on account of delivering grace and mercy but was felt in all its fullness by him; and all has been so fully and so minutely told by him somewhere in the written word that no one shall ever have grief so peculiar, nor a joy so wonderful and unspeakable, that he shall not in the Lord's own time find it

somewhere in that wonderful book, expressed in words so suitable that they shall seem to have been given for that very experience, as indeed they were. Here are the indications and markings of that mysterious "path of life" which the Lord thus shows to his people as they are being led in it, but which no wisdom of man can ever find out. Both those who lived before Jesus came in the flesh, and those who have lived since, in all their sufferings on account of sin felt in its condemning and afflictive power are but following Jesus; and in all the joys that they feel on account of sin abolished and overcome by the riches of grace through atoning blood they are but coming to him in his heavenly place of rest and glory.

The psalmist is telling what the Savior felt, and what, therefore, all his people feel, both of sinkings down and liftings up, of darkness and light. He also, by inspiration of the Spirit, tells what these feelings mean, and declares the gracious and loving purposes of God. So when a poor wanderer in the wilderness of sin comes upon these wonderful marks that describe the very path he is treading in his soul's exercises, he cannot but rejoice and feel comfort, even though he may not yet know that he has good ground for hope.

"I will extol thee, O Lord; for thou hast lifted me up, and hast not made my foes to rejoice over me." Thus begins this Psalm of thanksgiving and praise. Why do we not listen to it as we do to other expressions from people that we may feel a great interest in, when they speak of their own matters? Why do we feel as though these were not merely the words of another, but our own words, matters that vitally concern ourselves, and sometimes as though we were ourselves speaking them from the mysterious depths of our own hearts? Because they are the words of Jesus. David was indeed lifted up, both in providence, as King over Israel, and in the kingdom of God's grace; but it was because of the lifting up of David's greater Son that these words were spoken by the sweet singer in Israel, that shall tell of the Lord's wonderful dealings with all his people, and make melody in their hearts unto him.

"O Lord, my God, I cried unto thee, and thou hast healed me. O Lord, thou hast brought up my soul from the grave: thou hast kept me alive, that I should not go down to the pit." This was not literally true

of David, but it was of Jesus in his resurrection. He "cried unto him who was able to save him from death, and was heard in that he feared." He was not saved from dying, but he was saved from death, being raised up from it, thus abolishing death, and forever saving his people from its power and dominion. Now he calls with divine and blessed authority upon all the saints to "sing unto the Lord," "and give thanks at the remembrance of his holiness;" which they will surely do.

"For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning." This night begins with the experience of God's anger against sin. The natural man cannot know the power of this night, nor the light and glory of this morning. In the prayer of Moses, wherein the sorrows and desires of the people of God under the law are expressed, this question is asked, "Who knoweth the power of thine anger?" The answer is to the effect that it is only known and felt according to the fear of God which he puts in the heart, as the beginning of wisdom, and which "is to hate evil." Those whose sins are set in the light of God's countenance are thus brought to know and feel his wrath; and all their days, while under the law of sin and death, are passed away in that wrath.—Psa. xc. 8, 9, 11. This is the night, during which there is mourning on account of sin, hungering and thirsting after righteousness, and weeping because we see ourselves so vile, and know that we must be much more so in the sight of the holy God whom we reverence and adore. Our days are passed away in this night; and while we remain on these mortal shores there is in ourselves cause for weeping. Our "days are consumed like smoke."—Psalm cii. 3. See the beauty of the smoke as it rises in the air in fleecy, waving beauty, showing in the sunlight various and ever-changing forms of splendor. Look again. It is gone, consumed, swallowed up and lost to sight. So seem our days to us when the light of God has shown how less than nothing and vanity we are. Once we thought there was a great deal of goodness and beauty and glory about them, and that we could fill them up with works of power and wisdom and righteousness, that would be of wonderful value to the world; and of great credit to us. Now we see all our goodness and glory to be but as

the flower of the field, and we only as grass. Our hearts are smitten and withered like the grass; and our life is even as a vapor, which appeareth for a little time, and quickly vanisheth away. Our days are consumed like smoke, gone, with nothing of any value accomplished, nothing left, even worse than nothing. Then they become "like a shadow that declineth," and we see them going into darkness; and we, with all our hunger and longing, are about to be taken away. We cannot give up without a cry, and we do not know what to pray for as we ought; but one has been before us here, and his cry is ours. "And I said, O my God, take me not away in the midst of my years." Here we come to the end of the earth, to the end of earthly strength and wisdom and righteousness, to the end of "our days;" and here we see the wonder of the Lord's years, which "are throughout all generations." Here we see for the first time the infinite difference between "our days," which can never fulfill to us what we vainly hoped from them, and the days of the Lord.

Here is the first sweet glimpse of the morning. We do not wait until the scenes of mortality close with us before we are blessed with a taste of that joy which cometh in the morning. While yet here, and while yet weeping endures, we are visited with "the dayspring from on high." As soon as the Lord speaks to our souls that word which raises up within us a precious hope of salvation by grace, we are looking into the light of the morning. "In him [the Word] was life; and the life was the light of men." There is no other source of spiritual light; and there is no one can send forth that light, or cause it to go anywhere, or do anything at all with it, but the Word, the Sun of righteousness, from whence it comes. The poorest beggar and the most powerful king can receive it and rejoice in it alike; but neither the king nor the beggar can give one ray of it to any one else, nor enable the dearest relative nor the wisest man on earth even to see it. Even his own carnal nature cannot understand it, though brought under its controlling power; for "the light shineth in darkness, and the darkness comprehended it not." All that the darkness can do is to set itself against the light, and try to resist it. Persuasion will never bring it to receive the truth. We find that our carnal mind is enmity against God, and is not subject to his law, neither indeed can be; and all the evil propensities of our nature are arrayed, like walls of darkness, or like troops of wild beasts in the darkness, against "the law of the Spirit of life in Christ Jesus." If we only received what our nature loves, and what our minds can comprehend, we should receive nothing but what is flattering and exalting to man; but when the Lord's time comes to bring us under the power of any portion of his word of truth he lets that truth shine in the

darkness of our nature, and immediately active opposition ceases. The wild beasts lie down, the darkness presents no hindrance, the strongholds of Satan are pulled down, "imagination, and every high thing that exalteth itself against the knowledge of God," are cast down, and even "every thought" is brought into captivity "to the obedience of Christ."—2 Cor. x. 4, 5. What a glorious, unsearchable mystery there is in this wonderful work of raising up belief within us—a work that is wrought by nothing less than the exceeding greatness of the mighty power of God, "which he wrought in Christ when he raised him from the dead."

How many a poor soul has been deceived by the quietness of these beasts when we are experimentally brought in God's holy mountain, and by the willingness of these thinking and emotional powers to be engaged in the service of the Lord. But we soon find that the leopard lying down has still a leopard's nature; and the thoughts that are brought into the obedience of Christ as captives by our mighty spiritual weapons will, when released for a little, spring away again into the various worldly fields where they delight to work. The Lord "hath given us an understanding, that we may know him that is true; and we are in him that is true," if we know him. We are glad when the Lord commands all these earthly voices to be silent before him in this holy temple (Hab. ii. 20), and glad when he gives us power to bring our thoughts into captivity to his obedience, and when he makes anger and pride and lust of every kind lie down for a little and keep still. O what sweet resting times those are, though so few with most of his saints, and seemingly so far between. But we soon get so that we cannot trust these thoughts only when held by the power of God, nor these wild affections, though at times they seem all stirred up by the power of heavenly themes, nor these fleshly powers and propensities, though apparently meek as lambs and doves, and appearing very much like them. We get so that we dare not take comfort and encouragement from feeling the fountain of tears broken up by the power of a divine subject, though we are glad when it is so, for we have so often experienced that some imaginary thing will stir up the fountain of tears just as easily; and we cannot, and do not dare, lean to our own understanding, for we have so often proved it to be a false guide.

By a spiritual vision we have seen the coming of the morning, and by the spiritual power of faith we have felt the joy that cometh with it. The condition of the body does not and cannot effect that joy, neither can the condition of the natural mind or heart. The pains even of a dying bed, and even of such a terrible death as Stephen suffered, cannot keep away either the sweet morning or the

unspeakable joy; nor can the fullness of health and the most agreeable surroundings add in the least to the light and sweetness of either. The mind may be harassed with cares and anxieties, and the heart may be torn with sorrow, and yet that spiritual light and joy may be abiding away down in the depths of the soul; and all the more eagerly and steadfastly we look away out of this night of sorrow and weeping, because of our accumulated afflictions, to that precious morning that is all our comfort, which seems so far away in one sense, and yet so sacredly near in another. Have we not known many in deepest affliction, from which they could hope for no release while this life lasts, who we felt were greatly blessed in that trial, being brought into such sweet manifest union and communion with Christ?

"His anger endureth but a moment." How short it seems when we are looking "at the things which are not seen." To Israel the Lord says, "In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee." The apostle says, "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." What a contrast! "Our days" are but as a moment. It is here that all the darkness and sorrow and weeping are, and all the wrath of God against his people; and they are all but a moment. The Lord's days are from everlasting to everlasting; and there all is light, and peace, and holiness, and joy, and unfading blessedness. The light of his day is brought into our hearts by faith, and we cannot but "rejoice and be glad in it."—Psalm cxviii. 24. Without knowing how, we find ourselves looking again upon the things which are seen, which are temporal; and then comes fruitless effort, disappointment, hopes vanishing like fleeting smoke, a deep sense of depravity, the chill of worldliness, a sense of wandering from the Lord, afflictions most bitter, a sense of our nothingness, of being shut out from the Lord and from comfort. O what a dark night this is, and what weeping it is filled with! We would wonder how weeping could ever endure in the presence of the dear Savior. It cannot. Whenever he comes he at once wipes all tears from all faces. But this is night with us now. We are down in the low, dark places of our own natures, grovelling after earthly things, looking after worldly interests, and the dear Savior has withdrawn the light of his countenance. We are trying to get comfort in looking upon temporal things, and we cannot. This is the night in which weeping endures even in the case of a child of God. Finally, in the Lord's own time and way, this

poor wanderer becomes "feeble and sore broken," and, tired of reaching after worldly things, he begins to "grope for the wall as the blind." The love for spiritual things begins to show itself. The night now seems very long to him, and as though it would never end; but he feels these worldly concerns losing their interest and falling away from him. He is looking after the Lord's people again longingly. It may be that all this time he has been filling his place in the visible church (which is always right), but his heart has been away from them; and now he seems to himself to be separated from their comfort, and even from their fellowship. His Beloved has withdrawn himself, and this poor creature is indeed desolate and lonely; but he is humble and meek, and he goes down frequently "into the garden of nuts, to see the fruits of the valley." He feels an unusual interest in the church, though it seems as though he doubts his right there. He is anxious for her welfare, and cannot stop thinking about the church as such a blessed place. He wants "to see if the vine flourishes, and the pomegranates bud." He feels lowly, and the valley suits his condition of mind. He loves to walk there. What a blessing it is to have such an interest awakened after divine things.

As this longing, humble, lonely, loving soul thus goes about in this pleasant valley, feeling his interest in the world gone, but still unable to feel an assurance of the favor of God, what a wonderful thing takes place! "Or ever I was aware, my soul made me like the chariots of Amminadib." These are the chariots of the prince of the people. His resurrection power and life are again felt, and we are lifted up into his presence and favor. Truly we find that "in his favor is life." We now realize that favor. No power from without has brought us there. Our soul made us like those blessed chariots. We waited for him "more than they that watch for the morning;" but we could do nothing to bring that morning, nor did we know whether it would ever come. We had set no work going in order to produce it, nor had we received any word that it was coming so as to be looking for it; but in an unexpected time, or ever we were aware, our soul felt the power of that favor which is life, and the love of God was so shed abroad in our hearts that we felt as though the morning had come into our soul, and had taken us up into its glorious bosom.

Weeping endures no longer; nothing here to weep for. O how we long to stay in such a frame as this; but it cannot be. There are still some wholesome lessons for us to learn, and they are all to be learned in the darkness. It is what the dear Savior tells us in the darkness that he commands and enables us to speak in the light.—Matt. x. 27. So we must feel some more of our nature's

darkness in order for a further growth in grace, and in the knowledge of our Lord and Savior Jesus Christ. He will be with us in the darkness, and in the floods and flames, though we may not see him, and will never leave nor forsake us; and when all his work is done in and with us, then the last shadow of the night will flee away, weeping will be able to endure no longer, but the fullness of eternal joy will come to us, to remain forever in the unclouded glory of an eternal day.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Jan. 7, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed is a letter from our beloved sister, Rachel Hogeland, who, with her family, has lately left this place to reside in a distant part of the state. While reading her letter I felt that I must share it with the spiritual household. I at once wrote, asking the privilege to send it to you for insertion in the SIGNS. In her reply she says:

"I am surprised at your request. At first I felt that I could not say yes. I just did not know how I felt, my mind was so full of thought. Then these words came to me with force,

'O that the Lord would grant me grace  
To know and do his will.'

I cannot say no, and I tremble to say yes; but still I feel that all I am and all I have the dear Lord has given me. If you, my dear sister, and my dear pastor, and dear sister Clarice, have felt that it was of the Lord, and that it may comfort any of his little ones, do what is for his glory. I have answered your letter as soon as received, and these thoughts were given to me."

I am sure that her dear kindred in Christ will be glad to hear how darkness has been made light to her, and crooked things straight; and all who love the truth as it is in Jesus will rejoice to see the clear manifestation of grace, "amazing grace," and the sweet and heavenly power that has brought her home to the chosen fold, among that people to whom it is said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

Unworthily your sister,

BESSIE DURAND.

GROVER, Pa., Dec. 3, 1891.

MY DEAR SISTER:—As it is our Thursday prayer-meeting at Southampton, I feel as if I would like to be with you; but as I cannot in the flesh, I trust I am in the spirit. I have felt such a longing all day to meet with you this afternoon, I asked Aunt Keziah to have the 657th hymn, on page 107, read. Last night in my dreams, and as soon as I awoke, the words of the first verse were continually going through my mind. I sat down, after I had done my after-dinner work, to read in Mary Parker's book. I have felt so much of the time since I have been here that I was trying to show that which I did

not possess. Sometimes I fear that I have never been born again, I am so full of such wicked thoughts, and say so many foolish things, and my time seems so much for this world; but there are times in my life when I can look back and feel that my thoughts were not on earthly joys. When I was a very small child I can remember how I felt if I were alone in the dark, or if I thought of dying. The winter after I was sixteen I was full of trouble. It seemed to me that my whole life was so dark, and so full of such thick blackness, that I often felt my soul was in hell. I would sometimes think that I would try to be better; then I would think, There is no use in trying to do any better; I am just as bad as can be. I might just as well not try, for I cannot do anything to make myself any better; for I am sure that if I were to die I would be lost. I felt wicked, and my heart was full of wicked thoughts. I think it was the latter part of January, 1869, one of my schoolmates was telling me of the revival that was being held in the Davisville Church, and of some one who had arisen for prayers. I said to her, "I wonder if they would pray for me." She said, "Why, yes." After a night or so I went. After preaching the invitation was given for any one who wanted to be a christian, and wanted the prayers of God's people, to arise. As soon as I stood on my feet my trouble was all gone. I felt a peace that I had never known before. In company with my mother I was baptized, and received into the fellowship of the joys and sorrows of the church. I felt as if I could not do enough for the Lord, and that my time must all be spent in his service. Many times I failed in what I felt was my duty. Many times I felt that if I had prayed more, and read my Bible oftener, others would be saved and brought into the church. The hymn I have spoken of was always a great comfort to me. I would have particular times to pray for my father and my husband to be converted. After we moved to Somerton I often went to my father-in-law's on Sunday. I would often feel that I did not do right by visiting on that day. My husband would take me to the church, and I would stay there for the services, and then go up home. Sometimes I would say, "I think I will go to Southampton to-day." One day I went, and there was no preaching. Aunt Keziah came to me and said, "I am so sorry that we had no preaching to-day." I thought if she only knew how much I had enjoyed that meeting she would not have been sorry. My father-in-law said to me, "What will your church think of your going to Southampton?" I said I did not know. I had never given it a thought before.

DEC. 12.—To-day is our church-meeting. I hope the Lord may direct my thoughts, that I may be guided into saying what I feel that the Lord has done for me. Some

time in May, 1886, I went to meeting. I think it was Elder Bundy that preached what impressed me. He said there was no use in appointing prayer-meetings to pray for rain, nor for any particular thing; that God would not hear, and that God knew what we wanted before we asked him. I did not think that could be true, for I felt that I had had prayers answered. The next Sunday brother Theodore was at our place. He asked me how I liked the preaching. I told him that I did not like it at all, for I did not believe but what our prayers were heard and answered. He asked me very quietly if there ever was a time when I felt as if I had an answer to prayer. I said, "Yes, one time when Mary was a babe. She was very sick, and they thought she would not get well. I went up stairs to a small room and knelt in prayer for her. I do not think I uttered a word, but my heart was lifted up. I felt a sweet peace and rest." Theodore said, "Was there not a different feeling within you than at an ordinary time? Did you not feel as if there were a prayer in your heart which you could not put there?" I felt that I could not help saying yes. We talked at some length. In June was the association. I was very anxious to attend every day. After the meeting closed I was standing on the porch, when my father-in-law came to me and said, "It was good, was it not, Rachie?" I only said, "Yes, sir," but my heart was too full for words. I felt as if I would like to hear such preaching all the time; but still I did not think of leaving my church then. A few Sundays after that I was home, and grandma said to me, "Pap and mother have come, and now if I could see Howard and you come." I was helping get dinner. I stopped and said to her, "Grandma, if Howard wants to come to Southampton I am satisfied, and will not say anything to prevent him; but as for me I will never come there. So there is no need of your saying anything, for that will never be." But it seemed that I was troubled. Then I felt as if I had not attended to my church duties as I should. I thought I would try to be more punctual; but when I went I could not feel that the preaching was like it used to be. I could not say yes to it. I felt sad, and my heart was heavy. I felt that I could not tell any one how much trouble I had. My rest was broken, and my health failed. I still kept going, but would leave as soon as preaching was over and go home. The last time I went was in September. The minister said that a christian life was just as one chose to make it; that if he did his duty there was nothing to hinder him from being happy. While he was speaking these words came to me with much force, "Be ye reconciled to God." It seemed that I had done all I could. It seemed to me as if a hand pointed to Southampton. I did not hear any more of the ser-

mon. All the rest of the day, and all the time after that, the words were continually with me, "Be ye reconciled to God," with a drawing toward Southampton. There were some things that I could not see plainly. On Thursday before the second Saturday in October I went to see Elder Durand. How well I remember that day. He explained to me all the questions I asked him. I started to go home. While waiting on the porch for him to bring my horse there was a sweet peace came to me, my trouble was all gone, and I felt very happy. I did not feel sick any more. Mr. Durand said to me, "You will come on Saturday?" I said, "Yes, if Howard consents." His consent was freely given. I felt as if I were being led in a way that I knew not. I went to meeting on Saturday. I did not think I told them much, only that I did not feel at home where I had been, that my heart was drawn there, and that I desired a home with them. I was received with love and tenderness, and baptized the next day. They were singing the 365th hymn when I went into the house. The last verse,

"There would I find a settled rest,  
While others go and come;  
No more a stranger nor a guest,  
But like a child at home,"

sounded so good to me, and I always have felt at home. Often I have had doubts and fears; but I have also had precious hours there while listening to the preaching of God's holy word, and hearing the dear brethren and sisters tell of their joys and sorrows. Now I am far away in body, and cannot meet with you this afternoon, much as I desire it; but I feel that the Lord has blessed me since I have been here.

I have been reading Mary Parker's book and "Meditations." The article, "Feed thy kids beside the shepherds' tents," has seemed so very good to me. "Here, after the weary way, how delicious is the fare of the flock; how sweet the heavenly pasture; how refreshing the still waters how calm and soothing under the shadow of his wing. What care we now for the pleasures, honors, applause, ease or comfort of the world? All we want is to see the Savior's face, to hear his loving voice, to feel the balmy breath of heavenly peace and joy." O that I might daily seek those things which are above.

DEC. 25.—My dear sister, I had thought I would have finished and sent this letter sooner, and I feel ashamed to think that your dear, precious and welcome letter has not been answered; but I have thought of you many times, and have seemed to feel that you were near me at times at the throne of grace. I have been reading in the "Meditations" since I have been here, and have enjoyed them much. "At home in the body and absent from the Lord" was so good. I could see myself, and feel how much of my time I am at home in the body; but how I long

(Continued on page 37.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 3, 1892.

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

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

G. BEEBE'S SONS.

## STRANGERS AND PILGRIMS.

*(Concluded from last number.)*

"DEARLY beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which was against the soul; having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."—1 Peter ii. 11, 12.

"*Abstain from fleshly lusts, which war against the soul.*" This exhortation is applicable to none but the strangers and pilgrims to whom it is addressed by the direction of the Holy Spirit. While the wise and prudent of this world understand it as merely an expression of the desire of the apostle that his brethren should refrain from such conduct as is regarded by the world as immoral, to those who have the mind of Christ it has a far deeper and more comprehensive significance. The best suggestions of the natural mind are polluted by the selfishness of carnality and sin. In the pure light of divine holiness every emotion of the natural heart is thus manifestly defiled by sin. No spiritual enjoyment can be derived from this corrupt source. Hence, the very first step in following Jesus must be the denial of self. So complete is the renunciation of all the desires which originate in the natural mind that it is requisite for the follower of Christ to crucify the flesh with the affections and lusts. No effort of the will of the sinner can accomplish the work which is indispensable to compliance with this direction of our text. Indeed, so far it is beyond the power of the sinner to fulfill this admonition that even the desire thus to obey the law of Christ can only be found in those to whom the Spirit of Christ is given. This is the sacred sealing of the Holy Ghost whereby the chosen vessels of divine grace are unmistakably identified. Having the Spirit of Christ dwelling in them, they are led by that Spirit to love righteousness and to abhor sin; and that principle of rebellion which they find in their own members, is most distressing to them. It is this divine principle by which they are made to hate their own life because of the sin which works against the law of their mind, and brings them into subjection to the law of sin which is in their members. Although they cannot view this bitter experience as confirmation of their hope in the salvation of God, there can be no clearer witness that they are disciples indeed and in truth. The light by which they see themselves as guilty and

justly condemned sinners before God, is the light of divine life. By no other illumination can any created being see this correct revelation of the condition of the convicted transgressor. Neither can any one have this manifestation of his own vileness without feeling it impossible that such a rebellious worm should be a subject of the salvation of God in Christ Jesus. It is in this way that God works in his chosen people "both to will and to do of his good pleasure." They are not called to render obedience to a law which is infinitely above them, and whose hard demands are the sole condition of their acceptance with God; on the contrary, the grace of God has freely given them the will to render all the obedience which is required of them. Thus they are a willing people in the day of the power of their gracious Redeemer. They have no more earnest desire than to be found walking in all the commandments of their King. They do not render a mere formal and outward show of obedience to the precepts which are left on record for their observance. It is only as the law is in their heart that they do glorify God by walking in outward obedience to the precepts of their King. Their constant grief on account of conscious departures from the pathway of righteousness is conclusive evidence that the law of holiness is in their heart. In thus mourning their own sinfulness they do in spirit follow after the righteousness which is revealed in their Savior. This principle being in their heart, it is their most desirable privilege to comply with the direction of the text, not merely by refraining from acting in obedience to fleshly lusts in their conduct, but much more earnestly do they long for deliverance from their hated motions of sin in their own secret thoughts. Often they are troubled by the apprehension that even when they have been able to refrain from speaking vanity, or doing a wrong act, they have only concealed from their fellow-mortals the evil which was in their thoughts; and it is suggested that they have thus added hypocrisy to the evil which they had committed in their heart. Then the tempter charges that this is an evidence that they are not led by the Spirit of truth, because that is not subject to the power of sin, while they are ever groaning under the artful devices of the adversary.

While this feeling of the power of sin working in the very heart of the believer, and causing constant grief, affords to reason an indication that he is still destitute of the principle of holiness, and he is ready to sink in despair under this conclusion, yet when by the faith of Jesus the tried one is enabled to see correctly, he finds that the righteousness enjoined in the text is fulfilled in him in this abhorrence of sin even while he is still unable to deliver himself from its cruel bondage of corruption. In heart he does indeed abstain from

the fleshly lusts, and it is for the very reason given in our text. They "war against the soul." The word "soul" as here used, evidently signifies the enjoyment of that answer of a good conscience toward God, which is found only in obedience to the law of our Lord. None but those who have felt the anguish of self condemnation in voluntary disobedience, can know how the indulgence of the fleshly lusts (or, wishes of the carnal mind), destroy the sacred comfort which is found in conscious obedience to the guidance of the Spirit of holiness. As no saint ever had to mourn for such sins as he had never committed, so in yielding obedience to the temptations of fleshly lusts, it is impossible that the saint should have the enjoyment of the answer of a good conscience toward God. Thus the indulgence of fleshly lusts war against the soul in forbidding this heavenly consolation to the subject of such folly. The admonition in our text is but the transcript of the law of Christ in the heart of every one who is led by the Spirit of Christ. It is not written in the inspired record as a restraint upon the liberty of the saints; but the Spirit has given this as a witness to the work which is wrought in the heart of each individual subject of divine grace. "Now if any man have not the Spirit of Christ, he is none of his." Then this desire to abstain from fleshly lusts is the mark which assures the believer that he is indeed led by the Spirit which inspired this admonition. To such as have this hunger and thirst after righteousness, it is the perfect law of liberty by which they are led to abstain from fleshly lusts; because they have the witness in themselves that all such corrupt wishes and principles do war against their soul, in destroying their spiritual comfort. Having the principle of divine truth and righteousness in themselves, they cannot serve sin without feeling to be in bondage under its hateful dominion. By bitter experience they are made competent witnesses of the truth recorded by the apostle, "If ye live after the flesh, ye shall die;" and they must therefore answer affirmatively to his question, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" This knowledge would be no consideration to deter those who love sin from continuing in its service. If the love of righteousness dwell in an individual, there must be a desire to be free from the dominion of sin; but if the principle of sin is still reigning in the heart, there will be no bondage experienced in its controlling the actions. The love of holiness is "the soul" against which the indulgence of fleshly lusts must ever war. It is this divine principle which is the vitality of those who are born of the Spirit. There can be no clearer evidence that one is in possession of this divine life, than

the fact that every departure from the principle of holiness in his walk and conversation brings him under the sense of condemnation, which is death to all enjoyment of spiritual comfort. On the other hand, there is no evidence of the life of Christ in one who is only restrained from the service of sin by the slavish fear of punishment, or the covetous desire for reward in the future. Where the Spirit of Christ dwells in a man, it is his delight to obey every injunction of the law of his Lord. So David says, "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring forever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb. Moreover by them is thy servant warned; and IN KEEPING OF THEM THERE IS GREAT REWARD."—Psalm xix. 7-11. There is a very great contrast between the reward which is found in keeping the commandments of the Lord, and that reward which is expected in the future as a compensation for service rendered in obeying the precepts of a law which is oppressive and hateful in its requirements. This marks the distinction between will-worshipping idolaters and those who have the Spirit of true worship, which is Christ in them the hope of glory.

"*Having your conversation honest among the Gentiles.*" In this way the strangers and pilgrims obey the admonition to abstain from fleshly lusts. The conversation here enjoined includes not only the words of the saints, but also their every action. In walking as children of light, they show forth the praises of the Lord by whose grace they are guided. While complying with this exhortation, they cannot be conformed to this world, nor can they suffer the things which pertain to time to claim precedence in their regard over the commandments of their Redeemer. He demands the first obedience of his disciples, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This commandment cannot be obeyed in the beginning of the pilgrimage of the saint, so that thereafter he may devote himself to the pursuit of worldly treasures. In setting his heart upon the perishing things of earth he is not conforming to the honesty here required of those who would be followers of God as dear children. As "strangers and pilgrims" they can have their conversation honest among the Gentiles only by such a course of action as shall declare plainly that they seek a heavenly country. The allurements of the world are as attractive to the carnal mind of the

saints as to the enemies of truth; but when the grace of God enables them to abstain from fleshly lusts, and say by their constant deportment that they are only strangers and pilgrims, having no abiding home in the world, they have their conversation honest among the Gentiles. By such "conversation" the mouths of gainsayers are stopped, and the grace of God is magnified. This is far more profitable to the saints than the ability to command the admiration of the world by able and eloquent arguments in defense of the doctrine and order of the church. Having no evil thing to say of the humble followers of Jesus, they of the contrary part shall be ashamed. The victory thus given to the disciples is not an incentive to pride and vain glorying; they rather glorify God that he has put their adversaries to shame, and given them deliverance. Feeling their own weakness and sinfulness, they adore the condescending mercy of God in so highly favoring them.

*"That whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation."*

The enemies of the saints are not capable of glorifying God so long as they remain in the death of carnal enmity. It is only in the day of visitation that they are qualified to render praise to God for the manifestation of his grace whereby his saints are enabled to abstain from fleshly lusts, and have that honest conversation among the Gentiles in which they put to silence the malice of their adversaries. Not even the perfect walk of our incarnate Lord could cause the enemies to ascribe glory to God. They charged that it was by Beelzebub that he cast out devils. If this was the judgment they passed upon his perfect conversation, certainly they can never be forced to glorify God by the most careful deportment of his disciples. The good works of the saints are the occasion of ascribing glory to God in the day of visitation, and in no other day. This is illustrated in the case of Paul. When he kept the raiment of them that stoned Stephen, he saw nothing of the glory of God in all the honest conversation of that devoted saint; but when the day of visitation came to Saul while yet he persecuted Jesus, the honest conversation of the saints was an occasion for his glorifying God. The same truth is manifest in the experience of the subjects of divine teaching in the present day. When the light of divine life shines in the heart of the sinner, he feels that it is to him "the day of visitation." Then in view of the honest conversation and consistent conduct of those saints who walk circumspectly, he does glorify God, and worship him by calling upon him for mercy and grace to cleanse him from his sins. If there were no other scriptural testimony on this point, by this expression alone it is es-

tablished that the subject of salvation is the very same sinner who was by nature the child of wrath even as others. The same revilers who did speak against the saints falsely, are the characters who glorify God "in the day of visitation" by the good works of those whom they had denounced as evil doers. Here it is clearly shown how very important it is that every one who hopes for salvation in the name of Christ, should be careful to maintain good works. They find in the law and example of Jesus all the standard by which they are to know what are the good works by which they are to show the power of Christ dwelling in them. If the law of Moses, or any other standard could be their guide, they would not be "strangers and pilgrims." But since they are not of the world, even as their Master was not of the world, they must be dependent upon him alone for the instruction by which they are enabled to keep themselves unspotted from the world. There is great importance in the saints giving the more earnest heed to the things which they have heard of the Spirit of truth, lest at any time they should let them slip. May the grace of our Lord Jesus Christ keep his weak and trembling disciples, that they may ever be found walking as children of light!

THE TIME IS UP.

THE time is now past to which we agreed to receive new names for one dollar, therefore our subscribers will please send no more at that rate.

DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 35.)

to be like Jesus! When he who is our life shall appear, then shall we be like him; for we shall see him as he is. I have had some sweet seasons since I have been here. Many passages of Scripture and many verses of hymns have come to me in the night with much sweetness; but I have had some dark times. Once, when it seemed so dark, and I could not see any light, these words came to me, "Comfort ye, comfort ye my people." To-day I thought of the many that have barely the things to live on. I thought, If I only had plenty I would not let anything suffer hunger; but very quickly the thought came to me, What am I? Why should I find fault with the Creator of all things? I felt that I was as nothing before him, that all I had was of his goodness and mercy, and that I did not deserve any of his goodness.

I enjoyed Elder B.'s sermons on Sunday very much. In the morning he spoke from the words, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" In the afternoon, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He is very strong in the faith, and I felt thankful that I could sit once more and listen to the sweet sound of the gospel. I thought of the golden bells while he was speaking.

I will now close, with much love to you all. I am, I trust, your sister in hope of eternal life,

R. A. HOGELAND.

OTEGO, N. Y., Jan., 1892.

BRETHREN BEEBE:—Please publish the inclosed letter from sister Gilbert, as we have read it with much satisfaction and comfort.

Yours as ever,

B. BUNDY.

FRENCHTOWN, N. J., Dec. 19, 1891.

MY DEAR BROTHER:—I do esteem it a great privilege indeed to claim you as a brother. This wonderful relationship, which the world knows not of, whence cometh it? The world might answer, From Adam; for are we not all one common brotherhood? But we cannot be satisfied with a mere natural relationship. We crave a spiritual relationship. We look unto Christ, who is our spiritual head, our elder Brother, our Priest, our King, our all in all; and in him we are all one. There is neither Jew nor Gentile; there is no distinction of race or color; no difference between the highest in rank and the humblest poor; for all shall come forth in righteousness, even every one that the Lord our God shall call. For did not Jesus command the gospel to be preached to every creature? And is it not thus preached? Who that has ever heard the gospel of Christ can doubt that every com-

mand shall stand fast, and that his word shall not fail? O this wonderful gospel! Your experience, dear Elder Bundy, teaches you that I do not mean alone the preached word when I say gospel; but you know that I refer to that teaching of the Spirit, when perhaps you are far away from the assembly of the saints. How I wish I could tell you about my halting, stumbling pilgrimage; but O! the half of my weakness, my wicked tempers, my fearfulness to declare the truth, my coldness in spiritual matters, my proneness to wander after worldly things, if you could know, you must despise me forever. If Paul felt less than the least, where must I be, who neglects so great salvation? But blessed be God, who giveth us the victory. O what deep reason have I to praise the Lord, because he has caused it to be declared that it is not of him that willeth, nor of him that runneth, but of God, who showeth mercy. Sometimes when I view my past and present life, and see all my crosses and troubles, I think, Why should I be singled out from all my sisters and friends as the one to have such a rugged path? for they all seem to get through the world more happily than I. Then comes the thought, "If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons." Then again I feel that I dare not reckon my troubles as "chastisement," for it seems to me that they all arise from the world, the flesh and the devil. Surely, as dear brother Staton used to say, I never want nor need to see more of the devil than I find in my own heart. There seems to be every imagination of evil in my heart; and even when I would do good, evil is present with me. Truly sin is mixed with all I do and think. "Nothing but evil continually." O how true is this of me. Sometimes when I long to be with the people of God, and feel that nothing else counts, not even the dearest earthly treasure; when I am shut off from the sanctuary, and all around me is nothing but vanity; then I get so sick of everything, and do not know why I cannot go to meeting and enjoy Old Baptist society like others; and I get rebellious, and then get to mourning in my mind, feeling my burden too heavy. Then comes the sweet, melting thought, "Chosen in the furnace of affliction." O! then I lift up my head once more, and really say, These light afflictions, which are but for a moment, work a far more exceeding and eternal weight of glory. Is it not wonderful, Elder Bundy, that I have such thoughts? Is it not wonderful that I am permitted to hope in the finished work of Christ? Just to think, only about eight years ago I was an alien from the commonwealth of Israel, and how I did hate that name. Now I am with believers enrolled; and I pray God that I may live and die among that glorious

body. I do know and believe that a soul that has been redeemed of God can never have his name erased from the Lamb's book of life; but O what a painful thing it is to see that soul go wandering about the earth, searching for food among the unclean, when there is such a heavenly store, free to all who can partake. Let your prayers arise for me, my dear brother, that I may be kept by the power of God. I have no desire to be with any but the blood-bought throng, who sing that new song which the Lord has put in their mouths.

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

This is very imperfect, but I feel that it is only like the writer, who is full of imperfections. Do with it what you may. I wanted to give a reason for my hope, but I guess I have failed. I have written this in great haste, while my boy took his nap. If I never see you again, you will know at least that I love the Lord's people, and love his glorious truth; and as love is of God, and those that love are born of God, therein rests my hope.

Your little sister,

CLARA GILBERT.

WESTCLIFFE, Colo., Dec. 25, 1891.

DEAR BRETHREN BEEBE:—I feel constrained to write you, and commend you for the able manner in which you have defended the eternal truth of that God we try to worship and adore. You have so clearly proved by the Scriptures, as well as shown by plain reasoning, that the doctrine of the predestination of all things is truth, that I can see no ground for contradiction by any one, especially those who claim to be Predestinarian Baptists. I remember hearing my mother, when I was a mere child, talking of God and eternity, of God's power and sovereignty, and of eternity having neither beginning nor end. About a year after this I had a severe spell of sickness. After I had recovered somewhat, mother made a pallet on the floor for me, where I could look out of doors. I saw a cloud gathering above, and while looking at it my thoughts ran back to what I had heard my mother say about the omnipresence of God; and from that day to the present time I have as firmly believed that God predestinated all things as I do that there is a God. After I had grown to manhood, whenever I talked of the predestination of God I found no one who believed as I did. When I would talk to the members of the Regular Predestinarian Baptist Church called Blue Grass (which church was organized at my father's when I was a small boy), none of them believed as I did about all things, however great or small, being predestinated. I often tried to believe that I was in error, as no one believed as I did. But when I

would read the Scriptures I could find them full of proof that I was right. One winter I read the New Testament through six times, and made notes of every passage of Scripture that I thought established my view, or that seemed against my views, and I had a preponderance of the testimony on my side. About this time I saw an article in the SIGNS OF THE TIMES from Elder S. Trott, the heading of which was, "The absolute predestination of all things." Words fail to express the joy I experienced upon reading that letter. I actually wept for joy, to know that there was at least one of God's creatures beside myself that did believe that God was a sovereign. O how I longed to see that old father in Israel, and hear him talk of the goodness and mercies of that God who controls all things after the counsel of his own will. The nearest that desire of mine came to being granted me, I saw his picture in the city of Washington, taken when he was there as a prisoner of war. It was with great reverence and admiration I looked upon the features (in the picture) of that man, who dared to lift up his voice in defense of what he believed to be the eternal truth of God, in the face of so bitter opposition as is manifest against the absolute predestination of all things. One thing I do know, and that is, the views which I hold of God's predestination were never received of man; neither was I taught it by man. It is declared that "The carnal mind [of man] is enmity against God; for it is not subject to the law of God, neither indeed can be." And again, "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." Hence if this doctrine is of "the things of the Spirit," it must have been taught me by a revelation of the Spirit.

Brethren Beebe, I have not written this for publication in the SIGNS, as you see, but to relieve my mind. Cut off as I am from all who worship God in Spirit and in truth, the SIGNS comes to me as a kind messenger. All the public declaration of truth I get comes to me in the SIGNS. I often have a desire to write to the saints scattered abroad through the SIGNS. Very frequently a portion of Scripture becomes impressed upon my mind, and as there are none near me with whom I can converse, with the spirit and understanding, I can get no relief of mind until I take up my pen and write such thoughts as come to me upon the subject; and although I most invariably address these letters or articles to the SIGNS OF THE TIMES, they are almost sure to be committed to the flames, and no mortal eye ever beholds them but my own. I have frequently been requested by correspondents to write oftener to the SIGNS, but I feel like a trespasser to ask you to publish

anything that I may write. May the Lord enable you to contend earnestly for the faith once delivered to the saints, is the prayer of your unworthy brother in hope,

J. H. YEOMAN.

PLEASUREVILLE, Ky., Jan. 14, 1892.

G. BEEBE'S SONS—VERY DEAR BRETHREN:—I have read an excellent communication of Elder F. A. Chick's in *Zion's Landmark*, and the subject is timely and suggestive. I have thought much of late of writing on the same subject; but the points I wished to set forth have been so clearly and ably set forth, in the very essence of love, that I would not dare to take up my pen to say more, but rather to call special attention to it. O how sad and lamentable are the divisions and subdivisions among God's dear people. Brethren, did you ever stop to think with solemn reflection what it is to declare nonfellowship for your brethren? If they have given evidence of having been born again, evidence of that gracious work of the Holy Spirit, manifesting them as the sons of God, can you disinherit them? Can you cast them out of God's kingdom? If they give evidence of that spiritual relationship they are brethren. Do you hate them? Then how dwells the love of God in your heart? "He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth; because that darkness hath blinded his eyes."—1 John ii. 11. See also 1 John iii. 15. It is true that there are sometimes cases when it becomes necessary to cast out or separate from some; but if the church is in order, having the mind of Christ, being in the Spirit, it will be one of the days of sorrow and deep mourning to her. What and if your right arm truly becomes diseased, do you not apply every possible remedy before you consent to amputation? O how much more should we seek a remedy in the body of Christ, the church. You would not think to sever the arm for a little irritation on the surface of the skin. Yet sometimes brethren, who must acknowledge that they are imperfect, will say by their acts, "You are not as perfect in understanding," and become irritated, and say, "I cut you off; I will not associate with you," because they do not see just alike on some portion of Scripture. There are essentials, in which they must be agreed; yet there may be points on which we may not be wholly agreed, which should not, no, never touch fellowship; for our fellowship is with the Father, and with his Son Jesus Christ. Have you lived according to the perfect law of liberty? No, I hear the response from many. Has our dear Jesus cast you off? No; his mercies endure forever. Charity suffereth long, and is kind. Then should ye not be kind one toward another, forgiving one another? Let patience have her perfect work.

And now, brethren, for the love and sake of Jesus and his cause, if you do not see these points as some of our brethren do, do not be hasty to declare nonfellowship. We love you as brethren, and desire to walk with you in fellowship. Perhaps there may be more of seeming difference than real difference. And, brethren, you who believe, love and preach the doctrine of predestination, do it in love, and in the fear of God; and though you may be stigmatized, ridiculed, and called heretics, meekly bear it; suffer for righteousness' sake. If reviled, revile not again. It is not always that offense comes from what we say, but the manner or spirit in which it is 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." But I will close these rambling thoughts, as I only intended to write a few lines.

Yours, desiring the peace of Jerusalem above my chief joy,

P. W. SAWIN.

[We had read the article of brother Chick, and anticipated copying it before brother Sawin's letter was received, and our readers may expect it in an early number of the SIGNS. We most heartily indorse and commend both the above and Elder Chick's letter.—ED.]

ATLANTA, Ga., Jan. 11, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—The last issue of the SIGNS is at hand. I read it with pleasure and (I hope) profit, and am glad to know the thoughts are in the minds of other correspondents that I have had, on the subject of predestination; that is, that it is the doctrine of God our Savior. I am glad that it has been my privilege to read such able communications upon the subject, and I hope it has had a tendency to instruct and edify the church. I believe it has. I have no doubt but what there are good brethren who are zealous, and who love the honor of God, and who fear that to admit such a doctrine to be true would cast a reflection upon God; and on this account they cannot accept it. There are also those who profess to believe it, who may hold the truth in unrighteousness, and who hold the doctrine in a different light from what it is held by the correspondents of the SIGNS. I contend for it in its connection with the sovereignty of God. If I know anything about the truth, and God has revealed the truth to me, it is that he is the Sovereign over all things. I have been assured of that fact, and have been fearless in holding that forth from time to time. I take God's own word for it, and rest in the thought that what he has done is right, and that creature man, who is dust and ashes and nothing, and less than nothing before him, had better bow in humble submission, than to rail and tall

and prate against his decrees and purposes, whether he can see through them or not. "Be still, and know that I am God," is the mandate of heaven. Job reached that point when he said, "I know that thou canst do everything, and that no thought can be withholden from thee." I did not set out to write on the doctrine, but to write that while I felt in my soul the doctrine is true, that there are many other points of doctrine which would be profitable, as well as this. We may be too much engaged in one line of things, to the exclusion of others. The love of Christ to his church of God, to his people, and the love of brethren one to another, are subjects that need our attention, and may be written on to the profit of the church, to the praise of our God, and to the glory of the Lord Jesus. The vanity of a religion without love is vain religion, of which James wrote. We may become giants in doctrine, and dwarfs in practice. Experience, doctrine and practice are all needed here in time. We should never insist on one to the exclusion of the others, but should hold it all forth. We understand the apostle to mean by "sound doctrine," the teachings of Jesus, in experience, in doctrine and in practice. We consider a man sound indeed who is sound in all these things. Perilous times may soon be upon us, and we have reason to dread the future, on account of the love of many waxing cold, the bounding of iniquity, love of the world, and the gain of this world. How often does it appear that a meeting is announced, and there is disagreeable weather, and but few are out. The next morning is a more disagreeable day, but you will see them go forth to the world to engage in their secular business. What does this prove? That they have more regard for the world and the things of the world than they have for Christ and the things of the kingdom of God. Now, how can we reconcile this with sound doctrine? Is this seeking "first the kingdom of God, and his righteousness?" It really does not look like it to me. We feel obliged to try in our feeble way to stir up their pure minds by way of remembrance. It is our desire that the brethren would walk worthy of the vocation wherewith they are called. These things harden the heart, discourage the ministry, and clog the wheels of Zion. May God in mercy regard us, and deliver us from the evils of this world.

Yours in hope,

W. LIVELY.

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MARRIAGES.

ON Jan. 6th, 1892, by Elder T. M. Poulson, at the house of the bride's parents, near Pittsville, Mr. Elijah J. W. Brittingham and Minerva A. Parker, both of Wicomico Co., Md.

By the same, on Jan. 6th, 1892, at the house of the bride's parents, near Snow Hill, Md., Mr. L. A. Hall and Miss Lizzie Bailey.

OBITUARY NOTICES.

ANOTHER of the Lord's precious ones has been called to immortality and life. Sister Wyckoff was born March 4th, 1806, near the Frying Pan Church-house, Fairfax Co., Va., and died Dec. 26th, 1891, aged 85 years, 9 months and 22 days.

She was baptized in 1829, by Elder Joseph Baker, in the fellowship of the Frying Pan Church, where she remained a beloved member until her death. Truly she was a lovely old sister, in whom there was no guile. For many years she had been too feeble to attend meeting. As often as I could I visited her and preached for her, and always felt liberty and comfort of soul in her presence. A heavenly purity of heart and mind made her company always to be desired. May the tender mercies of our heavenly Father sustain and comfort the bereft children, if it is his holy will.

Your brother, I hope,

E. V. WHITE.

LEESBURGH, Va., Jan. 25, 1892.

Henrietta Lane Johnson was born in Olive, Ulster Co., N. Y., Sept. 1st, 1820, was married to John D. Johnson, in the same state, Aug. 28th, 1845, and died at the house of John S. Houchin, her son-in-law, in Hillsdale, Ind., Jan. 20th, 1892. Her age was 71 years, 4 months and 19 days.

She was the mother of seven children, four sons and one daughter still living. Eighteen years ago the companion of her

youth bade her a silent farewell, and left her with her precious charge to fight single-handed the battle of life. How well she played her part the position of her children will testify, each standing in the front ranks of the honorable, and noted for industry, prudence and usefulness. This mother in early youth heard the "still, small voice," found the pearl of great price, and became a member of the Old School Baptist Church. She was indeed one of the lights of the world; and believing that all things work together for good, the shafts of adversity fell harmlessly at her feet. Her presence to friends and kindred was ever the harbinger of hopefulness and cheer; and the same calm, unruffled spirit was maintained through all her lonely years. The end was like the setting of a summer's sun. She called her three children that were present, and her little granddaughter, and kissed each a long farewell; then, without a struggle, she fell asleep.

The funeral services were conducted at the M. E. Church by Mr. Mater, who used the words, "It doth not yet appear what we shall be;" and the choir rendered "Drifting away to eternity" with a tenderness and power that touched every heart in the large congregation. We shall meet again in the morning.

Miss Harriet A. Black, daughter of Deacon Wm. T. and Matilda Black, was born in Schuyler Co., Ill., July 20th, 1849, and departed this life Jan. 22d, 1892, at 4:30 o'clock in the morning, aged 42 years, 6 months and 2 days.

This amiable and highly respected lady was weakly from her childhood, and the subject of affliction more or less during her life, which kept her mostly confined at home, and prevented her from enjoying the usual intercourse among her friends so much desired by young people; but her kindness of heart, her patience, and many adornments of character, made her many dear friends, who, together with the family, deeply sympathized with her. She was attacked with pneumonia about nine days before her decease, and all that medical skill and kind and loving friends could do failed to arrest the destroyer; and after severe suffering, which she bore with wonderful patience, she gently fell asleep, we believe, in Jesus.

The subject of this notice was not a member of the visible church, but stated in her sickness that she had experienced a change about two years previously. She requested the presence of some of our ministers, and I and Elder Dark were called by telegraph two days before her decease; and both by whispers and signs she gave us abundant evidence that she felt the presence of Jesus.

She leaves a dear father and mother (the latter lying sick), four brothers and one sister, with many friends, to treasure the memory of the loved one. Many friends and fellow-citizens of this highly respected family gathered at the residence on the 23d, and were addressed on the occasion by Elder S. L. Dark and myself. Her remains were then laid to rest until God shall call for her to put on immortality. The family has our profound sympathy.

I. N. VANMETER.

MACOMB, Ill.

Mrs. Phebe Smith, of Waverly, N. Y., died Jan. 19th, 1892, aged 87 years and 3 months.

She was the widow of Mr. Benjamin D. Smith, who died in 1872. Her father was Elder Caleb Jones. She had lived in Chemung and Tioga Counties nearly all her life. She was brought to a knowledge of the truth as it is in Jesus more than seventy years ago, or at about the age of seventeen years. She united with the Baptist Church about sixty years ago, and ever remained a faithful sister in the church. When the division took place

between the Old and New School Baptists she said she had no fellowship for the new-fangled, unscriptural things lugged in by the Arminians, such as Sunday Schools, Missionary Societies, Tract Societies, Theological Seminaries, &c., &c. Hence she went with the Regular or Old School Baptists, and was baptized by Elder Hezekiah West, I think, and was a member of the church in Waverly, N. Y., when she died. She was firm and unwavering in the truth to the last. A week or two before she died she remarked to me that the doctrine which she then believed had been her comfort ever since she received a hope, and that the doctrine of election and unlimited predestination had not been questioned by Old School Baptists until lately, that she was aware of; and the only reason she could assign why all Old School Baptists did not believe it was that all of them had not been taken down to "the lowest hell" in their experience. But our dear sister is gone where there are no differences, and is now enjoying what she longed for so many years. She leaves children, friends and the church to mourn her absence; but we are glad that she is at rest. May God's grace be abundantly given to the mourning friends in their sorrow. She was with her daughter and granddaughter in Waverly when she died, who did all in their power to relieve and comfort her.

The writer of this notice spoke to a large and attentive congregation on the occasion of the funeral from Psalm lx. 11.  
D. M. VAIL.

WAVERLY, N. Y.

Miller R. Burton departed this life at his home in Newark, Del., Jan. 7th, aged 59 years.

His disease was pneumonia. He never made a public profession of religion, but was a believer in the doctrine and order of the Old School Baptist Church, and attended the meetings of the church at Welch Tract, of which his wife has long been a member. Our dear sister is greatly afflicted in this bereavement, but expresses a strong desire to feel reconciled to the will of God. Two sons are left with her to mourn the loss. She believes that many years ago, when Elder George W. Staton was serving this church, Mr. Burton was made a spiritual hearer. The text that was used when he felt a special, personal interest was Revelation xxii. 1: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb." During his last sickness he would repeat this portion of Scripture, sometimes when his mind was wandering, and then refer to Elder Staton. Once, in the early part of his sickness, he said, "Bless the Lord, O my soul, and forget not all his benefits! to such a poor sinner as I, not only since I have been sick, but long before." Many portions of Scripture repeated by him showed that his mind was much wrought upon during this illness, and strongly turned toward divine things; and this alone would give a comforting evidence that he was one of that blessed company redeemed by the precious blood of Christ, and who shall all reign with him in glory.

In these times of affliction and sorrow in that neighborhood how greatly our dear brother, late the pastor of those churches, Elder Joseph L. Staton, is missed, as he is at all the meetings. They are favored with the services of Elder Grafton once a month, and sometimes with his visits on occasions like this. It was my lot to attend at this funeral, and I used as a text the wonderful words I have already quoted—Rev. xxii. 1.

May the Lord sustain our dear sister by his grace under her affliction, and minister to her those consolations which are everlasting, and remember in mercy and loving-kindness the dear sons.

SILAS H. DURAND.

**Clifford A. Bundy**, son of Elder Balas and Eliza Bundy, died Jan. 23d, aged 33 years.

He was born and died in Otego, Otsego Co., N. Y. His disease was called diabetes, from which he was a great sufferer for four and a half years. He was the only child of brother and sister Bundy, and leaves behind father, mother, wife, and one child about eight years old, to mourn, but not as those without hope; for he left that precious testimony as evidence to them and us that he was a sinner saved by the sovereign grace of almighty God. He was exercised in his mind in regard to his condition as a condemned sinner before God when but a small boy, seven or eight years old. The writer of this notice had been personally acquainted with him for twelve or fourteen years, and many times has heard him relate his inward trials on account of sin, and his only hope of salvation, always saying, "If I am ever saved it will be by God's grace from first to last; for I am too weak and sinful to do anything for myself." Several years ago he related some of his exercises to the church, which were heartily received; but as he did not feel satisfied with himself he did not go forward in baptism, and never did. How many dear children of God are to-day standing as he did, waiting for more evidence, and to see themselves more fit or worthy. May God give them grace to put on the whole armor of God, and make not provision for the flesh. But Clifford is gone, and we fully believe that he is "Where sickness, sorrow, pain and death Are felt and feared no more."

He will be greatly missed by dear brother and sister Bundy, his dear, mourning widow and child, and many friends. May the goodness and mercy of God be so wonderfully manifest to the mourning friends that they will feel from the heart to say, "Thy will be done."

He died at the home of his parents, who, with his wife, did all that loving, faithful friends could do to relieve him of his sufferings. The writer of this notice addressed the people assembled on the occasion of the funeral, using as a text Psalm lxii. 5, 6: "My soul, wait thou only upon God; for my expectation is from him. He only is my rock and my salvation: he is my defense; I shall not be moved."

D. M. VAIL.

WAVERLY, N. Y.

ANOTHER soul has departed from earth. **Mrs. Isabella Hartley** died Dec. 1st, 1891, in Portland, Oregon, aged 81 years and 8 months.

Mrs. Hartley was born near Buford, N. C., in 1810. At an early age she married a Mr. Russell, and became the mother of a son, known in later years to the readers of the SIGNS OF THE TIMES as B. W. Russell, of Oregon. They shortly afterward, in the year 1827, removed with her father and family to Indiana. In the course of a year or so they removed to Illinois. After one year Mr. Russell died, leaving his widow with two children, the last being a daughter. About a year afterward Mrs. Russell returned to Indiana, living with her father for some time, and finally marrying Mr. J. T. McKee, with whom she lived until his death, which occurred in 1853. Previous to Mr. McKee's death her two children by the first husband were married. In the year 1854 Mrs. McKee, with her sons' and daughter's families, moved to California, where her daughter's husband died soon afterward. Not long after this event Mrs. McKee and daughter returned to Illinois, not far from Pamora, her son, B. W. Russell, going to Oregon, where he remained until he went to Goldendale, Wash., on a visit, where he died in 1884. While living in Illinois Mrs. McKee married Elder Joseph Hartley; and about the year 1865 she and Mr. Hartley removed

from Illinois to Oregon, stopping with her sister in Portland, Mrs. Dr. Weatherford, for a short time, prior to locating themselves in the "Waldo Hills," about twelve miles east of Salem, Oregon. About two years after that the Elder died. Previous to his death Mrs. Hartley's widowed daughter, who came with them to Oregon, was married to a Mr. Shearer, who lived in Washington Co. With them Mrs. Hartley made her home until her daughter's death, which occurred in 1879. Then she went, helpless and penniless, to her sister, Mrs. Weatherford, in Portland, with whom she spent the last and declining years of her life. Mrs. Hartley, who had become helpless by a paralytic stroke, continued so for many years. It is due to Mrs. Weatherford that the latter years of Mrs. Hartley's life were strewn with roses, and all the comforts of life were accorded her in all her feebleness of mind and infirmities of body; and without this dear, good and noble sister's devotion the last days of Mrs. Hartley would not have been so soothed and pleasantly administered to.

Mrs. Hartley was a member of the Old School Baptist denomination, and had been since her twenty-fifth year. She always lived a quiet and exemplary life, consistent with her surroundings, and frequently expressed the desire to be with her Savior, as life seemed burdensome and hard to bear. The last six weeks of her life she did not seem to suffer nor wish for anything, was always happy when spoken to in regard to her feelings, and could neither speak nor swallow the last week of her life, but lay perfectly quiet, the only sign of consciousness being a nod or a shake of the head. About six hours previous to her death sister Weatherford asked her if she was happy, and if all was well. She answered by a clasp of the hand and a nod of the head. She breathed her last without a move, except the gasp of death.

The writer of the above has for many years been acquainted with both Mrs. Hartley and Mrs. Weatherford, and was present at the death of the departed one.

S. N. A. DOWNING.

PORTLAND, Oregon.

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NO. 6.

## CORRESPONDENCE.

REGISTERSTOWN, Md.

DEAR BRETHREN GOLD AND LESTER:—I sometimes feel impressed to write for the papers, and yet I hesitate to do so, because it seems to me that I can say nothing but what has been better said before. I trust that I do not desire to be always presenting something new or startling, something altogether outside of what the brethren love to read and write about; but I do not desire to run always in an old beaten track of quotations, illustrations and arguments. The gospel field is broad, and there are gleanings enough for all to fill up a whole lifetime in gathering. It would seem that when one is speaking or writing simply who repeats himself or others all the time, that is an evidence of no travel of mind in the truth; and that is the way I feel to be getting along the most of my time. I am sometimes astonished at myself that I grow so little in knowledge of divine things, and have so little light upon the Scriptures. I have hesitated to begin an article for the *Landmark* now because my mind is dull and my heart is cold, and what I may say must also, I fear, be dull and cold.

I have been a great deal cast down of late because of apparent differences and alienations and separations among brethren in different parts of the country. I am not one of those who expect to see a time when all the Lord's people in this imperfect state shall be equally perfect in knowledge, and therefore understand all things alike; but I do desire to see mutual love and pity, and a spirit of helpfulness each to the other. I do not blame brethren for earnestly presenting what seems to them right; but when there is a disposition to push a brother one side because he does not see as others, I do feel that it is to be deeply deplored. It is not a manifestation of the Spirit of Christ when in the course of a discussion upon any doctrine where a difference seems to exist brethren are found using sharp or sarcastic or insulting language, or the language of raillery or exultation; and I feel grieved, because such language is hurtful, and is calculated to cause alienations and heart-burnings. How important to remember the golden rule, "Whatsoever therefore ye would that men should do unto you, do ye even so unto them." If we would not desire that men should rail at or make light of our

sentiments when we present them, then let us not treat their views in that way. If we desire to be treated with respect, however erroneous our views, then let us treat our brethren with respect, however erroneous we may consider their views to be. Our differences may be upon order or doctrine; but let us always remember that we are always in the wrong when we exhibit a hasty, harsh or unforgiving spirit. Our brethren who may differ from us are just as sincere and honest and God-fearing as we are ourselves. They love God as much as we do, and they want to be right as well as we do. If any brother can tolerate my weakness and mistakes and errings and failings, and love me and hold me in his fellowship still, surely I can well bear with him.

Now I would not have this construed to imply that we should be careless or indifferent to what we do believe and practice. On the contrary, we should be very earnest in our search for the truth, because the truth, and nothing but the truth, can make us free. We are all scholars in the school of experience and revelation. The rule of the apostle was this, "Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise [or diverse] minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."—Phil. iii. 15, 16. All that we can know of the truth must be by revelation of God. If our brethren lack in understanding God shall reveal this in which they lack unto them, just as he did unto those whose minds see more clearly. This does not imply, as said before, that we should not contend earnestly for the faith once delivered unto the saints. An earnest presentation of the truth is perfectly consistent with warm and tender fellowship toward those who may differ in some things. Examples are given in the Scriptures of differences among brethren who still walked in love and fellowship. Paul found differences among the brethren, and gave inspired counsel with regard to them.

There were differences with regard to the Sabbath; and to the church at Rome Paul writes clearly with regard to the matter. He clearly and positively states that this, with all other Jewish forms, has been abolished, and is no longer binding upon believers, who have entered into the true Sabbath of rest in

Christ. But while he speaks with no doubtful language about this matter, he yet exhorts those who regard the day, and those who do not regard the day, to bear with each other, and continue in fellowship, love and confidence. He speaks of both as equally honest and sincere, and as equally desirous of glorifying God. He says, "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." That is, he who regards the day means by so doing to honor God; and he who regards not the day also intends to honor the Lord. Therefore let not one boast over the other. If any brother suppose himself to be stronger in understanding than his brother, let him bear the weakness of his brother, and not seek to please himself. None of us are free from ignorance in some things.

In another case Paul speaks of eating meat. One man, who is weak, eats only herbs; while another, who is strong, eats all things. Now let not him that eats despise him that eateth not; and neither should he that eats only herbs despise him who eats all things. For meat no brother should be destroyed for whom Christ died. O for more of the spirit of the apostle, who said, "If meat make my brother to offend, I will eat no more meat while the world stands." Paul was clear in stating the right of a christian to eat all things, because every creature of God is good, and to be received with thanksgiving by all; but yet he could hold in hearty fellowship the weak ones who did not see this clearly, and so would eat only herbs.

In another case Peter was to be blamed, and Paul must withstand him to his face; and yet there was no break in their fellowship. It is not every case of wrong-doing that calls for a break of fellowship. I think this course of churches withdrawing fellowship from other churches for every wrong step that has been taken is carried too far. I know of brethren and churches that have done wrong, and are still pursuing an unwise course; but yet I hold them in hearty fellowship, and feel that I should be destroying those for whom Christ died if I should cast them overboard. It is not every wrong that should lead to withdrawal of fellowship, even though the wrong course should be continued. All three of the cases that I have named would be examples of this.

In visiting among churches and brethren as an on-looker I have seen alienations and divisions where both sides were wholly sincere and honest, fully believing they were right, and as an impartial observer I could see no reason for division at all. The brethren were all more or less under the influence of the flesh, and blinded by the flesh, and had come to love a theory or a course of conduct more than they loved Christ and his cause. Instead of striving to make the differences small, they were intent on magnifying them. If they could not see alike, each should have said, We will love each other, and wait, and pray for clearer light. Suppose my brother does not feel just right toward me; with shame I have to confess that I have not always felt just right toward him. Suppose my brother does not treat me just right; I must acknowledge that I have not always treated him just right. If my brethren can forgive me, surely I can forgive them. If I cannot I am worse than they are. Charity, the true love of God and of his people, is the best thing of all; and charity suffereth long, and is kind. Charity hides a multitude of faults. O for more of this blessed charity!

Two things were in my mind to speak of when I began this letter, but so many things have come up that I have just got to them. The two things are predestination and feet-washing. I have no desire in this letter to discuss either of these things in the way of opposing or approving any brother's views. I have long held very decided views concerning both, but they have not in any wise interfered with my cordial fellowship for my brethren who have differed from me. I wish to speak of each of these things in the same line of thought which I have been trying to present. I feel moved to thus write because it has come to my ears that in several sections some of our churches have been declaring nonfellowship for brethren who hold the doctrine that our God did from all eternity predestinate all things that come to pass. Why should brethren do this? I am sure that we who believe this doctrine have never designed to make it a test of fellowship. As we believe it, we have of course presented it. It has seemed to us that the doctrine honors the power, wisdom and eternity of God, and secures for all his people safety in providence here in time, and security for everlasting life beyond the grave. In advocating it

we have not desired to dishonor God, but to honor him; and it has seemed to us that we have not said any more than Paul has said in Romans ix. If brethren differ from us, and they are clear and strong in faith, while we are confused and weak in their estimation, why cannot they bear with us? Surely our design is to exalt the power, wisdom and unchangeability of Jehovah. If we go too far in it, yet our motive is, I believe, good. I have not heard of any church declaring nonfellowship for brethren who are not prepared to accept and believe this doctrine; but if any have done so they also, it seems to me, are wrong, and should retrace their steps. There has been one instance of declaring nonfellowship for a minister who assailed the doctrine of the predestination of all things; but this was on the ground of railing, and not because of his views in opposition to this doctrine. Brethren, bear with each other. God will make the truth clear to us all sooner or later. If the doctrine of the predestination of all things be not true, sooner or later there will be some Scripture shown us which will declare clearly that it is not true, and we shall see that those Scriptures which have seemed to teach it have been misunderstood; but, brethren, until the Holy Spirit shows us that predestination is not a scriptural doctrine, bear with us for believing it, and finding our daily hope and consolation in it. To us, brethren, it is a precious and consoling doctrine, and therefore we cannot help loving it. Brethren, do not cast us off for this.

I wish to plead in much the same way concerning feet-washing. It has come to my ears that some brethren who practice it as an ordinance of the church have declared nonfellowship for all of us who do not hold and practice it. Brethren, I want to make an appeal for forbearance and love. We, brethren, desire to be right as well as you. We are sincere and honest as well as you. While it is true that he who observes feet-washing as an ordinance does it to the Lord, it is equally true that we who observe it not desire to honor God. "To the Lord we observe it not." Brethren who observe it think that the laws of Zion require it of them. We who do not observe it are sincere in thinking that the Scriptures do not require it of us. We think that we do daily practice feet-washing as it was meant; and we have what seem to us good reasons for thinking that it was not intended as a church ordinance. I do not purpose giving our reasons here, but only desire to plead forbearance from all who hold it as a church ordinance. Even those who practice it differ in some things about it. Brethren, have patience with each other and with us in this matter. I wish to suggest a few things. No instance is given in the Acts or epistles of it having been practiced as an ordinance. There is no instance record-

ed of its practice in all the first three centuries of the christian era. The Waldenses, the Albigenses, the Welsh Baptists, have no record of it ever having been thus practiced among them. No Baptists in England nor on the continent of Europe do now practice it; and one-half the Primitive Baptists in this country do not practice it. I do not bring this up as an argument against feet-washing, but only as a plea for forbearance and charity. If, brethren, you fellowship the Waldenses, Albigenses and Welsh Baptists of the past, if you hold in fellowship the formers of the old London Confession of Faith, who did not recognize it as a church ordinance, can you not also fellowship us who do not practice it at this day?

Brethren, I leave these reflections with you all. I desire to walk in brotherly love with you all. May the God of peace reign in all the churches.

I remain your brother in hope,  
F. A. CHICK.  
—From *Zion's Landmark*.

LONELM, Ark., Aug. 6, 1891.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I will offer a few more thoughts in connection with what I have before written for the SIGNS; although, when I read them, they are so far short of what I would like to have them that I am ashamed of them. I am not ashamed of the theme, but of my inability to express what I think I see in it.

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."—Rev. xi. 7. After they as faithful witnesses have borne testimony to God's sovereignty; proclaiming that it is his sovereign right to work all things after the counsel of his own will; that Jesus Christ, the Anointed of the Father, has made the atonement that was due for our transgressions; that we are saved by the imputed righteousness of Christ; that faith and repentance are fruits of the Spirit, and not the cause of its being implanted; that it is not necessary for a man to believe in order to live, but that it is necessary for him to live before he believes; that all good works are the fruits of the Spirit, and not the cause of it. Also, they have borne testimony against the corruption of the religious world, against their unscriptural practices; by reason of which they have arrayed the world against them, and now they are to be killed by the beast that ascendeth out of the bottomless pit.

Principles in men never change. The same spirit that opposed Christ at his trial and crucifixion, opposes him to-day. Although they garnish his sepulchre, and the sepulchres of the prophets, and say that if they had lived in their days they would not have killed them, yet they would have done just as did their

fathers, because they are actuated by the same spirit.

In 2 Thessalonians ii. the apostle treats of the change that is to take place with the antichristian powers. In verse seven he says, "For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way." The Papal spirit had begun to make its appearance, but was prevented by the Pagan gods; for a house divided against itself cannot stand. The Pagan gods were transported to Rome and burned, which was the hindering cause that the apostle speaks of. That being taken out the way, the man of sin, or Papal power, began to manifest itself, with spiritual wickedness in high places, as the apostle said it would. They have come on through the successive ages, beasts, transmitting their power to dragon, and dragon to serpent, which only expresses a change of their policy, the spirit being the same. God inflicted such punishment upon them as was necessary to hold them in check. The beast and dragon enforced their religion by the sword; but they were to give their power to the beast that came up out of the earth with two horns like a lamb. He represents the two witnesses that came in last at the trial of Christ. The two horns on this beast is also represented by the union of Pilate and Herod, who were made friends that day.—Matt. xxiii. 12. As to what the two horns represent I am not satisfied, and will not express an opinion. As I have said, the other beasts that were before him enforced their religion by the sword. The beast with the two horns changes the policy, and promulgates his religion by working wonders and miracles, which he has power to do. We see a display of this at their meetings, when they call down fire to convert the poor, deluded creatures that they have caught with their angle or drag. He also has power to give life to the image of the beast.—Rev. xiii. 11-15. It is through his influence that the two witnesses are to be killed. By reference to Jeremiah xli.-xlv. can be seen a resemblance to our time. The people feared the king of Babylon. They said that when they worshiped the queen of heaven they heard of no wars, that they had plenty, and were in a prosperous condition. The prophet assured them that God would be with them to do them good; but if they went to Egypt and worshiped their gods, then he would watch over them for evil, and not for good. The people answered that God had not spoken such things to him. God told the people that he would show them whose word should stand, whether his or theirs. The church of to-day has become afraid of the influence of Babylon, and to evade war has joined her; and in so doing their candlestick has been removed. The church has become lukewarm, and

has relaxed into a state of lethargy and death. Their dead bodies shall lie "in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." This is a figurative expression. Sodom and Egypt represent darkness. Our Lord was crucified in darkness. Paul says that the princes of this world not knowing the mystery of godliness, it being hid from them, they crucified the Lord of glory. So the church will lie in the streets of this great city. She has gone there contrary to the admonitions of God her Savior, and now she must be killed; and not only so, but must be treated contemptibly after death, not being suffered to be buried or forgotten, but must lie in the streets of this city three days and a half, or three years and a half; and while thus exposed to ridicule and abuse, her enemies are making merry, sending gifts one to another, with the glad tidings that the two witnesses which had tormented them so long are dead. They are to send this news with a great deal more joy than they have ever sent the glad tidings of the birth of a Savior. These witnesses have been a great terror to them, for they have protested against all their corruptions in religion. They have told them that their methods for making christians made them two fold more the children of hell than they themselves; that they found the heathen in a state of idolatry, and they only converted them to their form of idolatry, thus making them two fold worshipers of idols.

JANUARY 13, 1892.

DEAR BRETHREN:—After considerable delay I will continue the subject, hoping that some brother will enlarge and bring more light to bear upon it.

"And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted, and gave glory to the God of heaven."—Rev. xi. 11-13. The true church and the ministry are supposed to be dead, and their enemies have exulted over it, and suppose they are doing God's service. Jesus said that such should be the case. When they begin to manifest life, their enemies begin to wonder and fear, because it is an evident token of divine power, and the last evil will be greater than the first. This was their opinion when they gave orders to prevent the resurrection of Christ. "And they [the witnesses] stood

upon their feet." It will be as much a mystery to the world as if a man that was corporeally dead should come to life. And a voice called them to come up; and they ascended up to heaven in a cloud, and their enemies beheld them. Elijah prayed, and it rained not for three years and a half. I have said in a previous article that the drouth represents the twelve hundred and sixty years of the sackcloth prophecy. It also represents the three and a half days that the witnesses are to remain in the streets of the great city, at the expiration of which time Christ, our spiritual Elijah, will boldly meet the enemies of the church, as Elijah met Ahab's prophets boldly, and told them to tell Ahab to meet him, and they would have a test as to who was the true God. Ahab's prophets offered a morning sacrifice. Elijah repaired the old altar, with the twelve stones, and offered the evening sacrifice; and God answered him by fire. Elijah went upon the mountain and prayed, and a cloud appeared, which rose up out of the sea. Suddenly the elements were black with storm and rain. Baal's prophets were slain, and Jezebel was thrown from her palace, killed and burned. So I understand that Christ will come in the spirit and power of Elijah, and will establish the fact that the offering he has made is all that is necessary to save his people; that it will be demonstrated so plainly that the prophets of Baal, or Babylon, will be killed to their creed, and will acknowledge the fact that Jesus is Christ, to the glory of God. Then the witnesses will ascend up to the ancient worship of the saints in a cloud, which will be composed of those who are in Babylon. Jude says that Christ will come with ten thousand of his saints, and will convince the ungodly of all their hard speeches which they have spoken against Christ. The cloud that Elijah saw came up out of the sea (the Roman sea or church), and it represents wars and commotions among the nations.

The seventh angel poured out his vial into the air; thus showing that it is to be a universal trouble. The world is to be gathered together to battle against God and his church. The world will be gathered together through the instrumentalities of the three unclean spirits which come out of the mouth of the beast, the dragon and the false prophet. As Jezebel was destroyed, so Babylon is to be destroyed. The ten horns which the beast has are to make her desolate and burn her with fire. The prophet Isaiah says that the dragon that is in the sea shall be destroyed. Mystery, Babylon, is to be thrown down, and her merchants are to lament over her, because their craft will be exposed. They will not get any more money for preaching. Their lecturers will be compelled to admit that temperance is the fruit of the Spirit, and not produced by their lectures. Sunday School

teachers will learn that they cannot teach their neighbors to know the Lord; that this knowledge comes from a direct revelation from God. Those that sold fine linen will find that in the sight of God it is but filthy rags. Those that sold fine flour will find that it is no food for the hungry soul. Those that sold the souls (or lives) of men will find that they have no life to impart to others; therefore they will stand afar off and cry, Alas! alas! our craft is gone. For the merchants are the great men, and by their sorceries are all nations deceived. All crafts will now lament her downfall, for there will be no more demand for their merchandise, whether they be missionary preachers, temperance lecturers, or Sunday School agitators. Their Sunday School literature will be no more used to deceive the people, and the colporteurs can all retire from the field. The call will then be heeded, Come out of Babylon, my people. Their folly will be made known to them; and as those who used curious arts at Ephesus burned their books, so these deluded christians will burn their books, or repudiate their former course. The church will be restored to its ancient worship, every mouth will be stopped, and every knee bow, and every tongue confess that Jesus is Christ, to the glory of God.

Such are my expectations that a glorious day awaits the church. May our chief desire be for the peace of Jerusalem, may we love her gates, and may we walk worthy of the vocation wherewith we are called.

I ask my brethren and sisters to pass my imperfections by, and remember me at the throne of grace. And to brother Davis, who requested the views of the brethren, I will say, the subject is too deep for me, and I would be glad to hear from the brethren on the same subject; especially would I like to hear from brother F. A. Chick.

Your brother, I hope, in Christ,  
W. L. WAGNER.

KELLEY'S CORNERS, N. Y., JAN. 14, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—With your permission I will write a little, as my mind may be led, for publication in the SIGNS, upon a portion of Scripture in the book of Galatians, last chapter and sixth verse. "Let him that is taught in the word communicate unto him that teacheth in all good things." In attempting to write, I humbly hope it may be unto edification to the saints scattered abroad in different parts of the countries where that blessed medium of correspondence, the SIGNS, reaches. Over thirty years ago I came to the conclusion, from the Spirit's teaching, I trust, and its agreement with the inspired record of truth, that those having the cause of God at heart, and love for the brotherhood uppermost in mind, could not well afford to deprive themselves of this bless-

ing, as a way of communicating with their brethren, especially when amply able to do so. Not to be selfish, but, as the Scriptures teach, "to do good, and to communicate," is not to be forgotten; "for with such sacrifice God is well pleased." As many have not the privilege of listening to preaching, nor of communicating with brethren and sisters, only through the SIGNS, if it were not sustained as a publication they would suffer this loss. Thus it behooves brethren, sisters and friends to lend a helping hand, as the Lord has blessed them in temporal things, for the truth's sake. On the other hand, my conclusion is that those to whom the doctrine and experience contained in the SIGNS has not been edifying, were not of those who endeavor to keep the unity of the Spirit in the bond of peace, and strive for the things that tend for the peace and edification one of another. When led by the Spirit, and loving one another with a pure heart fervently, all things are done unto edification.

There can be no mistake in regard to the characters addressed by the apostle, nor in regard to their interest, being definitely set forth in the words, "Let him that is taught in the word." Another form of expression used is, "He that hath an ear, let him hear." This shows that herein is the work of our God manifest, in teaching as never man taught, and that all things pertaining to the ministration of the word is beyond the comprehension of finite minds, and can only be grasped and entered into as the Spirit of Christ in the saints significantly sets forth their personal interest, by taking of the things of Jesus and showing them unto them, who are taught in the word; for the Word is Christ, in the flesh of his people, in an experience of the grace of God which brings salvation personally to their view, as helpless sinners. Therefore, as the people of God, they are in this sense taught of the Lord; and whether they instruct or receive instruction, they subscribe to the truth of Paul's words, "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Much is said about preachers, and about good preaching; and some dear one may feel in their early experience the powerful display of God's word in a gospel sermon, as Jesus is preached, and they feel to praise the preacher, or to fall down before them, as some anciently did; but the reproof will come to them, "Stand up; I myself also am a man," at most one of your brethren, a companion in tribulation. "Worship God;" for he only is worthy.

The lessons of the Lord's people are commenced in the heart, where he has written his law, and from whence they begin to fear and love at the same time, though they may not understand it, as by the life-giving word they are being brought

to judgment, and feel their sins rise like mountains before them. But every one that hath heard, and hath learned of the Father, cometh to Christ, who is the end of the law for righteousness to every one that believeth. "This is the work of God, that ye believe on him whom he hath sent." So the one taught in the word is prepared to receive the word with gladness, and also by the commandment of the Lord is brought to obey and follow in his commands, loving holiness for holiness' sake. As members of the body of Christ, and followers of God as dear children, they are fitted to perform labors of love, and to do all things required of them, as unto the Lord, who has called them to serve him; and in this service the work of communicating is of the utmost importance, both in a temporal and spiritual sense; and who can say that aught of the things they possess are their own? for they, whose hope the Lord is, are not their own, having been brought with such a price as the blood of Jesus; and their spiritual desire is, as taught in the word, to walk worthy of the high vocation wherewith they are called. In this mood their communications are sweet in word and deed, and in truth. Their feet are straight feet, and are active in walking to the house of God. Their hands are active and useful in ministering to the needs of Zion, in all that pertains to a holy walk and godly conversation, whether it be in providing for the comfort and convenience of the brethren and sisters, or to see to the condition of those who minister to them in the preaching of the word, whose families are left behind them, and in trials innumerable, wondering where the scene will end. Especially now do I think, while dwelling on the subject of communicating, there is no one person in all the flock of our great and good Shepherd who merits their portion in this blessed medium of sharing in common with the brotherhood, than the believing and faithful wife of a gospel minister. Not that they must bear the responsibility of their husbands, nor, as their husbands do, feel the solemn obligations of faithfulness to God, who has called them to preach the word; but the anxiety of a preacher's wife can never be expressed, I reckon, in words. Only for the sustaining hand of God they first of all must fall. The preacher's lot is one of trial, as a faithful servant of God, as he goes and comes; and the effect of the communication of those he ministers to in all good things is felt at his home, and all the trials are cheerfully borne. I know whereof I affirm. Whether I am a real servant of God or not, these things are of more importance than all my worldly things; for I know, as well as mortal man can know, that ere long I shall go the way of all the earth; and as I came naked into

(Continued on page 45.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 10, 1892.

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

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

G. BEEBE'S SONS.

## LIGHT AND DARKNESS.

"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.

In compliance with the request of an esteemed brother, we submit for the consideration of our readers some thoughts upon the subject contained in the words of our Lord which are here quoted. In rightly expounding this text it will be necessary to refer to the context concerning which he also solicits our views.

Bible readers will not need to be informed that this text is included in the instruction given by our Lord to his disciples in that wonderful discourse commonly designated as the sermon on the mount. Whatever uncertainty may enshroud the parables and illustrations contained in this discourse, there can be no question that the characters exclusively instructed are the called and chosen disciples of Jesus. While on many occasions he taught openly in the synagogues and in the temple, in giving this lesson to his followers they were called away from the multitudes, and in the seclusion of the retired mountain he was set to speak these gracious words to them alone. Hence, it is clearly a wrong application of the words of truth when they are given to the world of natural children of Adam. None but his chosen disciples were taught by him on this occasion; therefore he warns them against this gross error of mistaking darkness for the light which makes manifest the doctrine of God in all its divine reality, as the truth is in Jesus.

"The light of the body is the eye." In this illustration taken from the natural world there should be no difficulty with regard to the literal fact stated. It is certain that there is no light in the organ which is called the eye without its connection with a living body. Even when it is in a healthy condition and placed in its proper position in a living body, there is no more light in itself than in a hand or a foot. In total darkness the eye is as destitute of sight as if it had no power to perceive the light. It cannot produce the first ray of illumination. Much less can that eye which is destitute of life receive the sight of any object. Even in a living body the eye may be so diseased as to be incapable of perceiving the objects which are manifested by the natural light. Under such an affection the body is as utterly darkened as if there were no such organ as the eye.

To one who has never possessed the faculty of sight, not only is it impossible to convey an idea of what light is, but it is equally useless to attempt to convey to such an one the idea of darkness. Without the sense of sight there can be no more knowledge of darkness than of light. This should be a consolation to all who feel the oppression of darkness. It is just as conclusive evidence that they are living and have the blessed eyes which see, when they groan under the power of darkness as when they rejoice in beholding the glory of the Sun of Righteousness. The dead are not conscious that they are under the element of darkness. Our Lord said to the unbelieving Pharisees, "If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth."—John ix. 41. As the assertion of ability to see in total darkness would be conclusive demonstration that the person making the claim had not the knowledge of light, so the claim of those who are in the darkness of nature demonstrates its own falsity when they assert that they see the things which are known only by the revelation of the Spirit of truth.

But confining this text to the living disciples of Jesus, to whom alone it was spoken, there is serious and solemn importance in rightly understanding the experimental truth therein declared. Certainly no doctrine can be light to the saints unless it be included in the testimony of Jesus. Many theories are suggested by the carnal reason of those who are called to follow Jesus, which appear to be plausible and consistent, but when brought to the test of the inspired record they are shown to be darkness. Among these may be found all the devices of men for improving upon the system of salvation which is revealed as being by the sovereign grace of God alone. In the light of carnal reason these things have the appearance of devotion to God, and the saints are often deceived by their apparent merit. But such light is darkness, as is seen when the Spirit takes and reveals the commandment of Jesus, who alone reigns in righteousness in his church. As he is the true Light, so his direction is the only rule of faith and practice by which his saints must be guided. The intensity of darkness blinds those of the subjects of divine grace who are deceived by carnal reasoning, so that they do not even know what manner of spirit they are of. There is, however, one invariable mark which is manifest in those who are thus mistaking darkness for light in their own hearts. They are found ready to condemn all who do not follow in their erroneous ways. Their eyes being blinded by the darkness which is in them, they cannot see the plainest assertion of inspired truth; hence, they are confident of their own knowledge, and intolerant of any question of their superior wisdom. Whatever is received as light by the eye, that must

be the light of the body; and there is no other organ in the body by which that light may be tested.

"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." Observe that the application is made personally to those disciples to whom this discourse was exclusively addressed. It is one of the cunning devices of the adversary to suggest that every admonition and reproof in the law of our King is appropriate for some other person or people; while he flatters the deceived one with the notion that he is only interested in the sweet assurances of comfort which are written in the Scriptures. But in our text both the single and the evil eye are presented as belonging to the disciples for whose benefit he "opened his mouth, and taught them, saying" all the things recorded in this wonderful discourse. It must be understood, therefore, that there is a sense in which the disciple of Jesus may be found in each of the conditions here stated. As the blinded eye naturally cannot be illuminated by any amount of light which may shine upon it, so no clear declaration of divine truth can be profitable to instruct one whose mind is darkened by the doctrines and commandments of men. Many of those in whom the light of truth has been revealed, are afterward found so entangled with carnal reasonings that the light is hidden from them, and they are not able to discern that they are in darkness. These put darkness for light, and light for darkness. By this declaration of our Lord is it expressed how deeply are the saints involved in darkness when thus deceived and bewildered. The contrast between the single and the evil eye, very clearly condemns the eye which is not single. The idea presented is doubtless the same as that which is expressed in other words in the immediately following context. "No man can serve two masters." Looking to the favor of the world while desiring to follow Jesus, there is manifestly an effort to render allegiance to both; but this is an evil eye, in that it is looking to the accomplishment of that impossibility which is denounced by our Lord. When the love of God is in full control of the saint, he experiences the fullness of light in his whole body; not that the carnal enmity of the natural man is made to love holiness; but the presence of the Spirit of Christ gives the victory which can be experienced only through that faith which overcomes the world. While the disciple of Jesus is led by the Spirit he walks by faith, and his eye is single in looking unto Jesus as the author and finisher of that faith. Then the light of divine truth illuminates him so completely that there is no dependence upon self-righteousness, neither does he look for justification from any other source but the perfect righteousness of God in Christ

Jesus. So long as this is his only confidence his whole body is full of light in the assurance of that good hope which is revealed through faith in the redemption that is in Christ. In this confidence there is but the single eye which looks to the grace of God exclusively as his only trust. Language fails to describe the fullness of light which is realized in this perfect trust in the salvation which is by grace. On the other hand, when there is such a lack of confidence in God that the saint is looking to his own merits for acceptance in the sight of divine justice, the pall of thick darkness enshrouds him so effectually that there is no gleam of light to illuminate his hopeless gloom. The light which directs him to look in himself for evidences to sustain his hope, arises from carnal reason, and everything which originates in that fountain of iniquity must be like its source, which is darkness. Thus the eye which looks away from Jesus for that righteousness which justifies the saint, is evil in that it is not singly trusting in him as the only source of salvation from sin. It can never receive any ray of light, because it is blinded by the delusive pride of the carnal heart.

"If therefore the light that is in thee be darkness, how great is that darkness!" It must be remembered that this instruction belongs alone to the living disciples of Jesus, to whom it was spoken. Carnal religionists wrest this text, and apply it as a warning to the world of the ungodly, as if it were an admonition designed to induce them to receive the light of the gospel. Aside from the absurdity of such a manifest distortion of the text, it is inconsistent with natural reason itself, as it is evident that no one can see that he is deluded by darkness until the light shows his error. Nor is it possible that they who are dead in sin can perceive the difference between light and darkness. On the contrary, they put darkness for light, and light for darkness, so that it seems to them that they are full of light while they have not even the capacity by which light could be received. Of such it is declared by the inspired Preacher, that "The dead know not anything." But it is of the utmost importance to the living children of divine grace that they give heed to this solemn teaching of our Lord. It is characteristic of the fool that he rageth, and is confident. He neither knows that he is in darkness nor desires to receive the light. The saints are admonished to walk circumspectly, not as fools, but as wise. This condemns their vain confidence and witnesses that they are never walking as children of the light except when they are tremblingly relying upon the sovereign grace of God as their only guide. Their whole experience teaches them that there is no confidence to be reposed in their own reason, nor yet in their feelings. It is very hard for the saint to learn that not only their reason, but even

their feelings are destitute of that light which is the lamp of truth; yet they are repeatedly brought to see that they have been deceived when they thought there was light in the suggestions of their natural minds, even though they were confident that those emotions were commendable and in harmony with the letter and spirit of the law of Christ. There is no deeper darkness to which the saints are subjected than that which they are led by the tempter to mistake for light. Under this delusion they may be so completely bewildered as to think they are led by the Spirit of Christ even to oppose the truth of the gospel, and to hate and revile those who walk in obedience to the doctrine and order of the house of God. It is in just such an erroneous delusion as this that the bewildered follower of our Lord finds the need of the admonition in our text. The great darkness which is in him being mistaken for light, he is just as sincere in following the directions suggested by that darkness as if it were indeed light. And the more intense the darkness, the more confident the deceived one is that he is in the light. On the other hand, the more clearly the light shines in any saint, the more completely is he delivered from confidence in himself. There can be no security against the deceptive power of that darkness which is mistaken for light, but in the delivering grace of God. They in whom this grace prevails are always humbled under the consciousness of their own darkness and pollution; while those who have mistaken darkness for light are thereby exalted in the belief that they have attained superior information and greater worthiness than others. In this vain confidence they are in the most utter darkness to which the subjects of salvation are ever subjected. So great is that darkness that they are puffed up with their own deceivings, and despise those who walk in the light, and know their own darkness.

May the grace of God keep us and all his disciples from trusting in the delusive darkness which is constantly claiming the confidence of the pilgrims who walk through this dark valley of the shadow of death. And may we ever trust alone in him who is the true light that lighteth every man that cometh into the world.

DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

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this world, I shall go naked out, so far as my own hand can do for me. But I hope God has been merciful to me in the forgiveness of all my sins, which leads me to love him and his people, especially those who come out from the world, and show their desire to communicate in all good things, as those who are taught in the word, and lend a helping hand to the needs of Zion, in the order of the gospel. Many whose interest is in the church, for some reason do not make a public profession; yet, as taught in the word, they also communicate to those that teach in all good things. To be good things, they must have the sanction of the apostolic ministry, the judgment of the twelve judges. The order of the King is executed in love, which is the everlasting theme, the greatest of all gifts, and the first named of the fruit of the Spirit. The poor in spirit, they that mourn, the meek, they which hunger and thirst after righteousness, the merciful, the pure in heart, the peacemakers, they which are persecuted and reviled for righteousness' sake, being blessed of God to know and feel these things, may rejoice and be exceeding glad, for great is their reward in heaven; for this has been the lot of his people in all ages of the world, and will continue to be until time shall end. The nine blessed expressions of interest, as recorded by Matthew, and the nine fruits of the Spirit, spoken of by Paul in Galatians, tend to show the creation of the sons and daughters of the Lord Almighty in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Made alive in him, or given eternal life by him, as they have received Christ Jesus the Lord, they should walk in him, and glorify God in their body and spirit, which are his. They should let love be without dissimulation, abhor that which is evil, and cleave to that which is good; looking for that blessed hope, and the appearing of their Savior, who will come the second time, without sin unto salvation.

I look back now to see what I have gained or lost in connection with what I have believed to be a following of Jesus, as required in the sacred record. On the one hand I have lost, and feel that I have left all of a worldly nature. On the other hand I have gained, I believe, all that the believer is promised in this life. That is, as we have left all, and our love and desire is not to and after the world, as it once was, whether houses, or lands, or friends of an earthly nature, for Jesus' sake, and are seeking first, above all others things, the kingdom of God, or church privileges among the saints, so we do receive those necessary benefits and blessings among the people of God, with persecutions added, from those who do not desire the peace of Zion. I

also recognize the fact that it has been my lot and privilege to receive the word gratefully, as the Lord has given gifts to Zion to teach in all good things the precious and wholesome truth, the sincere milk of the word; and I hope that with others I have grown thereby. I also know what trials are, and how necessary it is that we should learn all lasting lessons by trials; for tribulation works all the lasting endurance or forbearance we have here below. If I know not my own vileness, how can I comfort my dear brother or sister with a sense of pardoning love to myself? It may do for some to feel that they have a perfect teacher in mortal man; but it will not do for the Lord's poor people; and when they die they want no eulogy over their dead body, but the expression of the pardoning love and mercy of their covenant-keeping God to a sinful worm. Such is their hope and confidence in God, and their triumph over death.

J. D. HUBBELL.

WAVERLY, N. Y., Jan. 13, 1892.

DEAR BRETHREN BEEBE:—When you have space, please publish the within experience of brother Bailey, who is deacon of the church called Brookdale, in Susquehannah County, Pa. I intended to have sent it to you a long time ago, but it was mislaid, and hence the delay.

Your brother in hope,

D. M. VAIL.

BROOKDALE, Pa., Sept. 6, 1875.

DEAR BROTHER VAIL:—The feeling just came over me that I must write to you. Whether I have ever answered any of your letters I cannot tell. I think we have received two from you. We have not had any preaching here since the fifth Sunday in May. \* \* \*

I sat down to write to you without any subject on my mind, but hoping that the Lord might direct my mind into some channel, so that I might write something either comforting or profitable for my Father's household. I feel very poorly calculated to be of any profit to any of his dear people. We hear the Savior say while here on earth, "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." Now if he will reveal himself to me, one of the least of his, if one at all, I can speak forth his praise; but not until then. I believe from his word and my own experience (which, I think, agree) that all any one knows of spiritual things is a perfect and entire revelation by the Spirit. As the Spirit does not open any portion of God's word to my mind at this time, and my mind seems to be turned back to the past, I will try to give you a brief sketch of how the Lord has led me by the way.

When I was twelve or thirteen

years of age I trust the Lord revealed the truth to me that I was a sinner; not in the commonly accepted sense, but that I was a sinner before him, condemned, and deserving his righteousness displeasure. I felt oppressed with a great burden, and seemed to be enveloped by a cloud of the blackness of darkness. This was while I was at a protracted meeting of the New School Baptists. All at once it seemed as if I was taken above, or the darkness was put underneath me, and I seemed to be in a new atmosphere, where all was light, joy and peace. Everything seemed to be praising God. After this, for some two or three years, at intervals, I believe I was made to rejoice in Christ Jesus. Occasionally I had talks with one of my brothers (I now believe him to be an experienced man), and had an experience of joy and love, so that I remember yet the very spot of ground we were on at one of these times. After this I fell a victim to the snares and follies of youth, which is a painful part of my experience. I ran to great excess in sin, all the time trying to think I knew nothing about true religion. But my mind would be turned back to the time first spoken of, and I would try to make myself think it was all a delusion. Thus I passed on (as I have seen it expressed in an experience published in the SIGNS), down to the very gates of hell. But thanks be to God, Jesus holds the keys of death and of hell; and if I had been left to myself, I surely would have gone in; but we are made willing in the day of God's power.

Dear brother, I wrote the above and went to my bed, thinking I would finish my letter to-morrow night; but my eyes were held waking, and my thoughts were so filled with my past exercises, that I felt I must get up and resume my pen.

During my wanderings I was led to read the Bible a great deal at times, and would try to make it harmonize with Arminianism, which I found not only difficult, but impossible. It seemed at those times that a little of the truth began to dawn on my vision, and it was not long before some people called me one of the worst predestinarians they ever saw. After this, darkness settled down upon me for a time. Then again my mind seemed drawn to these things, and my eyes were turned inward for evidences of a hope. I saw self in all its horrid deformity, and was led to hate my life. I envied even the most loathsome reptile that crawled upon the earth. I was in this state for probably six months, and was brought to understand that there was no hope in anything that I could do, and to look at the perfect life of Christ and his offering as alone sufficient to ransom poor, lost, ruined sinners from the horrible pit into which they had fallen by transgression of God's holy law; that the

imputed righteousness of Christ was the only robe in which we ever could stand before God and live. Thanks, eternal thanks to him who sits upon the throne forever, that he has exalted Jesus a Prince and a Savior, to give repentance and the forgiveness of sins unto Israel. I trust he has given even unto me that godly sorrow for sin which needs not to be repented of.

Thus God, with these and many other exercises, the half of which I never expect to be able to write, showed me that I necessarily must depend on his grace for strength to do the least thing in accordance with his will; that faith is alone the gift of God, and is only bestowed upon the people of his choice. He disclosed to me my own depravity, and led me, I trust, to the Rock that is higher than I, and make me to drink of that spiritual Rock, which is Christ. After my wild wanderings and varied exercises, I, with wife, was brought to seek for the true church. We went among the various so-called churches, but failed to find anything that we concluded stood in gospel order. At last, with brother Luce and his wife, we went to Osborn Hollow, a year ago last winter, and the result was that there we found kindred spirits, with whom we could enjoy fellowship, and with whom we wished to unite. Brother Luce and his wife talked to the church then. Young sister Roe, my wife and I, with them, went there again on Saturday before the second Sunday in June, 1874, when we told the church some of the dealings of God with us, and were received, which was a wonder to each of us, especially to me. On Sunday our much esteemed brother Bundy buried us in baptism. Since that time I have had many happy seasons with the brethren. Then again I have thought I would go and tell them they had better cut off my name; but my eyes would be turned to the Captain of our salvation, and I would be made to feel as Ruth expressed herself to Naomi, "Entreat me not to leave thee," &c. Thus you see I am a poor, changeable creature. In and of myself I am nothing but a sinner, and if saved at all I am saved by grace. I have naught whereof to boast. Boasting is excluded on my part. I find my heart like a cage of unclean birds, full of iniquity. When I would do good, evil is present with me. I leave undone the things I would do, and do the things I would not. I hope it is with me as it was with Paul, "It is no more I that do it, but sin that dwelleth in me." You see, dear brother, we have the world, the flesh and the devil to contend with. What a fearful host, did we have to combat them in our own strength. But we have many precious promises to lean upon, among which is, "My grace is sufficient for thee." Thus we see it is a battle fought and won by one who is mighty, and able to

save to the uttermost. When I contemplate our own weakness and sinfulness, and turn to the law, and there read that "the soul that sinneth it shall die," I do not wonder that John on the isle of Patmos, when he saw the book, and that there was none worthy to open the seals thereof, wept much. It was a time and a scene to weep over. But the scene changes. Behold, the Lion of the tribe of Judah comes forth. He is worthy to take the book and to loose the seals thereof. This he has done in his mission here on earth. He has loosed his bride from the curse of the law, by taking upon himself our sins, and satisfying the last demand of justice against each individual member of his body. Thus he magnified the law and made it honorable, and now sits at the right hand of the Father and makes intercession for us. When we contemplate what Christ has done for us, we are lost in thought. His love, like all the attributes of Jehovah, is beyond our finite comprehension. We might as well try to measure the immensity of boundless space as to fathom the boundless perfections of Deity. Thus we see the truth of the Bible expression, that God's ways and thoughts are as high above our ways and thoughts as the heavens are above the earth. Also, that the foolishness of God is wiser than men, and the weakness of God is stronger than men. Therefore seeing our God is so great a God, may he give us grace whereby we may serve him acceptably, and glorify him in our body and spirit, which are his. May we lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus, the author and finisher of our faith.

Yours in hope of eternal life,  
WM. M. BAILEY.

NEW CHURCH, Va., Jan. 21, 1892.

DEAR BRETHREN BEEBE:—You will please pardon me for trespassing upon your time and paper, if so be it be a trespass. I have several reasons for attempting to write a few lines at this time. One reason is that you said it would add much to the value or interest of the SIGNS if the brethren and sisters would make free to communicate briefly to each other of the way the Lord has led them, for the mutual encouragement of each other. Therefore I claim an interest in those things, and hope I am sincere. Another reason is, I have been confined to the house and bed most of the time for about three weeks, and have passed through some very severe trials, which perhaps would be to the establishing of fellowship, or of estrangement. Seven days ago I celebrated my sixty-first birthday of this natural life. I have been the subject of a little hope in Jesus for over forty years. I have had a name among the Lord's people publicly for forty years, lacking about

two months. After all this, to-day what a poor, miserable sinner I am. I did honestly suppose, after I had received the first whisper of love and peace in my heart, which seemed to crumble to dust everything that was earthly, sensual and devilish, that if I should live forty years I would be perfect in all the attributes of a christian life. But alas! we must live to understand the truth of what God has said. He has said, "I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them."—Isa. xlii. 16. How little does one know of the ways of the Lord when they are just born of the Spirit. That is why they are so puzzled at times, and so anxious to know what they are. I have never in all the forty years had a question as to there being a strange and solemn work wrought with and in me; but the questionings and doubtings have been in regard to its author. The thought will come up, If it is a work of the Spirit, why am I thus? Truly none can be worse who have never known the Lord. Seldom can I see myself as I would wish to be. It seems as I grow older that I grow worse in my own view, which makes me mourn and lament; and with all my desire, how to become otherwise I cannot tell. While I have a growing knowledge of my own corruption, I still have a growing desire for holiness of life. Often have I in my travel been brought to face an apparent wall, though which no voice nor thought could enter, and to stand and see the salvation of God. I am sometimes so glad of one word in the sentiment of the apostle; that is, "chief;" that of every class that Jesus came to save, and had saved, he himself was the chief. I have in my mind been contending with the apostle for a long time. But, brethren, sisters and friends, "Remembering mine affliction and my misery, the wormwood and the gall; my soul hath them still in remembrance, and is humbled in me." The humiliating thought in the midst of this train of realities, God's goodness and mercy, is made to rest upon me. I know of nothing else that will keep me humble, but a constant knowledge of my own personal vileness. I am sure if I could have attained to that standard which I have so earnestly desired, I should have become lofty and self-conceited, and could have been of no use to God's dear people. Still this is a painful story to have to relate. I have been trying to deal with this life and experience, in a public way, for about twenty-six years; but it seems to me that I have not got at the bottom of the story yet; trying to contrast man's vileness with God's mercy and goodness. I find in myself the Scriptures being continually fulfilled; such as, having the sent-

ence of death in ourselves; therefore we cannot trust in ourselves. It is not so much what I do that gives me so much trouble, as what I see in myself. I am glad that the word says that Jesus has condemned sin in the flesh; and the Spirit in God's people condemns it; for there they see it. O, brethren, there I see it, and over it I mourn. In this tabernacle I groan, being burdened, desiring to be clothed upon, that mortality might be swallowed up of life. Is this the way we learn what is the fellowship of the Spirit? If so, I want to be willing to endure it, that I may be a fellow and companion with all them that fear God; for the beginning of wisdom is to hate evil; and to war against it in one's self in particular is putting the stamp against it forever. A few days ago I think I must have had about as full and complete a view of myself, from my childhood days to the present, as I have ever had in all my life. My indebtedness seemed so great that I was completely overcome. I could do nothing but weep bitter tears. I felt that I wanted to call up my father and mother from their dust, and fall down before them; but that I could not do. I remembered the product of my vile nature when I was but a child, and mourned over it. I wanted to beg forgiveness of the animal creation, and everything about me. I saw that I was the same poor sinner still; after all my profession. I almost feared to ask God directly to pass by or forgive this great cloud of sins. My tears were so bitter that they seemed to make my eyes sore. My wife said I had caught cold in them. I thought I would tell her all about it when she came up to bed; but I did not. While my lips uttered hardly a word, my heart was still begging for relief or mercy. In this condition I settled down with the thought that Jesus died to save sinners. A broken heart, a broken and contrite spirit, God will not despise. When the poor and needy seek water, and there is none, the Lord says he will hear them. It is through much tribulation we must enter the kingdom of God. "Blessed are they that mourn; for they shall be comforted." The Lord will not despise the prayer of the desitute. Thus the weight of distress seemed to roll off me, and I found myself fastened to the same little hope that had held me in time of every trial for forty years; but "Doubting Castle" has seemed to be my dwelling place a great deal of my time, although the Lord has been good to me. I have had some very precious seasons during my pilgrimage. I think I have felt the assurance of pardoning love more than once. I have witnessed the bringing of many precious ones into the churches of my care, which has rejoiced my heart. I have baptized from one-half to two-thirds of the five churches that I serve. Still I am a poor, halting Jacob. I am so

much like Gideon, in that I want plainer and greater signs. I sometimes feel assured that I love that precious grace which brings salvation to poor, helpless sinners like me, and glorifies its Author. I do love the objects upon which his love has fallen. My delight is with and in them. I never pray for myself without remembering that I must pray for Zion still, while life and breath shall last. Remember me, dear children, when all is well with you.

T. M. POULSON.

INQUIRIES AFTER TRUTH.

WILL Elder H. B. Jones please give his views through the SIGNS OF THE TIMES on John i. 9? I have been a reader of the SIGNS a little more than twelve months. It is a welcome messenger at my home. I am not a member of the church, although I love the doctrine which the SIGNS OF THE TIMES advocates. I never heard a Primitive Baptist speak nor preach on this portion of Scripture. If Elder Jones does not comply I would like the editors to give their views.

Yours in love,

F. J. HUDSON.

JANUARY 15, 1892.

CHANGE OF ADDRESS.

ELDER P. McCay having changed his address from Adams to Fullerton, Nance Co., Neb., requests his correspondents to address him at the latter place.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

OBITUARY NOTICES.

DIED—In Roxbury, N. Y., Jan. 29th, 1892, after a short illness of "La Grippe," Mr. Burr Barlow, aged 80 years, leaving a widow and an adopted daughter, with many other relatives, to mourn.

Mr. Barlow was not a professor of religion, yet he fully coincided with the Old School Baptist doctrine. He received a good hope many years ago; and though he was interested in the word preached, and frequented the place of worship generally when able so to do, he was not given strength to take up his cross. I have had many sweet opportunities with him on the subject, as he liked much to talk about the subject of the amazing

grace of God, his only hope. He was a long time resident of Roxbury, and the neighborhood where he lived will miss him much; but their loss will be his gain, as we believe that he has fallen asleep in Jesus, to await the morning of the resurrection.

Brother Fred. W. Keene preached a very comforting discourse on the occasion to a large congregation of friends and neighbors. May the Lord resign us to his will, for Jesus' sake.

Your brother in Christ,

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

Charlie F. Kemp, son of N. J. and Mandy S. Kemp, departed this life July 30th, 1891. He was the pride and favorite of our little family, being the only son that lived to be of that age. He was eighteen years and three weeks old when he died. He was a very weakly child from infancy, and had the measles in the winter before he died in the summer, from which he never seemed to recover. He was taken with fever, and died in three weeks from the time he was taken. He was a kind and obedient child, ever ready to do our bidding. To know him was to love him. He was kind and affectionate to his sisters, ever ready to give them good advice. He never talked about dying, but told us that if he had a bad spell of the fever he could never get well. He seemed to bear his sickness with great patience, and tried to avoid being troublesome to anybody. I feel confident that he is now at rest; for says the word of our God, "Blessed are they that mourn; for they shall be comforted." I believe that he felt and realized his condition. Sometimes before he was taken ill he would tell us of so many sleepless nights that he would spend. I would often ask him what was the cause of his sleeplessness, and he would reply, "I do not know." O how we miss his sweet voice and his smiling face! May God give us strength to bear our bereavements.

"Dearest Charlie, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that has bereft us:  
He can all our sorrows heal."

HIS MOTHER.

DIFFICULT, Tenn., Jan. 27, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of Elder William Quint, of North Berwick, Maine, who departed this life January 17th, 1892, aged 79 years and 14 days.

The subject of this notice had been a gospel minister about forty-eight years, during which time he had faithfully and fearlessly contended "for the faith which was once delivered unto the saints." Carnal reasoning, vain philosophy, neology, metaphysics, &c., received no countenance from him; and he was always willing that every sentiment advanced by him should be tested by what inspired prophets and apostles had declared. He dwelt much on the spiritual birth, and the experience of God's dear children while passing through this world to their heavenly home. He had been pastor of the church in North Berwick, Maine, forty-two years. His last illness was of short duration, but at times he suffered intensely; and although in such agony he prayed to die, and would say, "O that I could fly away and be at rest! O that I could leave this sinful life!" and similar expressions; until about ten minutes past eleven o'clock a. m. on Sunday, the 17th, he was released from all his suffering, and entered into that rest for which he so earnestly prayed. I have been requested to include in this notice this brief sketch of his life:

"Elder William Quint was born Jan. 3d, 1813, at what is known as Beech Ridge,

Maine. His parents' names were William Quint and Anner Quint. When about nineteen years of age he moved to the town of North Anson, Somerset County, where he resided until the year 1849, when he came to North Berwick, and took charge of the church meeting at Oak Woods. He was called by grace at an early age to know himself a sinner in the sight of a just and holy God. Many who are present have heard him in the conference meetings and elsewhere tell of the inward struggles and conflicts which distressed his mind until he found peace through faith in the crucified and risen Savior. When about twenty-eight years of age he confessed his faith in Jesus before the Baptist Church in the valley of North Anson, and with his sister next younger than he was baptized by Elder D. T. Allen. In the separation of the Baptist Church, which soon after followed, he stood firmly upon the old ground, believing with all his heart in salvation by grace, in distinction from any merit in the sinner whatever; and in this one truth he saw necessarily involved the doctrine of election, effectual calling and final perseverance of all the subjects of grace, and so did not hesitate to teach these truths at all times. It may be said of him that no man had clearer views of truth than were given to him. In mildness, in love and in sincerity he did not fail all the time during his ministry to advocate those truths, and to urge them upon his hearers as being fitted to produce peace and comfort in their minds and obedience to God in their lives. When about thirty years of age he felt himself called of God to speak publicly in his name the unsearchable riches of Christ; and that he was not backward to do, though always modestly, and with fear and trembling. No servant of God ever realized more his need of divine help at all times than he did; and after laboring as a licentiate for six years, in North Anson and vicinity, he was ordained by a presbytery consisting of Elders Whitehouse, Hartwell, J. L. Purington, J. A. Badger, and others whose names I have not been able to learn. In the fall of 1849 he came to North Berwick; and after preaching a short time he received a call to settle with them as their pastor, which he accepted, and at once entered upon his labors here. For more than forty-two years, in summer and winter, in heat and cold, through sunshine and storm, he has labored here, and served the people with a willing heart and ready hands. It can be said without flattery that no call for his service as a minister of Jesus Christ was ever refused when it was possible for him to comply. He has been with this people in the hour of their joy and in the time of their sorrow. He has joined many in marriage, he has baptized many, and has been present at the burial of many of your dead. He has come to you with warm and ready sympathy at your slightest call. I am but reminding you of what you already know. He had kept no record of sermons nor of visits, but in the forty-eight years of his ministry we know that he has averaged more than one hundred and fifty sermons a year; so that he has preached in the name of Jesus about seven thousand times. In his ministry he has baptized one hundred and twenty-two persons. He has married one hundred and seventy-eight couples; and the record of funerals reaches six hundred and seven. Two weeks ago last Sunday he preached his last sermon in this pulpit, from a text in the prophecy of Isaiah, thirty-third chapter, beginning at the twentieth verse; but he was then weak and ill. On Monday he went to a funeral on Beech Ridge, and came home to take his bed, from which he was to rise no more."

What has been copied was the address to the church; and as he had been a reader of the SIGNS for fully fifty years, and did all he could to sustain its publi-

cation, the church and friends think it not asking too much to have it printed, while they admit that brevity is commendable. Elder Quint left a wife (who survived him only four days), one brother, three sisters, quite a number of nieces and nephews, and many friends, as well as the church of which he was so long pastor, to mourn their loss.

I received a telegram informing me of his death and the day of his funeral, but we were all sick; and he being my brother-in-law, as well as brother in Christ, very few can realize how much gloom and sorrow it caused me that I could not be at the funeral.

"Brother, thou art gone to rest,  
We will not weep for thee;  
For thou art now where oft on earth  
Thy spirit long'd to be."

ALSO,

DEPARTED this life on Jan. 21st, 1892, Mrs. Mary Quint, widow of Elder William Quint, surviving her dear husband only four days; but she had her prayer answered, which was that she might be spared to minister to the wants of her husband as long as he lived. On the day of his death she was taken very ill, and said to her sister-in-law, "This is my last sickness." Surely it was; and as the "king of terrors" was doing his work she sank down as gently and sweetly as a little infant sobbing itself to rest on the mother's bosom.

In this dispensation of God's providence how clearly is manifested the truth of the following declarations: "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known." "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever. Amen."

Sister Quint was a firm "Bible Baptist," and would detect error in a sermon or in common talk very quickly, and very likely would ask, "Can you prove that by the Scriptures? If not, please say no more about it, as such talk does not edify me." Mrs. Quint has left two brothers, nephews, nieces, and other relatives and friends, as well as the church, to mourn their loss, which is her eternal gain. Mrs. Quint's age was 72 years, 1 month and 19 days.

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

Elder F. A. Chick was present and spoke at each funeral.

Yours in sorrow,

WM. J. PURINGTON.

HOPWELL, N. J., Feb. 4, 1892.

DEAR BRETHREN BEEBE:—It is with a sad heart that I write the following, with the request that you publish it in the SIGNS for the information of our friends who may be readers of the paper.

On the 16th inst. our little son Willard was taken with that dread disease, scarlet fever. I was away from home at the time, filling a list of appointments in New York and New Jersey. My wife was very much alarmed, and on the 17th, as he continued to grow worse, called in the doctor, who gave the most careful and untiring attention. On the 19th my wife wrote in haste a postal card, which reached me at Hopewell, N. J., on the 20th. I immediately returned home, finding three of the children sick with the fever, but only Willard was dangerously so. The poor little boy suffered intensely, being most of the time out of his head, until nine o'clock on the morning of the

24th he gently breathed his last. His age was 8 years, 4 months and 14 days.

He was a very bright and affectionate child, like a ray of sunlight wherever he went, and had endeared himself to all our acquaintances by his winning and affectionate manners. He will be remembered by all who have visited our home for the past few years. We laid him to rest in the Mt. Zion church-yard on the 26th, Elders Badger and White speaking comfortably to us on the occasion from Romans viii. 38, 39.

This is a severe stroke on us; but we have been made to bow in submission to the will of him who rules and controls all things, and trust that we are able to say, "Thy will be done." "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." The sweet assurances of sympathy that have come to us from hosts of kind brethren and friends have been as precious ointment to our wounded hearts. We trust that we are thankful for such. Surely the word of our Lord to his disciples has been verified in our case, "I will not leave you comfortless: I will come to you." We feel that he has come in the persons of dear and faithful brethren, who have been moved to speak and write greatly to our comfort, and we trust also by sweet communings in our own souls. Before the dear child was taken I felt that I could not possibly bear it, but I have now been made to feel that it is right.

"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.

"Wait then, my soul, submissive wait,  
Prostrate before his awful seat;  
And, midst the terrors of his rod,  
Trust in a wise and gracious God."

The other sick ones are convalescent.

Your brother in affliction,  
A. B. FRANCIS.  
WILLARD, Va., Jan. 31, 1892.

It becomes my painful duty to chronicle the death of my dear son, **John R. Duncan**, who departed this life Jan. 5th, 1892, aged 19 years, 3 months and 25 days.

His sufferings lasted a little more than a week, but were severe. His disease was pneumonia. The doctor said his case was hopeful, and we did not apprehend any danger until the day before he died. Almost at once he seemed to become conscious of his approaching death, and called all the family, and others that were present, and kissed them good-by. He said he was going to die, and seemed very calm. His sister said to him, "John, you are scared." He replied, "No, I am not; for I am not afraid to die." He then spoke quite lengthily of what his feelings had been, saying that he had done many things which he was sorry for, but had asked forgiveness of the Lord; but he said he feared sometimes that it was not from the heart. His talk was very encouraging to us all. I asked him if he wanted to die, and he said, "No, pap; but if I get well now I must have another spell and die." He seemed to think that he had better die now. He told one of his brothers what to do with his money and other things, and also to take his ring off his finger, as he did not want to die with it on, and told him whom to give it to when he was gone. He told his brother Sammy that he wanted him, after he was dead, to cut his hair and shave him, just as though he were going on a visit. I was lying on the side of the bed, and he said, "O pap, how long will it be?" I said to him, "Wait the Lord's time." He then said, "It is all right, but I want to go." I asked him if I should read a hymn, and he said yes. I read No. 881, Beebe's Collection: "Weary of earth, myself and sin," &c. His eyes seemed fixed upon me while I was reading. He seemed to think it was all right, and said, "If it is the will of the Lord

that I should be saved, I know that I shall not be lost."

It is hard to give him up. He can never come to us, but if the will of God be so I shall go to him.

JOHN R. DUNCAN.

WAGRAM, Va., Jan. 24, 1892.

I WAS away from home at the time, but a despatch was sent to me, and I arrived home in time to attend the funeral, in the presence of a large company of sympathizing friends, using for a text 1 Thess. iv. 13. The family have our heartfelt sympathy. May the Lord give them strength.

T. M. POULSON.

ALSO,

MY mother, **Lucretia S. Duncan**, died very suddenly. She came to my house to see my son John buried. Her health seemed as good as common; but on Jan. 17th, twelve days after John died, she ate a hearty breakfast as usual, helped clear up the table, and a few hours afterward was taken violently sick at her stomach, followed by severe pains through her breast, and after a very short while she breathed her last, very easily.

My mother was eighty-seven years old, being born in 1805. She had never made a public profession of religion, but gave evidence of a work of grace for a long time. She had been an attendant at Old Baptist meetings for many years, and always seemed to regard it as a privilege to meet with the church. The doctrine of salvation by the grace of God was what she seemed to love. But the struggle of life is over. The tale of a long and commendable life is told, and it leaves something for us all to remember. I must say that a dear woman is gone, but only to sleep, we hope. She has left behind to mourn awhile two sisters, two sons, five daughters, a large number of grandchildren and great-grandchildren, and many other friends. Our sorrow is mixed with joy.

As brother Poulson was sick at the time, there was no funeral service. May the Lord help us all.

JOHN R. DUNCAN.

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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. 60.

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NO. 7.

## CORRESPONDENCE.

NORASPRINGS, Iowa, Jan. 22, 1892.

DEAR BRETHREN BEEBE:—While there are divisions and strifes arising among our brethren, who are all called in one hope of their calling, upon the subject of predestination, I have been trying to find out the reason of this apparent difference of opinion. It is certain that wars, fightings and divisions "come not of him that calleth you." The fruits of the Spirit are enumerated by the apostle as love, joy, peace, long-suffering, &c. I do not find among those qualities enumerated anything that would declare nonfellowship or bring division. There are precious brethren who do not agree on the doctrine of absolute predestination; and "how can two walk together except they be agreed?" This brings us to the consideration of a matter which is vital to the peace and prosperity of Zion. What should be the test of fellowship? What was the distinguishing mark between Israel and the surrounding nations? You answer, Circumcision. Then that circumcision which is of the heart is the mark of the spiritual Jew, whose praise is not of men, but of God; and upon recognizing this in the character who is offering for membership in our body you cannot withhold your fellowship. "The righteousness of God is herein revealed from faith to faith." The candidate is baptized; and shall we next week, next month, or next year, seek upon some technical pretext to deprive that brother or sister of participation in the ordinances of the house of God, forsooth because he or she believes or disbelieves in a certain interpretation of some part of the inspired testimony? I say no. Jesus is the way, the truth, the life, the resurrection, and the "door of the sheep," and we have no right to set up any other door for any one to enter at; and we cannot consistently withdraw our church fellowship, unless that one has so offended that the whole body must suffer. As long as we only see and know in part, which must be until that which is in part is done away, let us practice forbearance in love and long-suffering, and not find fault with a brother because he believes or says things "hard to be understood;" for the deep doctrine of Paul was the experience of Peter, and James doctrinalized or carried it to a conclusion. When Paul and Barnabas disagreed, and walked no more together, I do not read that there

was any nonfellowship, nor a question raised about their right to administer the ordinances, neither any trouble brought into any association or church. Even when Peter was withstood to his face, "because he was to be blamed," they both went forward in the apostolic work to which they were called, and both finally sealed their testimony with their blood in martyrdom. This inspired record is for our "instruction in righteousness." Then "he that hath an ear to hear, let him hear what the Spirit saith unto the churches."

When it pleased God, as I hope, to reveal himself to me in the infinite perfection of his attributes, I saw the holiness which could not look upon sin. I felt that "The soul that sinneth it shall die" was written for me; for it was a declaration, a decree of eternal Justice, an expression of the divine character of him who is subject to no law, is the source of all law, and the embodiment of all power in heaven and in earth." Even devils are subject unto him. I saw him indeed "high and lifted up, and his train filled the temple;" and I cried out, "Woe is me! I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Reformation seemed impossible for me. Even the thought of foolishness is sin. His Spirit searcheth the heart; and even in darkness my inmost thoughts are known to him. "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" "If I make my bed in hell, behold, thou art there." There, as elsewhere, he works all things according to the counsel of his own will. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." I felt, Woe is me! for even my best efforts are sin-polluted and selfish. Yet I prayed, "Lord God Almighty, make me to cease from sin: enable me by thy almighty power to live without trampling upon thy holy law. Thou canst do all things. But if this may not be, O take away the life which thou hast given, and send me to the merited recompense of my doings, according to thy divine pleasure." But when least expected my sorrow and burden of guilt were taken away; and instead of death, which I expected, joy was given for mourning, and I saw in Jesus the offering for sin, and felt the glorious declaration, "Christ is the end of the law for righteousness to every one that believeth." I

then felt for the first time the amazing grace and mercy which saves a poor sinner like me. I rejoiced in the glorious revelation of the unfathomable depth, the infinity of the love with which we were loved, even while dead in sins. But soon I was in doubts and fears. I found a "law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin;" and when I would do good, evil was present with me. So I was made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" Then, in darkness and doubt, when all would seem lost, sometimes the blessed language, "My grace is sufficient for thee," would buoy me up, and again it would be the remembrance that "All things work together for good to them that love God, to them who are the called according to his purpose." And, "Who worketh all things after the counsel of his own will." I could not see that anything was left out in this assertion, for the opposite of all things would be nothing; hence there was no remainder. I was led in darkness, doubt and despair to recognize the fact that the government of God extends to all times, things and events; and in reading I found that there was a choice in Christ before the world began, that the names of his chosen were recorded in that book of life, and that he was as a lamb slain, before Adam was formed of the dust of the earth. Hence the remedy for sin was provided in infinite wisdom; for the fall was certain, and there could be no disappointment. From the mountains weighed in his scales, to the smallest dust floating in the atmosphere, the smallest minutiae were worked according to the counsel of his own will. Adam, the first man, of the earth, earthy, is the figure of him who is the Alpha and Omega, the first and the last, the Lord from heaven, a quickening Spirit.

But whence and why this principle of evil, the devil? Why is the poor, doubting, suffering saint subjected to all this warfare? Is it possible that God has also in his infinite wisdom ordered all this? As to the principle of evil, or the devil, our blessed Savior said, "I beheld Satan as lightning fall from heaven." I hold this Scripture as the explanation of his origin. With the creation of the world in all its variety and life, organic and inorganic, with the succession of seasons, &c., comes natural evil. The poor animals

shiver with cold in winter, and suffer with heat in summer; yet by God they were created, and without him was not anything made that was made, and infinite wisdom says that all his work is good. The stronger animals prey upon the weaker, and man upon all; but it is good, and according to the eternal plan. Man is created material, of the dust of the earth, and the highest known type of animal life, and is also subjected to those laws of growth, development and decay which govern all earthly things; and with his first breath come the decay and repair, which necessitates his use of the "fruit of the trees of the garden." But there is also the "knowledge of good and evil," a peculiar tree, of which he is forbidden to partake, and with it is connected a penalty—death. How can any one know good without knowing evil? As human beings we cannot by nature know, except by contrast. God made us so. Pain and pleasure, joy and sorrow, hunger and satiety, life and death, all have opposites. Man was so constituted that he saw the fruit, that it is desirable to make one wise, and we know the result. Had it not been desirable to them, we may suppose they would not have partaken; but here they are, and everything tends to the accomplishment of the result. The fruit is pleasant. Now, from these circumstances, all overruled by the omnipotent arm of the Infinite, I see the contact of those elements which generate the electric spark, as it were—the principle of evil in the moral world, or the devil; for you will infer from this that I do believe it to be supported by the inspired testimony that this principle had no existence before this world, and is only relative here, and will have no existence hereafter, but will be destroyed, cast into the lake, &c., and all enemies destroyed. In fact, I can see no use for it anywhere else.

Then, it seems to me, the difficulty in regard to predestination arises from an exaggerated idea of evil, or the devil, making him eternal, and endowing him with extraordinary qualities. Viewing him in the light of the inspired record, as subject to the will of God, and among the things which are temporal, and which shall pass away, as relative between things of this world, we can see how he was necessary to the fall; for if there had been no fall, then there would have been no redemption. But the matter was all arranged in the counsel of God, and the fall occurred. The

good seed is sown in the world, and the enemy sows tares; and the Master will not permit them to be rooted up. We see Jesus, who was as a lamb slain from the foundation of the world, made a little lower than the angels for the suffering of death, "that he through death might destroy him that had the power of death, that is, the devil," &c. He was "delivered by the determinate counsel and foreknowledge of God," and by wicked hands was taken and slain. Their eyes were holden, that they should not know he was the Son of God, else they would not have done this, the most wicked deed ever accomplished by men or devils since the creation of the world. God hardened Pharaoh's heart, and raised him up for the purpose which he served. Even Judas, the son of perdition, fell, that he might go to his own place. Then no wonder the apostle writes, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?" And why? Is it not that he may make known his mercy unto the vessels of mercy afore prepared unto glory? I know this argues the universal government of God, and I cannot help it; for in my darkest hours of doubt and despair I have been forced to acknowledge his sovereignty, and been drawn by hunger to suck honey from the rock, and oil from the flinty rock, as it were. These (to me) glorious facts have been my stay. Even the wicked acts of king David (were they predestinated?), which are matters of record, and written that we through comfort and consolation of the Scriptures might have hope, were a spark of light in my worse than Egyptian darkness. How should the sons of Levi be brought through the fire, and tried as gold is tried, and purified as silver is purified, that they may offer unto the Lord an offering in righteousness, if there were no fire? In this world, says Jesus, we shall have tribulation; but in him we shall have peace. Then be still, my soul, and know that he is God, and works, and none can hinder; that "all things [nothing excepted] work together for good to them that love God, to them who are the called according to his purpose;" that neither 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. All these things, which are (for the present) rather grievous than joyous, are for our good, wisely ordered by the loving Father. Then, though he slay us, let us trust in him. We only see and know in part; but when faith is merged in sight, and death swallowed up in victory, we hope to see him as he is, and be like him. Then we shall know as we are known, see eye to eye, and all speak the same things.

GARRETT MURPHY.

WESTVILLE, Ohio, Jan. 17, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—A dear young sister, a niece of mine, who was made to know that wonderful change of which she now speaks, and in which we see unmistakable evidence that her heart is filled with the love of God, who works, and none can hinder, and "moves in a mysterious way, his wonders to perform," has written the following letter to me, which I would like to have published.

Your brother in truth and love,  
S. S. WARD.

SWAYZEE, Ind., Jan. 10, 1892.

MR. SYLVANUS WARD—DEAR UNCLE AND BROTHER:—After some delay I will try and comply with your request, by writing of what I believe to be the dealings of the dear Savior with me. As I take my pen, O how I feel the need of his supporting arm. How weak I am, and how unable to write without his guiding hand. If I should write anything comforting to you, I hope you will say that it is all of the Lord; for I feel and see my imperfections, and know I cannot perform one good action without him.

I do not remember having any thought of what would become of me after death, until I was about thirteen years old. It was during a protracted meeting held at the Methodist church-house near my home, which was conducted by a Methodist minister. The meeting continued six weeks, and I attended it almost every night and day. I saw one after another of my school-mates go forward and join the church, and then they would insist on my going with them. The minister would tell us that joining the church was the first step toward heaven, and that after we had taken the first step Jesus would assist and lead us on to do what was right. My desire was to do what was right, and thereby gain the respect of my acquaintances. That teaching, with the teaching in the Sunday School, had the desired effect on my mind. Thus day and night I went, listening to their teaching, until one night a lady, whom I had always believed to be a Christian, came and asked me if I did not wish to join the church and go along with them on the way toward heaven. My desire was to go to heaven when I died, so I went with her, and gave the minister my hand. I looked along the seat which I had taken, and there were some fifteen or twenty who had already gone forward, and all appeared to be weeping; but not a tear could I shed until my dear old father (who did not, nor does he yet, make a profession) came forward, while they were giving us the hand of fellowship. He took my hand, saying, "Susie, remember this." O how sorry I was because I had gone up there; for I thought he knew I would soon forget that step I had taken. As the meeting continued the invitation was given for as many

as desired the prayers of the people to come forward. I saw one after another of the young people go forward, and then would shout, and appeared very happy. O how I desired to be like them; so I went and knelt with them. O the agony of my heart! Every breath I drew was in prayer, which seemed to rise no higher than the bench I was kneeling at. The people would come around us, giving words of encouragement, telling us that if we would only confess the Savior we certainly would have religion; but it seemed that was impossible for me to do, as I did not feel happy, and I wanted an evidence that the dear Lord had pardoned my sins. I would go away feeling no change, and would go again, and return the same, until the meeting closed. The minister told us to be faithful, and to cease not to pray. I listened to his advice, and tried to pray all the time that the dear Lord would convert me and make me happy. One day while I was engaged in ironing clothes it seemed as if some one spoke to me. I was startled by having my attention turned in another way. The desire to pray vanished, and I did not feel so much interested in regard to my condition. I attended meeting and Sunday School almost every Sunday, as we lived near the place of meeting. When the invitation would be given for all who loved Jesus to arise and speak in his behalf, I did so almost every Sunday, in as few words as possible, until the month of April, 1875. On Sunday morning of the fifth day the invitation was given for as many as desired to be baptized to make it known by coming forward. With about twenty others I went forward and was received for baptism, and on the same day was buried in the water. I arose feeling that I had completed my work, and that the dear Savior was under obligation to save me. I went on in this way, attending meeting and Sunday School, feeling as near perfection as I thought any of the members were. I thought I was better than some of them, for I would not engage in things that I saw some of them engaged in. As time went on I became more careless and unconcerned, until I thought I had not attended meeting as often as I should, and so concluded I would attend oftener. On the next Sunday I went, and it was the day of communion. I saw the people go and partake of the emblems and return. Then the minister called upon those who had not backslidden to come forward. As almost all my young brothers and sisters had gone, and as I appeared to myself as good as they were, and had not backslidden, and wished them to know I had not, with others I went and knelt at the altar. As the deacon passed the bread I took it, and it fell from my hand and disappeared. When the wine was handed me to drink, it did not touch my lips. Then came the words to

my mind as forcibly as if some one had spoken them, "He that eateth and drinketh unworthily, eateth and drinketh damnation." O how I would have hidden if the floor had only opened and let me out of sight. I thought those words were to show me that I was not worthy of eating and drinking with those people; that I was not as good as they were, and sure enough had gone to be seen of them. No pen can tell how terribly I felt, to think I had so tried to deceive them. After that I went to their meetings when it was convenient, but took a back seat in the house, and took no part whatever with them. I went on in this way until the year 1882, when I was married, and we came to live with my husband's father and mother, who were strong Baptists, a denomination I had heard so much about, as being overbearing, selfish people. I was thrown much of the time in the company of the Baptists, and would sometimes go to their meetings; but I heard little of their teaching. While in their company I would avoid talking as much as possible, as I thought they would ask me questions in regard to the people I belonged to. Mother Pence would often talk to me and ask me questions about my belief, and would tell me where I was wrong. I would tell her that the church I belonged to I believed to be the true church, and that I was satisfied; that if ever I joined another it would not be the Baptist. She would answer me, "Susie, I have seen just as strong believers in the Methodist faith turn and join the Baptist Church." Indeed, I thought I would never do that, for that I thought was the last place for a home; and I did not go there for a home until the dear Lord brought me out of darkness and unbelief. It has been some four years since the dear Savior led me to see myself a sinner, and that I was one of the vilest of sinners. O how many were my sins! They arose as mountains before me. When I thought no one would see me I would read the Bible, to see if I could find a promise there for me; but none there could I find. The Bible was a sealed book to me. I would search for the experience of Baptists in the SIGNS OF THE TIMES and the *Monitor*, to learn how sinful they appeared, and how they found relief; but to my discouragement, none there could I find who were as great sinners as I was. O my burden! how heavily it pressed upon my poor heart. I would try to ask God to have mercy on me and show me where I could find one promise; but no promise could I find. My burden of sin grew heavier and heavier, until it appeared that I could no longer carry on my duties about the house. I did all I could to prevent any of the family noticing that there was anything troubling me, and would try to look cheerful; but O the agony of my heart! One day while alone in the house it

seemed that I was lost, for there was no forgiveness for me. I seated myself in a chair, and buried my face in my hands, asking the Lord to have mercy on me, a poor sinner. There I remained, I cannot tell how long, until it seemed as though some one spoke, saying, "Susie, look up." I raised my head from my hands, and O the change! How beautiful everything appeared! My heavy burden of guilt was gone, and O how I wanted to tell some one all about it. But the thought came, It may be that you are deceived. I did not tell any one about it, but concluded to read. I took up the Bible, and O what a new book it appeared. A few days before it seemed full of promises, but none for me; but now I could see such sweet promises for me. I now saw that I had been led like those dear ones I had been reading of. O how my heart went out to them in sweet love! for I felt that I had been led by the same dear Jesus. I went to hear Baptist preaching, and what I heard was not as it had once appeared. It was now sweet food for me. O how I longed to be with them! But I felt very unworthy of a home with such dear people, and would go away from their house of worship with heaviness of heart, asking the dear Lord to show me the right way. I found no relief until I was given strength from God to go forward and ask that dear people for a home. On Saturday before the second Sunday in May, 1890, I went forward and was received, and was baptized the next morning by dear brother John F. Weaver. I then felt as if I would never see any more trouble; but O the darkness I have passed through since then! The seasons of peace and enjoyment are so short and few that I am made to doubt whether I ever have received a good hope. That little hope I fondly cherish, and bless the dear Savior's name for what I enjoy in my poor heart while writing these imperfect lines.

Now, dear uncle, I will bring this poor writing to a close, asking you to remember me in your supplications. I am the least of saints, if one at all.

Your sister,

SUSIE E. PENCE.

DAYTON, Wash., Dec. 20, 1891,

G. BEEBE'S SONS—DEAR BRETHREN:—It has been on my mind for quite a length of time to write something for the columns of the SIGNS OF THE TIMES; but my mind is not impressed to write on any particular subject. Being in arrears on my subscription, it becomes my duty to forward the amount which is due you, according to the commandment, "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."—Rom. xiii. 7. This doubtless was written to teach and admonish the children of God, who have their tem-

porary and earthly habitation here in the world. Yet while we are in this tabernacle or house of clay our wants and necessities are the same as other men and women. It matters not what the form of government under which we live may be, whether monarchical or republican, the government is the same. "Submit yourselves to every ordinance of man for the Lord's sake."—1 Peter ii. 13. Our Lord did not meddle with any of the forms of human governments. He refused to be judge in any civil case, or to judge that notable woman who was taken in the very act of adultery, even under the law of God which was given by Moses. He only wrote on the ground, as though he heard them not who accused. Some say that he wrote her sentence on the ground; but this is improbable, as the Jews would have read it there, and gained their purpose, and turned upon him with the accusation which they sought to bring against him, of meddling with the established usages of government without authority. It was well known that capital punishment could not be inflicted, except by the Roman government. "It is not lawful for us to put any man to death." This the Jews confessed to Pilate when he had said, "Take ye him and crucify him." On another occasion the enemies of Jesus said to him, "Is it lawful to give tribute unto Cesar, or not?" His reply was, "Render therefore unto Cesar the things which are Cesar's, and unto God the things which are God's." Thus Jesus showed by these, and all such examples, that his kingdom is not of this world. But while this is true, his kingdom is in the world, though not of it; and the subjects of his kingdom, who are yet in the flesh, are also subjects and citizens of the governments of this world, and are therefore commanded by the word of the Lord to be subject to the powers that be. "For there is no power but of God. Whosoever therefore resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation." Such is the rendering of one of the princes that rule in judgment, the apostle Paul. "Honor all men, love the brotherhood, fear God, honor the king," says Peter. Jesus, the Lord of life and glory, sought not to meddle with the laws and customs that governed domestic and social life. The law of marriage not being a religious rite, as some hold it to be, but a civil and social rite, the Lord enjoins full and complete obedience to its duties as an ordinance of God. The natural relation of parents and children, masters and servants, are recognized and regulated by the apostle. Nothing is changed or displaced of any of the laws, rules, customs or relations of man, unless they are idolatrous or otherwise wicked or sinful. Paul has said, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure,

whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." So the apostle Paul could conform to the various customs, rules and regulations of society, among the different people with whom he was called to associate. I think this a good rule to go by. Another rule is, "Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God." I believe that in many things the churches of Christ are incompetent to sit in judgment; and in such cases the above direction is very applicable. The Scriptures of the Old and New Testaments contain a record of the words of God, and the only rule of faith and practice, being "given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." I understand that the good works here spoken of are good works in a religious sense; that is, such works as should be practiced in the name of the religion of Jesus Christ, as the fruits of the kingdom, by the children of his kingdom. But there are many things which may be done by the members of his visible body, as being also citizens and subjects of the world, about which the Bible is silent; as, for instance, what calling one may follow; what his worldly associations shall be, provided they are not immoral; how he shall travel; whether he will ride or walk. The Lord's people are definitely told to do some things, and not to do some other things; and there are some times things concerning which there is no command; and we have it definitely stated by the apostle, that where there is no law there is no transgression. Now as to matters of conscience, and matters of indifference, the apostle Paul has been quite explicit, saying, "One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind." "One believeth that he may eat all things; another, who is weak, eateth herbs." As to idolatry itself, he says, "For the earth is the Lord's, and the fullness thereof. Therefore a man or brother having this knowledge might eat of their meats with a clear conscience, unless he by doing so should cause his brother to eat in sacrifice to idols.

Now I approach a subject that has laid with weight on my mind, although I did not intend writing about it when I began this. I know my poor, weak heart means love, peace and fellowship, and that on no other than a scriptural basis. It may be that some brother will think and say, Now you have exposed your ignorance. Well, dear brother, that is just what I am going to try to do.

Be that as it may, I hope you will bear with me. Now to the matter in hand; but let me preface it. I am a member in good standing, I hope, with all my brethren in all the states of the Union, and also in Canada, so far as I know. I am also a citizen of the state of Washington. These two organized bodies are all that I do or desire to belong to. More than these I have no use for. I say this of and for myself. But I have good and precious brethren and sisters who belong to other organizations, and some of them are secret. If I should speak my mind on this point I would say, I wish they could see and feel as I do in this matter. But I am so ignorant that I do not know what to do about it. I have found it a good rule, that when I do not know what to do, to do nothing. So I have tried not to meddle with a subject which is beyond my knowledge, judging nothing before the time, till the Lord come. Neither do I know how far the church may extend ecclesiastical rule over the civil rights of her members. I have found no specific passage of holy writ that I can apply to the subject of these worldly orders, without putting on it a construction of my own; and in this consists a part of my great ignorance. So I am necessarily thrown on the last resort, to judge nothing before the time, till the Lord come.

Brethren Beebe, you are at liberty to correct, prune or abridge any or all that I have written, or finally reject the whole, at your pleasure, and I will not complain. In Vol. 33, No. 8, of the SIGNS OF THE TIMES, you will find an editorial by your dear old father, Gilbert Beebe, which I am anxious you would reprint. His arguments and scriptural quotations are unanswerable.

I. N. NEWKIRK.

NEW PALTZ, N. Y., Oct. 22, 1891.

DEAR BRETHREN IN CHRIST:—Since I have been taking the SIGNS OF THE TIMES I have felt a strong desire to write a little of the Lord's dealings with poor, unworthy me. While I was a young girl, living in Marbletown, I attended a New School Baptist revival meeting. After a few nights I began to feel down-hearted, and felt like weeping all the time. I arose for prayers once. I was then stopping with a sister of mine. For a short time I had a weight upon my mind, but it left me, and I do not know where nor when; yet this much I do know, that I felt happy. I went home to my father's, and said to myself, I am not going to be as old folks; I am going out with the young people. There were parties and apple-cuts, and I resolved to attend them. I thought I would serve the Lord when I got to be older. I went on in this way for some years, but do not remember just how long, feeling sometimes that I was very wicked, and would not go to another dance, nor to any such place. I often felt

(Continued on page 54.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 17, 1892.

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

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

## WILLFUL TRANSGRESSION.

IN reply to the letter of J. M., on page 55, we submit the following thoughts in reference to the question by which he is perplexed. His complaint against himself is indeed very serious; and if he must be judged by the law of sin and death there could be but one decision rendered. Indeed, that decision is already recorded against every one who continueth not in all things which are written in the book of the law to do them. Under that law there is no provision for the salvation of any sinner; and since all have sinned, death is already passed upon all the children of Adam. So the law of Moses was added because of transgressions, till the seed should come to whom the promise was made. But the perfect work of righteousness in fulfilling every demand of infinite justice, by which our Redeemer satisfied the law on the behalf of every one of his people, has delivered them from that law. This is an important truth, which is always denied by the tempter in his accusations against the disciples of Jesus. Yet that denial involves the charge that Jesus failed to accomplish anything by his humiliation and death. Unless his people are saved from their sins, he is not entitled to the glorious name which was announced by the angel to Joseph. But it is clearly proved that he did finish the work of their complete salvation from their sins, because God himself plainly declared that truth when he raised him from the dead. This truth being established it necessarily follows that the subjects of salvation are no more under that law from which Christ has redeemed them. Therefore they are not to be judged by its precepts, nor condemned by its decision. So Paul assures the saints, "For sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14.

The great experimental value of this truth is learned by the saints when they are tempted to despair because of their conscious destitution of righteousness in themselves. When the adversary charges that they are not able to satisfy the demands of infinite justice, they are ready to confess their just condemnation. They know that the penalty of that holy law is death; and the tempter suggests that there is no salvation for sinners such as they see themselves. This would be their deplorable condition if they were still under that law which requires perfect obedience on pain of death for the first transgression. Then

they must sink in despair, since they are fully conscious of their own guilt and just condemnation under that holy law. But the glad tidings of great joy comes to them in the gospel, that "Christ is the end of the law for righteousness to every one that believeth." Thus they are made free from condemnation under the curse which that law visits upon every transgressor of its just requirements. Its awful curse is visited upon Jesus as their Redeemer, and they are thereby made free from its authority as well as its condemning power. The saints cannot afford to forget their deliverance from legal bondage into the liberty of the grace of God. When they seek for justification by their own obedience and righteousness they are forsaking their justification as children of God, and seeking the commendation which is bestowed upon a faithful and obedient servant. Even if they could succeed in securing what they seek, they would be fallen from grace; since the highest commendation of a servant cannot be compared to the birthright freedom of a child of God, who is freely justified by divine grace from all things from which the law could never justify a guilty sinner. The saints are not left to clothe themselves with a righteousness by which they can demand acceptance with God. There is no salvation but that which is by the grace of God as revealed in Jesus Christ. There is nothing more clearly declared in the Scriptures than that the subjects of this revealed salvation are sinners who were chosen in Christ before the world began. In their salvation they are not merely delivered from the penalty of the law, but from the law itself.

To those who really love sin, and only fear the penalty which results from its service, this divine truth seems to give them license to indulge their desires, or, as they express it, to "take their fill of sin," since they are not in danger of destruction in sin, nor offered heaven as the reward of their obedience. Those who can hold this sentiment are witnesses against themselves, that they do not love righteousness. Such characters will never be found, like our troubled brother, mourning because of the galling bondage of that law of sin in the members, by reason of which they cannot do the things which they would. There is no more conclusive evidence of the love of holiness than the mourning which results from conscious sin. The tears of the captives in Babylon attested their love to their native land more clearly than their joy when they had never been captive. So this longing for freedom from sin is the highest testimony that the captive truly loves righteousness. That love cannot be found in any but those in whom the Spirit of Christ dwells; for it is the first fruit of that Spirit. There can be no mistake in this evidence, for the inspired judgment has settled it.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7. Since our brother cannot deny that he is in possession of this love, it should be conclusive evidence in favor of his hope.

But he fears that his may be only "head knowledge." This fear can have no foundation in fact, since that kind of knowledge can never be accompanied by the love which causes him to abhor himself, that is, to "hate his own life," because of sin. Head knowledge, as we understand our brother to use the term, is that knowledge which may be attained by the natural man. There can be no fruit of the Spirit of God in the result of the exercise of the natural intelligence of that carnal mind which is enmity against God. Instead of grieving on account of the absence of love to God and holiness, that mind would rejoice in that very manifestation of the principle of sin by which it is governed. So our Lord has declared that this is one of the unmistakable characteristics of those who are the favored objects of the love of God. "Blessed are they that mourn; for they shall be comforted." Such mourning can never result from head knowledge. It is the certain manifestation of the reigning power of the love of righteousness in the character in whom it is found. But Paul has clearly drawn the line of discrimination between the natural, or "head knowledge," and that understanding which is revealed by the Spirit. He says, "Knowledge puffeth up, but charity edifieth. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know. But if any man love God, the same is known of him."—1 Cor. viii. 1-3. Without the love of God there can be no mourning on account of sin, nor abhorring of self because of the absence of the righteousness which is seen in the holy pattern presented in Jesus. It is absurd to attribute to the power of Satan that grief which results from conscious sinfulness. They who are dead in sin can never grieve over their condition. Sin is their element; and they can no more desire deliverance from it than the fish can desire to be released from the water, or the bird from the air. They cannot mourn, therefore, in the sense of feeling their sin as a galling bondage. This is the peculiar complaint of our tried brother; but it is only the mark by which our Lord has been pleased to distinguish his own sheep from the wild and raging beasts of prey, by which they are surrounded in the world. None can be troubled and oppressed by the indwelling corruption of their carnal mind, but those who have been made to love righteousness and hate iniquity. All such are led by the Spirit of God, and are the sons of God. If they did not love holiness, there would be no cause for mourning over their conscious desti-

tution of that divine principle. Head knowledge would be well content without conformity to the divine perfection for which our brother is so earnestly longing.

In his desire to be located "in the worst conceivable strait and character," it may be comforting to him to find that Paul has occupied that extreme position before him; so that there is no room for any one ever to get a location lower down, or farther away from holiness, than the apostle who could claim himself as the chief of sinners. To such extreme "ends of the earth" belong all the consolations of the gospel of the grace of God. They who can claim some merit in themselves are the rich who have no occasion to mourn; but all such are sent empty away from the judgment of our King. It is worthy of special notice that all the anxiety of the saints to find in themselves something commendable and in which they could hope for acceptance in the sight of God, is only the pride of that carnal enmity which would endeavour to find some ground of confidence in the flesh, so that they might have in themselves some occasion for glorying. If they could succeed in this, it would forbid their fellowship with the apostle and that circumcision of which he claimed to be, "which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3. Can our brother locate himself in a lower place than this?

Our brother says, "I cannot understand how a child of God can deliberately, willfully and knowingly do what he knows to be wrong. Can you?" Candidly, honestly and unreservedly, although we know it to be true, we must answer, No. For more than half a century this mystery has perplexed us, and overshadowed our path with darkness and doubts, which neither reason nor the letter of the Scriptures could dispel. But it has been the good pleasure of the holy Spirit at times to take of the things of Jesus, and show them to us so clearly that we have been made to rejoice that our righteousness is of him, and not of ourself. Then for a little season, in the light of the revelation our own vileness has been forgotten while the perfect holiness of our Redeemer has been displayed. But even then it was an infinite mystery, in view of which we could only wonder and adore, that all the unfathomable depths of our own sinfulness could be buried beneath the holy mountain of the love and grace of God, by which he brought salvation to a justly condemned sinner. No created intelligence has ever been able to comprehend the wonders of this divine mystery. For this cause reason is ever contending against the truth which is the very foundation of the confidence of every one who hopes in the grace of God for salvation from sin. To the natural mind of the saints this mystery is as incomprehensible as it is to any

of those who have never been enlightened by the hope of life, "which is Christ in you the hope of glory." The adversary takes advantage of the darkness of the natural comprehension of the saints, and cites the testimony of reason as forbidding the confidence which is theirs by the faith of Jesus Christ, in whom is all their justification as well as every other evidence of their acceptance in the sight of God. Since the natural man receiveth not the things of the Spirit of God, neither can he know them because they are spiritually discerned, an appeal to reason for the confirmation of the hope of the saints is no less absurd than an appeal to a blind man to determine the distinction of colors, or to one totally deaf for the discernment of musical sounds.

Although the gospel clearly specifies that the grace of God is manifested in saving sinners from their sins, the universal understanding of the natural mind is that grace is only bestowed upon those sinners who have manifested themselves as worthy of divine favor. Hence, the argument seems consistent when the tempter suggests that there can be no hope for one who must confess himself still under the bondage of sin. If it were possible, the hope of every saint would be overthrown by this conscious bondage of corruption. But the grace of God has secured for them the victory over this fierce assault of unbelief, since they are not left to their own watchfulness for protection, but are kept by the power of God through faith unto salvation ready to be revealed in the last time. It is only by this spiritual grace that the tried saint ever receives the victory. God has ordained that no wisdom of men shall have the glory of this triumph over the assaults of sin and unbelief. Through the faith, of which he is the author and finisher, he gives the victory; and to him is all the glory due. If the saint could live the life of holiness to which he aspires, he would not be qualified to attest the exceeding riches of that grace which is sufficient for guilty and forgetful transgressors, who have to confess themselves unworthy of the favor thus freely bestowed upon them. It is only as he has been delivered out of the lowest depths of guilt and condemnation that he can bear witness to the riches of that grace by which sinners are saved from their sins, and made holy and without blame before God in love. This is all the hope of every quickened sinner and this is the hope which holds our troubled brother even against the testimony of his own natural judgment.

The sad confession of our brother touches a responsive cord in the heart of every experimentally taught disciple of Jesus, when he says, "I feel that I am a reproach to the cause of Christ." The same perfect light which reveals the glorious righteousness of God in Christ Jesus,

shows the hopeless depravity of the sinner, who is enabled by the revelation to see himself as he truly is seen by divine justice. Such a conscious transgressor must acknowledge the righteousness of God in his condemnation. This is one of the peculiar marks by which the subjects of electing love are sealed by the Holy Spirit of promise. None ever can realize the depth of utter sinfulness under which they are buried, until they see their condemnation in the light of this revelation. When God shines in the heart to the light of the knowledge of the glory of God in the face of Jesus Christ, the self-confidence of the most exalted Pharisee is at once turned to corruption and despair. There is no room in the company of the chosen disciples of Jesus for one who feels that the church would be honored by his membership; neither could such a character be at home in the church. There is yet no other entrance into the fellowship of the saints, which is peculiar to the kingdom of God, but that which was declared by our Lord to his aspiring disciples. "Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. xviii. 3. In that holy place where the presence of Jesus constitutes the heaven of his disciples, there is no discordant voice boasting of creature merit. To Jesus and his blood every voice ascribes glory and honor because by his blood and righteousness they all are redeemed unto God. Thus the only salvation which is known by the redeemed ones is that which is revealed in Christ Jesus in whom alone is that righteousness which is perfect before God. The fact that they know themselves as being unworthy of the grace bestowed upon them must necessarily involve their being sensible of their lack of conformity to the perfection which they see in their Lord. This is just what our brother expresses in this bitter complaint against himself. While seeing himself as a reproach to the cause of Christ, there is not much danger that he will be found claiming that he is entitled to the favor of God by reason of his own righteousness. He must be in company with Paul in having no confidence in the flesh. Certainly in his case "Boasting is excluded."

For the consolation of such as are troubled by the suggestion that they are a reproach to the cause of Christ, it may be well to inquire whether there is any possibility of such an accusation being truthfully brought against a professed follower of Jesus. Whatever there is of sin and guilt found in the believer, there can be no reproach in that which can be charged upon the cause of Christ; the fact that his people were lost sinners in themselves, only magnifies the glory of that grace whereby they are by the precious blood of Christ cleansed from all sin. That same grace which was displayed in their

salvation from death in sin, is sufficient for their preservation through their sojourn in the wilderness of this world. The more deeply they feel their sinfulness as a galling chain of bondage, the more evident it is that they love righteousness, and long for deliverance from the sin which holds them captive. Instead of a reproach to the cause of Christ, the grace of God is magnified in the deliverance of such a polluted sinner from his guilt, and his being manifested as made holy by the grace which shines in the face of Jesus Christ. Indeed, while the way of truth shall be evil spoken of by reason of those who follow the pernicious ways of false teachers, there is no reproach which can be brought upon the cause of Christ, but that which he has borne in the salvation of his people from their sins. While even an inspired apostle had need to hold in subjection his body, lest he himself should be a castaway, the glorious cause of Christ is untarnished by all the evil deeds of those who have professed to be his followers.

There is one favorable indication in the solicitude of our brother lest he should be a reproach to the cause of Christ. If he had no love to the dear name of Jesus he could not be troubled even if he had brought reproach upon his cause. It is the very perfection of devotion which produces the jealous anxiety of which our brother complains. So the spouse in the Song confesses, "I am black." But the response of her Beloved gives the sweet assurance, "Thou art all fair, my love; there is no spot in thee." The glory of the Redeemer is more manifest in the contrast which is presented by the unworthiness of the subjects of his grace. His immutable love and faithfulness appear more gloriously in contrast with the utter destitution of merit on the part of them to whom he has given all the unspeakable riches of his grace and glory. In this truth God is glorified in the salvation of sinners, while sin is clearly shown to be exceeding sinful.

In the complaint that his experience is different from any he has yet heard, there is a striking similarity to an expression which was recorded by an old servant of God long ago. He says, "Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger."—Lam. i. 12. When the Lord is pleased to reveal the object for which all the trials were given to our brother, he will be able to see that while he has been brought by a solitary way, it is the way in which our Redeemer leads all his chosen ones. Then he will see that he has encountered no trial, and suffered no affliction; but such as was needful to bring him into the fellowship of the sufferings of his triumphant Savior. Although it is painful for the moment while the suffering endures, through the abundant grace

of our Lord every grief and distress is made to work for good to those who are called to follow in the footsteps of the Captian of our salvation, who was himself made perfect through sufferings. It is impossible that the disciples of Jesus should be partakers of his sufferings while they rejoice in the light of his countenance. Only when he hides his face can they be troubled. Hence, they are brought by a way which they knew not, and made to walk in darkness, that they may learn their utter helplessness, and be qualified to bear witness to the sufficiency of that grace of God which is the present help of those who are without strength.

While our brother feels his experience to be different from any he has yet heard, yet it is the only test by which he can determine what is the experience of those for whom he has fellowship. This is another peculiarity of the subjects of divine grace. They cannot be satisfied with their own evidence of the life of Christ in themselves, nor can they have fellowship and confidence in any other person whose evidences are different from their own. This may seem paradoxical; but let our brother examine himself on this point. Can he refrain from loving and holding in fellowship one who complains of just such vileness and sin as that by which he is oppressed? Could he have fellowship for one who feels himself to be just the character which our brother would desire to be? The only principle of fellowship which unites the saints in one body, is the work of the Lord in fashioning their hearts alike. None can see the evidence of the Spirit dwelling in another, unless that Spirit in himself produces the divine fruit of faith, to which alone this revelation is made. It is just as conclusive evidence of eternal life in the person who sees Christ in another, as it is of that divine life in the one to whom his love is attracted by the clear display of the image of Jesus. None but those who are led by the Spirit can love holiness; and all such are themselves the sons of God.

At those times of which our brother speaks, when he has felt impressed to tell the brethren of how the Lord has led him, it is certain that the accusation by which he was dismayed was from that deceitful adversary whose business is to accuse the brethren. If he had attained to such a victory over the sinfulness of his flesh as to be satisfied with his own daily life and conversation, then he could have no fellowship with the complaint of Paul, who mourned his own subjection to the law of sin which was in his members even after he was endued with the inspiration by which he was sealed as an apostle of Jesus Christ. To him and every one who is impelled by the desire to declare to the brethren the wonderful work of the Lord, we would recommend that they obey the admonition, "Quench

not the Spirit." In the assemblies of the saints the inspired law is that "Ye may all prophesy [that is, *speaking*] one by one, that all may learn and all may be comforted."—1 Cor. xiv. 31. There are no gifts bestowed upon the church but what are designed for the good of the body. Doubtless many of the gifts are buried in the earth of carnal reasoning and pride, because their possessors are afraid of being thought too aspiring. It is not necessarily to be understood that every gift of speaking must be a call to the ministry of the word. Other gifts of the Spirit were in the apostolic church; and there is no reason to suppose that they have been withheld from the church now. There should be no more hesitancy on the part of a member to speak in the meeting of the church than of a child to speak in the family dwelling. In either case there is need that order should be observed, but the privilege of speaking belongs to every child in conformity with the order of the household. We are confident that much comfort is lost, both to those impressed to speak and to the church, by conferring with natural reasoning and carnal pride. The prattle of a little babe is not less interesting in the family because it is not uttered with the eloquence of an accomplished orator. So, the lisping of the high praises of our God from the weakest child is of infinitely more value to the church than the most eloquent address which could command the admiration of the world.

In resisting the impression which moves a child to tell of the merciful goodness of God, there is willful transgression of the commandment of the Lord. This does not bring upon the transgressor the penalty of banishment from the presence of God; neither does it forfeit his inheritance of eternal life in Christ Jesus. In the everlasting covenant the Lord has promised the rod of chastisement to be visited upon his disobedient children. Those who never knew the love of God may see in the freedom of the saints an occasion for yielding their members to the service of sin; but those who know the terror of the Lord are witnesses that it is a fearful thing to fall into his hands in the visitation of his rod upon those whom he loves. There is no deeper bitterness than that which is experienced when the Lord looks upon his children in their wandering from him. It is not the dread of future punishment which so distresses the chastened child; it is the present experience of self-condemnation because of the ingratitude and rebellion in which he feels himself to be sunk. None but the children of God can know what it is to suffer affliction by the rod of his wrath. He only chastens those whom he loves.

Our brother confesses that he experiences sorrow for his sins, but cannot claim to have experienced repentance in the true sense of the

word. Again would we refer to the pattern of inspiration. Did Paul in the true sense of the word experience repentance? He said, "For I know that in me, (that is, in my flesh), dwelleth no good thing; for to will is present with me; but 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." If there is not a very striking similarity in the complaint of our brother with this expression of the apostle, we must confess that we are not capable of comparing them. Again, assuming that he is right in condemning himself because of his inability to bring forth works of righteousness of his own, then whence comes this earnest desire for conformity to the righteousness of God? It cannot arise from the enmity of the carnal mind; and yet that is all the mind which is in those who have not the mind and Spirit of Christ. Then it is certain that there could be no hatred of sin, nor hunger and thirst after righteousness, in one who is still dead in sin. Our brother needs no argument to satisfy him of this truth. He has the witness in himself. Then it necessarily results from the very distress he experiences, that he is born of God. No such trouble as his can be felt by any others but the children of God. If he were to hear a stranger in the flesh making the very same complaint as he has written, he would need no further assurance that the mourner was a subject of the saving grace of God. On the other hand, if he tried with all his power he could feel no confidence in one who should claim to have attained the very condition of freedom from sin to which he so earnestly aspires. Only the consciousness of willful transgression can cause the saint to hate his own life.

#### DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

#### PERSONAL.

DEAR BRETHREN BEEBE:—Will you please give the following a place in the SIGNS? Will she who was Miss Emma Sloan, of Kentucky, but now married and residing somewhere in California, please address her former teacher?

ELIZABETH H. BOGGS.  
RATON, New Mexico.

(Continued from page 51.)

condemned, but still I would go. Then there came into the place a "Christian" minister, who held meetings until he got too old. A great many went forward in his meetings, and I among the rest. I do not remember that I experienced any change, more than that I made up my mind I would do good and be good. I tried to live right, but many times came very short of it. Still I thought I was as good as any of them. Only that one minister came into or about that neighborhood. The Lord has since taught me that I was not fit for the place I filled. But I did it in good conscience, and thought I was a good christian. Now I feel and know I was not. When the Lord took hold of me he made me see and feel how wicked I was. What I will now relate I never can forget, and I love to tell of it. It never gets old. I always have to shed tears when I tell the good old story of Jesus and his love. He brought me low, and I did not have to go to a protracted meeting to start the work. It came upon me while at home. The Lord made me to see my sins, and O what trouble I had! I thought before that trouble left me that it would wear me out. I thought I could not bear up under it much longer. I could not sleep at night, and would pray as best I could, "O Lord, be merciful to me." I thought if he only would forgive me I would always love and serve him. I thought I never would want nor ask for anything else. I thought I would give the whole world, if it were mine, if I could be a good christian. That was all I asked for or wanted. I was so burdened that I could hardly work. Thus I went on for some weeks, until I was taken sick, and thought I would not get well. Although the doctor said that I would be around in a few days, I could not think so. While I would lie with my eyes shut, and the folks would think I was sleeping, I would be praying to God to raise me. One day while I was thus talking to the Lord, asking him to let me get well, he seemed to appear at the foot of my bed, and said to me, "You will get well," and then disappeared. I opened my eyes, and my feelings about getting well were changed, and I did not fear. My sister came to see me, and said, "You are better." I told her I was, but did not tell her what had made me better. I did not know why, but I did not want to tell my people. I was soon able to work. One night my mother and I were left alone, and I longed for some one to come in, as it seemed I did not know how to pass the evening; when, behold, the Lord sent a load of Old Baptists to us. They sang and talked, and at twelve o'clock we had supper. After they were gone, and we began to fix for bed, I felt that I must sing a little. I felt a little better, but my load of guilt was there yet. The

next day, when milking time came, I was all the time praying. While I was milking my trouble left me, and O what a happy soul I was. As I went to the house it seemed as though I could almost fly along. Everything looked beautiful to me. I then thought I never would have any more trouble. It was no trouble then for me to work. Everything seemed light and easy. But after a short time I began to have doubts. I thought it might be that the Lord had not had anything to do with it, and that it was only my own works. O how badly I would then feel until I would go by myself and pray, and the tempter would flee for a while. I know it is not all sunshine. Sometimes the clouds hang so thickly over me that I think the Lord has forsaken me entirely. Then at times he will let the sun shine a little while upon me. I feel so poor and so small, and feel that I am the least of all, if a saint at all. Yet I have a little hope, which I would not exchange for all this world. Sometimes I feel that the Lord is with me, and that he puts words into my mouth to speak. For a few years I went on, step by step, not knowing where I would land. I had no desire to join the Methodists, although they offered to take me in. I married, and went to keeping house, my husband working away from home a great deal. I felt very lonesome, and got to thinking that as the Old School Baptist meeting was not far off I would go to their church meeting. I had heard a great deal of fun made of them, and thought I would go and see and hear for myself. I went, and heard every word they all said. I felt as though they knew my mind and feelings, and were telling the same to me. I could not have told my feelings as well as they told them. The more I went to their meetings, the more I wanted to go. I finally had a desire to tell the church how I felt, but could not have courage to do so, and would return home dissatisfied. They looked so good to me, and felt so near to me, I felt as though I must call them brother and sister. I felt that there was my home. I went to my sister's home one Friday to remain over night. In the morning she said to me, "Are you going to church meeting this afternoon?" I told her I was sick, and had such a cold that I could hardly talk. She said, "If you are sick do not go." I went home and went to work; but the impression got so strong on my mind that I could not think of staying at home. I went and told them what the good Lord had done for poor me, but could not tell the whole of it. I never felt satisfied, because I never told the half of it. I have left out a great deal now, yet I fear this is too lengthy. I was received for baptism on the following day, which was cold and windy, and I was sick with a cold; but on Monday I was much better. After I had told my feelings, I thought if

the church would only let me sit in one corner alone I would be satisfied, even if they did not receive me. Now I am traveling along, sometimes a great way outside of the path. I feel that my years are almost spent. I am hoping and trusting, and feel that God is all in all. I feel to put all my trust in him, as that is the only place I can go for comfort. I tell him my troubles, and lean on his arm, which keeps me from keeping clean down. I believe that God orders everything, and that he put it into my heart to write this. I never did such a thing before.

Your unworthy sister in Christ,  
ELIZABETH MYERS.

ULSTER Co., N. Y., March 3, 1861.

MUCH ESTEEMED BROTHER BEEBE:—After a long delay I have inclosed you my subscription for the SIGNS OF THE TIMES. I have been a reader of it over four years, and have received every number. I will say that it is a welcome messenger to me; for by it we can converse with the saints scattered over the earth. While they are telling their troubles and trials, I think I can sympathize with them all. I saw the Lord to be just and holy, at an early age, when the following lines were presented,

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

I was filled with joy unspeakable for a short time. Still I did not feel satisfied. I wanted something more. I used to wish for a revival in the church. I thought that perhaps I might share a revival with the rest; and when there did come a revival I could seem to rejoice; but when it was over I thought, "The harvest is over, the summer is ended, and my soul is not saved." I wanted something more visible to the eye, or, like Paul, to be struck to the earth. Thus I was led along for a number of years, when these words were presented very forcibly to my mind, "Turn to the Lord, and Christ will give you light." Then I shed tears of gratitude to God. Before this my heart was very hard. Christian people looked like the excellent ones of the earth. Your visit, Elder Beebe, with the rest of the brethren, on their way to the Lexington Association, gave me great consolation. I felt as if it was an honor to be counted worthy to keep an Old School Baptist. I heard Elder Winchel preach shortly afterwards. His text was concerning the bread that cometh down from heaven. "If any man eat of this bread he shall live forever." "And I will raise him up at the last day." I felt as if it was a great sermon to me. I thought I had a taste of that bread that day. As I was walking the street and thinking it over, these words struck me, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." I felt like flying

more than I did like walking. Then could I say, "O Lord is it I?"

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

Then my mind was directed to the church; yet still I feared to go. The week before church meeting the following words presented themselves, "Ye that make mention of the Lord, keep not silence." They followed me through the week. I went to the church meeting, and said but very little. I was received, and that evening thought I had done my duty; but the next morning I thought if I had remained at home I would have felt better; for I felt an emptiness, and so lonely, that I shall never forget it. I went to meeting, and as I passed through the aisle the following words came to my mind, "You know you have passed from death unto life, because you love the brethren;" and they gave me some satisfaction. After I came out of the water these words came to my mind, "Fear not little flock; it is your Father's good pleasure to give you the kingdom." I thought I could go on my way rejoicing, and could sing,

"The name of Christ! how sweet it sounds!

'Tis music in my ears;  
A healing balm for all my wounds,  
A cordial for my fears."

Our church in this place (Olive) is in love, and union, peace and harmony abound. I must close my imperfect scribble. We read that the preparation of the heart and the answer of the tongue are from the Lord. I often think that if I had that I could answer more correctly.

I subscribe myself your unworthy sister, if a sister at all,

REBECCA ENNIST.

(See obituary on page 56.)

G. BEEBE'S SONS—DEAR BRETHREN:—I wish I could write you something of my experience in spiritual things, but I cannot do it. I very much fear I am the victim of a strong delusion, and never had any true experience. Perhaps I can tell you a little of what troubles me; but as I cannot tell it all for want of words, I fear you will not fully understand my case. I believe I can truthfully say that I love and indorse the doctrine as preached by the Old School Baptists. Themselves I love better than any other people. In fact, I love no other. The Bible has been to me for some years as a sealed book, except where I could recognize in it the testimony of Jesus. There are some things I do not know that would be evidences to me of election in Christ, if I were but sure that they were spiritually discerned. I believe there is such a thing as HEAD KNOWLEDGE of these things; and I will tell you why I think so. If I am a subject of grace, why do I yet take pleasure in doing what I know at the time to be displeasing in the sight of God? I mean exactly that—sinning knowingly. There are particular vices I

am addicted to; and whenever the opportunity offers I yield to them without a thought of resistance. If at this moment I were tempted I do not believe I would resist. As the world looks at things they are not heinous offenses; but in the sight of God I know them to be abominable. I cannot look my brethren in the face, knowing what I am, a hypocrite above all others. I have again and again resolved to ask them to cut me off from fellowship: but my heart fails me. I feel that I am a reproach to the cause of Christ; but yet I cannot give up all hope that I am embraced in this wonderful salvation. If I leave them, where will I go? and what will I do? If I know anything at all, I do know that I love Christ and all who love him and are in the order of our church. There is no worldly, superstitious fear in that love. I feel that I could lie down to-night in death, and leave it all in God's hands; and if eternal banishment from his presence be my fate, I would know it to be all right and just. Dying is easy. Living is the serious matter to me. I cannot understand how a child of God can deliberately, willfully and knowingly do what he knows to be wrong. Can you?

After all, when I think of it, even were you to say that I never had a good hope, it would not stop me from continuing to hope in the mercy of God. I have resolved again and again that I never did have a good hope; and that I would give it up, and cease hoping; but I could not even do that. Very faint it is at times, but it never utterly dies out.

I have just read this over; and wish now I had not begun. I might write on from now until doomsday, and I could not tell you just all my feelings. If you can understand anything of what I have written, do not try to comfort me any until you have me located in the worst conceivable strait and character. I can find no Scripture that condones willful transgression without sorrow and repentance. Sorrow I experience; but repentance in the true sense of the word I have not experienced. When temptation comes, desires and resolutions made are as if they never had been. Another cause to make me doubt is this; the experiences of all the saints of God are much alike, but my experience is different from any I have yet heard. I have at times had an almost uncontrollable desire to tell the brethren of how I hoped the Lord had led me; but like a flash would come the reproof, "What a hypocrite you are to have a thought of speaking comfortably to his people, living the life you do!" Then again, when I am enjoying the preaching of the gospel, will come the thought, that I have no right to appropriate these assurances of oneness with Christ. I must close, or I will make this letter less understandable than it is now.

Yours in love,

J. M.

(Editorial reply on page 52.)

BOWDOINHAM, Maine, Jan. 5, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Through the abounding mercy of our all-wise God, I have so far recovered from the effects of my fall of nearly two months since as to be able to leave my home, and I hope to spend a few weeks with my brethren and friends in this vicinity. It seems I have realized more fully than ever before the power of the unseen hand in preserving my unprofitable life. Some two months ago, while alone at my home in Jay, Maine, I was about to retire for the night. When nearly at the topmost stair, with a lighted lamp in my hand, I slipped and fell to the floor, holding the unbroken lamp. I was quite badly bruised, but no bones were broken. A few days later, while descending the stairs, with unlighted lamp, I plunged to the bottom, breaking the lamp into small pieces, cutting and bruising my head, bruising my shoulder, arm and hand, and breaking my collar bone. Providentially a neighbor had just called, who went for assistance. I did not feel to murmur, nor hardly think it was hard, and desired to feel thankful than I was hurt no worse. I felt it to be among the all things that work together for good. I have felt my sufferings to be very light, compared with those of many others. If you think best, give this a place in our family paper, that my correspondents may know the cause of my long silence. I hope to be remembered, and to hear from several from whom I have not heard in a long time.

With love to the household, and desiring gratitude to the Father of all mercies, I am the chief of sinners,  
MARTHA K. HUBBARD.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

MARRIAGES.

FEB. 4th, 1892, by Elder Wm. R. Welborn, at the residence of the bride's parents, Mr. Abner J. Golding, of State Road, and Miss Julia A. Welborn, of Mosley, both of North Carolina.

ELDER G. BEEBE'S SONS:—I send for publication in the SIGNS OF THE TIMES a notice of the death of my five little ones, the cause of their death being diphtheria.

**Ella L. Jerrell** died Feb. 26th, aged 4 years, 1 month and 8 days.

**Minie Jerrell** died March 6th, aged 1 year, 7 months and 18 days.

**Ormev G. Jerrell** died March 9th, aged 6 years, 4 months and 23 days.

**Rasco W. Jerrell** died March 12th, aged 8 years, 1 month and 13 days.

**Elhel S. Jerrell** died March 17th, aged 11 years and 4 months.

They died in the year 1891. They were dear little darlings to me; but I try to say, "O Lord, thy will be done."

SALLIE JERRELL.

CAMPBELLSBURGH, Ky., Jan. 28, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—By request I send to you for publication in the SIGNS OF THE TIMES a notice of the death of **Mrs. Mildred J. Bond**.

She was born Jan. 13th, 1840, and died Dec. 10th, 1891, after an illness of some six months with dropsy and heart disease. She suffered intense agony, but bore her suffering with christian fortitude. She was the oldest child of brother Josiah and sister Lucy Martin, who were members of the Little Flock Church, in this county. The deceased was not a member of any church, but was a firm believer in the doctrine of salvation by grace, and grace alone. She was an affectionate wife, a loving and fond mother, a good and kind neighbor, and much could be said in praise of her. She was loved by all who knew her. She leaves her husband, nine children (three boys and six girls), three brothers and four sisters, with numerous friends, to mourn their loss, which we hope is her eternal gain. I have heard her talk on the subject of salvation, and was made to believe that she had tasted that the Lord is precious. The Lord giveth, and the Lord taketh; blessed be the name of the Lord.

"A precious one from us has gone,

A voice we loved is stilled,  
A place is vacant in our home  
Which never can be filled.

"God in his wisdom has recalled.

The boon his love had given;  
And though the body molds here,  
The soul is safe in heaven."

J. J. WATERFILL.

LAWRENCEBURGH, Ky., Feb. 1, 1892.

**Royal Flinn** was born in North Carolina, July 20th, 1801, and departed this life in the village of Prentice, Morgan Co., Ill., at 10:30 o'clock a. m., Jan. 27th, 1892, aged 90 years, 6 months and 7 days.

The family record having been lost, I am not able to give all the dates desirable; but I learn that brother Flinn went to Tennessee, and there married Miss Sally Creed, who bore to him three children, two of whom survive him. In 1830 they moved to Illinois, where his wife died. On Feb. 6th, 1837, he married Miss Levicy Hall, who became the mother of fourteen children, seven of whom survive their father. In June, 1852, the deceased and his wife, sister Levicy, united with the Union Church of Regular or Primitive Baptists, in Morgan Co., Ill., and were baptized by Elder William Crow. They resided awhile in Missouri and Kansas, and in 1859 returned to Illinois. I have attended the church of their membership more than twenty-four years, and have often conversed with both of them, and they invariably imputed their hope of salvation to the grace of the Lord Jesus, and had no confidence in an arm of flesh nor in human means. With this blessed hope our aged father in Israel met death, after nine days of lung trouble and partial paralysis.

Thus has fallen asleep in Jesus, we believe, a true and faithful disciple of Christ, and a highly esteemed citizen of the community. I was called by tele-

graph, and met the bereaved family and friends on the 28th, and spoke to them; after which his weary body was laid to rest.

Father Flinn has left nine children to miss his valuable advice and counsel, and his dear and faithful companion lonely and helpless. Sister Flinn is more than seventy years of age; and being quite corpulent, and disabled by rheumatism, she cannot stand upon her feet. She highly values the SIGNS, which comes to her free, and she deserves it.

I. N. VANMETER.

MACOMB, Ill.

SISTER **Rebecca Ennist** departed this mortal life on Jan. 11th, 1892, at her late residence, West Shokan, Ulster Co., N. Y., aged 80 years.

She was the daughter of Jonathan Jones. Her husband, John G. Ennist, died about thirty years ago, leaving her with fourteen children (eight sons and six daughters), thirteen of whom were married and had families. Twelve survive her, ten of whom were present at her funeral, with her only sister, sister Sally Brown, and her husband, with grandchildren. The funeral took place at her late residence on Jan. 14th.

Sister Ennist united with the Old School Baptist Church of Olive about thirty years ago, witnessing a good profession of her faith of the gospel of Christ, as will be seen by reading her relation of experience, dated March 3d, 1861. She requested Elder Isaac Hewitt to attend her funeral, if he should survive her; but he died on Jan. 7th. The writer attended her funeral, and spoke from Phil. i. 21: "For to me to live is Christ, and to die is gain." Hymns 1256 and 1291, Beebe's Collection, were read; after which her remains were borne by six of her sons from the house to the hearse, and from the hearse to the Ennist Cemetery, to rest beside those of her late husband.

"Farewell to earth and earthly things,  
In vain they tempt my stay;  
Come, angels, spread your joyful wings,  
And bear my soul away.

"I long to see my Father's face,  
And sing his praises too;  
Adieu, companions, dearest friends,  
Vain world, once more, adieu."

JOHN CLARK.

ROXBURY, N. Y.

(See communication on page 55.)

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, FEBRUARY 24, 1892.

NO. 8.

## POETRY.

### ON THE DEATH OF ELDER JOSEPH L. STATON.

DEAR BRETHREN BEEBE:—I inclose some lines written by sister Barton, which I think many of the friends of our late beloved pastor, Elder J. L. Staton, would be glad to see published in the SIGNS. If in your judgment it is worthy a place in our family paper please publish.

Yours in christian love,

B. F. COULTER.

PHILADELPHIA, Pa., Feb. 11, 1892.

FROM Zion's walls below  
To realms of endless day,  
From sin and sorrow, pain and woe,  
Our shepherd passed away.

His work below is done,  
His course is finished now;  
The battle fought, the victory won,  
And laurels clothe his brow.

Within the vacant stand  
We miss thy cheering voice;  
We miss thee in our social band,  
And in our sacred joys.

No more we hear thy voice  
Proclaim the God of grace;  
No more behold the briny tear  
That oft bedewed thy face.

But though thou art not here,  
Thy face we cannot see,  
In Memory's shrine we hold thee dear;  
Our hearts still cling to thee.

We miss thee, brother dear—  
Our loss we deeply mourn;  
Thy worth was never valued here  
Till thou wast from us torn.

And yet we hope to meet  
On a far brighter shore;  
'Tis there we shall each other greet,  
And parting be no more.

The friends who loved him here on earth  
Do deeply for him mourn;  
And oft times start when footsteps fall,  
And fancy his return.

But memory quickly says he's gone  
To sleep in death's dark gloom;  
His body, moldering, lies within  
The limits of the tomb.

He's gone! Ah, who can meaning find  
For these deep, solemn words?  
He's gone! The mourning heart can feel  
The anguish they have stirred.

He's gone, but where? We trust to  
heaven,  
To mingle with the blest;  
To rest his weary head upon  
His loving Savior's breast.

Then weep no more for him, dear friends,  
Nor shed the bitter tear;  
He's free from sorrow, pain and death  
In yon celestial sphere.

O may God's Spirit linger near,  
To guide us through the gloom  
Of this dark world, and bring us safe  
To our eternal home.

MAGGIE BARTON.

NEWARK, Delaware.

## CORRESPONDENCE.

"I WAS a stricken deer, that left the herd long since.

With many an arrow deep infixed  
My panting side was charged, when I withdrew,

To seek a tranquil death in distant shades.  
There I was found by One who had himself

Been hurt by the archers. In his side he bore,

And in his hands and feet, the cruel scars.  
With gentle force soliciting the darts,  
He drew them forth, and healed, and bade me live.

Since then, with few associates, in remote  
And silent woods I wander, far from those

My former partners of the peopled scene;  
With few associates, and not wishing more."

—Cowper, "The Task," Book III.

How blessedly is the story told of the work of the Spirit, of the favored sinner's experience, who is called by the grace of God, of the comforting revelation of salvation flowing from the wounds 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.

"I was a stricken deer, that left the herd long since." It is a narrative abounding in acts of the marvelous grace of Jehovah in making known his salvation to a poor sinner like me. I often muse upon the signal loving-kindness and the rich, abounding mercy of God, so sweet and comforting to my soul.

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

When God sendeth forth his arrows he does not draw his bow at a venture. Such a thought has no place in the doctrine of God our Savior, but has its place in "another gospel, which is not another" (Gal. i. 6, 7), proclaimed by men who know not the truth as it is in our precious Savior, the Lord Jesus Christ.

"But thus the eternal counsel ran,  
Almighty grace, arrest that man;  
I felt the arrows of distress,  
And found I had no hiding-place."

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.

"Thine arrows are sharp in the heart."—Psalm xlv. 5. "They were pricked in their heart."—Acts ii. 37.

"Deep are the wounds thine arrows give,  
They pierce the hardest heart;  
Thy smiles of grace the slain revive,  
And joy succeeds to smart."

Who was more sinful, more hardened than I? With the herd 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 and tender mercy this was the proof of! Was the whole herd of mankind shot at? Was it a random shot, that by chance struck me and brought me down? O no. The work of the Lord is perfect; all his ways are judgment. I was the one aimed at; and with no uncertainty does the Lord send forth the arrows from his quiver.

"I was a stricken deer." 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."—Job vi. 4. 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 a stricken deer"—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.

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

"I was a stricken deer, that left the herd long since." Yes, some twenty years now past the Lord separated me from the herd. The work of the Holy Ghost in my soul was such that I could not run to the same excess of riot with my former companions in sin. The time past of my life sufficed me. I now loathed the paths of sin, and sought to find the way of holiness. Before "I was a stricken deer" I could run as eagerly as any of the herd in transgressions, in vile practices and filthy conversation. In all ungodliness I reveled and banqueted, taking my fill of sin; but when Jehovah's arrow wounded me "I was a stricken deer." My heart grew faint; the pleasures in the pursuit of sin languished and died. I had no heart to keep up with the herd. God's voice in the

law gave me (so I felt) my death wound. His gracious and divine work in me had implanted and begotten hatred of evil, and hungerings and thirstings after righteousness. I "turned from transgression." I wanted the companionship of the herd no longer. God's arrows within me distressed me, and drank up my spirit. My sinful and perishing condition occupied all my thought, and cut me off from the pursuit of the pleasures of sin. Others might run after vain and vile delights; but as for me, "I was a stricken deer." The arrow of the Lord had arrested me, and forbade my continuance with the herd in their vile and wicked ways. I "left the herd long since." Yes, I shunned my former associates. Their very presence and sinful conversation seemed to aggravate my painful wounds. As I evaded them, and secluded myself, some of them sought me, and inquired what was the matter with me. Was I sick? What made me so sad-looking and lonely? After persistent inquiries, at length I told them what was the trouble with me, and how I could not any longer run with them in sin. At this they laughed and jeered, and I became their laughing-stock, the butt of many of their sinful jokes; but "with many an arrow deep infixed my panting side was charged." They were no skin-deep wounds God's arrows made in me, but "deep infixed" his arrows were lodged by his almighty power and love; and thus I entered in measure into the experience of one who cried out, "Thine arrows stick fast in me, and thy hand presseth me sore."—Psalm xxxviii. 2. No creature hands can extract the arrows of the Almighty. It is the Lord who saith, "I wound, and I heal."—Deut. xxxii. 29; Job v. 18. His own gracious hand removes the arrows and binds up the wounds. Truly thou art glorious and wonderful in thy works, O Lord. How surprisingly gracious, teeming with loving-kindness and infinite tender mercy, have all thy dealings been with a poor sinner like me. O that I could love thee, and ever adore thy dear and matchless name!

"With many an arrow deep infixed my panting side was charged." All my attempts to draw forth these arrows only lacerated my soul the more. God's barbed arrows pierced my heart, not one of which could I remove. Each day fresh arrows from Jehovah's bow were "deep infixed" in me, and O what pangs, what sorrows, my soul underwent! I mourned and wept in solitude, distressed by my hateful, cruel sins, harassed by the devil; and the curses, the arrows of the law, drank up my spirit. "I was a stricken deer, that left the herd long since. With many an arrow deep infixed my panting side was charged;" and in the depths of my trouble my agonized soul for mercy cried to the great and holy God. Yet did I fear and feel myself too vile, too far gone in sin, for the mercy of the Lord to reach me.

"I withdrew, to seek a tranquil death in distant shades." The stricken deer, with its life-blood ebbing away, faint and exhausted, retires to die. "I was a stricken deer," in whom God's arrows were "deep infixed." The sorrows of death encompassed me, and the pains of hell gat hold on me: I found trouble and sorrow. "Ready to perish" was I, to die in my sins. None but those who have been stricken by the arrows of the Lord know what are the sorrows of death. Sin is the poison of the Almighty's arrows in the law. Sin drank up my spirit. Sin is the sting of death; and when the Holy Spirit convinced my soul of sin by the arrows of the law, I felt there was no hope for me. I was ready to die. How could I survive the sting of death? What could save me from my sin? "Sin, taking occasion by the commandment, deceived me, and by it slew me."—Romans vii. 11. Thus was I taught, and thus prepared to know and confess to the praise of the Lord of hosts, that "salvation is of the Lord."

"There I was found by One who had himself been hurt by the archers." It was the Lord who found me. As it is written, "The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye."—Deut. xxxii. 9, 10. Dear Lord, thou hast said, "Thou shalt remember all the way which the Lord thy God led thee."—Deut. viii. 2. O can I ever forget, ever unmindful be of thy wondrous acts of tender mercy to my soul? O what consoling proofs of thy eternal love hast thou revealed to my soul's comfort. It passeth knowledge, passeth all telling, that dear love of thine, O my God! A poor, vile, sinful worm am I; and yet thou lovest me, and hast redeemed me from my sins, and saved me from all woes. Thou hast put gladness in my heart; and in the earnest of thy Spirit in my heart I rejoice in hope of the glory of God, that I, a poor, vile transgressor, with all the elect and blood-bought flock, shall be glorified together with Emmanuel, the dear Lamb of God.

"Immortal honors be unto thy glorious name!

I would thy praises evermore proclaim; My soul all grace and power ascribes to thee, For thou, O Lord, hast saved a wretch like me."

I "wandered in a solitary way," sick and wounded, and ready to die. "There I was found by One who had himself been hurt by the archers." Jesus sought me and found me. He is the great Shepherd of the sheep. Well do I now remember, in my soul's distress, when first I saw Jesus with the eye of faith. When he was thus made known to my wounded heart I saw that he "had himself been hurt by the archers." Never shall I forget the sight that the Holy Ghost

gave me, a poor, wounded, sin-stricken, ready to perish sinner, of Christ crucified. I beheld him, the antitypical Joseph. Ah, "The archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—Gen. xlix. 23, 24. In grateful remembrance I now remember that night, when "I was found by One who had himself been hurt by the archers." For some time before this I had gone sighing in anguish of soul because of the arrows of the Almighty within me. At first I thought it useless to cry for mercy, for I felt that I was altogether too vile a sinner, and that there could be no hope for a wretch like me. The terrors of Jehovah's justice made me afraid, and I could see nothing before me but to perish in my sins; but at length the Holy Spirit spoke these words in my heart, "God is love." A little hope sprang up in my distressed heart, and in bitter anguish over my sins I cried, "God, be merciful to me, a sinner." It was the dear Lord who taught me thus to pray; and by his spirit of grace and of supplication poured upon me I became one of those whom he calls "my suppliants."—Zephaniah iii. 10. Years have passed since first I cried unto the Lord in my distress, and to this day I am often found a suppliant at the feet of the Lord. O the marvelous loving-kindness of the Lord! Yes, by the grace of God I can sing, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live."—Psalm cxvi. 1, 2. When first my soul was exercised to cry to God for mercy I felt indeed my need, but did not know; 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! There in my grief and wounds, "a stricken deer," with many arrows deep infixed, "I was found by One who had himself been hurt by the archers." It was at night time, when in my wounds and deep distress, imploring the Lord to pardon my sins, that 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 in my dear Son." Then for the first time was revealed in my soul God's way of salvation. 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 bore, 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.

O how hideous and hateful did sin appear, that the Christ of God should so suffer. He was made sin for us, who knew no sin, that we might be made the righteousness of God in him. For some time that night on bended knee, with cries importunate, I besought the Almighty to show me mercy; and all the while in my mind I saw the dear Savior extended on the cross in agonies and blood. "In his side he bore, and in his hands and feet, the cruel scars." It was Emmanuel, our Lord Jesus Christ, who was the One that was hurt by the archers.

To save his people from their sins he came into the world. He being in the form of God, thought it not robbery to be equal with God, but took upon himself the form of a servant. He came to do the will of his Father. He was made flesh, and made sin for us; yea, made a curse for the sins of his people. He bore our sins in his own body on the tree; and when the due time was come he was smitten of God and afflicted. He was the mark set up according to the everlasting covenant, ordered in all things and sure, for all the arrows of the Almighty. He was stricken by the arrows of eternal justice. "For the transgressions of my people was he stricken."—Isaiah liii. 8. O what a sacred, awful, yet soul-comforting sight, to view Christ crucified by the eye of faith, while the Holy Ghost opens up to our souls the unfathomable depths of Jehovah's justice and grace declared in the atonement made by the precious blood of Jesus! 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 soliciting 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; believed that he had suffered and died, and had purged away my sins in his own precious blood. The remainder of that (to me) memorable night I spent in joyful meditation upon the wonders of the love and mercy and grace of God made known to me in the sight of Christ crucified. My ransomed, healed soul was bowed before the Lord in love and adoration.

"Since then, with few associates, in remote and silent woods I wander, far from those my former partners of the peopled scene; with few associates, and not wishing more." Jehovah's discriminating grace wrought in my heart that I could no more associate with "my former partners of the peopled scene." Poor sinners saved by grace are those whom now I love to meet, and in sweet fellowship hold sweet converse upon the matchless, glorious and gracious works of the Lord our God in the salvation of sinners. Those who, like myself, can say, "I was a stricken deer," who have known the wounds which God inflicts, and who by the power and grace of God can say, "With his stripes we are healed," such associates as these I crave. These, in the fellowship of the gospel of Christ, are my bosom companions; and so blessed is their companionship that I feel I owe a debt of gratitude to the blessed God that he has cast my lot where I am favored to enjoy the fellowship and converse of some of the blood-bought flock of Emmanuel. It is written that Lot was "vexed with the filthy conversation of the wicked: for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds."—2 Peter ii. 7, 8. So in measure it is with all the taught of the Lord. The child of God soon learns that he is a pilgrim and a stranger in the world, and that he need not marvel if the world hate him; but with those of like precious faith he desires to walk and sojourn while here in this present evil world. "Midst scenes of confusion and creature complaints  
How sweet to my soul is communion with saints;  
To find at the banquet of mercy there's room,  
And feel in the presence of Jesus at home."

Your brother in the fellowship of the gospel of Christ,  
FRED. W. KEENE.  
KELLY'S CORNERS, N. Y.

SOUTHAMPTON, Pa., Feb. 1, 1892.

DEAR KINDRED IN HOPE:—Hope—what a small word, yet how full, how rich! Would not our language be weak without this connecting, golden link of strength, this anchor of the soul, both sure and steadfast? The effect of hope is manifested with the first dawns of the infant mind, as the little face brightens at the sight of some attractive object, and the tiny hand is put forth in eagerness to grasp it. All the years of childhood are filled with pleasant hopes, and it is ever reaching forward for some pleasure above and beyond itself. The dreams of youth are tinged with its roseate hues for the future. Though the surroundings be unattractive, and the hands employed in homely duties, yet the mind may be dwelling among rare scenes, held there by the dancing star of hope. It buoys up the student toiling over books by the mid-

night lamp, and fills the heart with gladness at success in solving some intricate problem, hope still cheering on while science opens the mysterious book of nature to the aspiring mind; and as broader views are attained, ambition is still unsatisfied. So hope is ever on the wing, inspiring the learner with desires to drink deeper from the springs of knowledge, and understand more and more of the wonders contained in this immense volume. How delightful and invigorating to the natural mind are these hopes, brightening the landscape, and lending a charm to labor! But when the light of heavenly grace enters the heart how these things lessen in value. Then do we see that no human exaltation can stand, that all the fair things of earth will fade as the grass, and that even knowledge will vanish away.

"It is written on the skies  
Of the soft, blue summer day,  
It is traced in sunset's dyes,  
'Passing away.'"

Most deeply is realized now that no earthly excellence can satisfy the longing soul, the soul that is hungering and thirsting after righteousness. A beseeching cry is wrung from the 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." "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." "My soul is cast down within me." "All thy waves and thy billows are gone over me." As Jacob wrestled all night with the angel, even till the break of day, saying, "I cannot let thee go except thou bless me," so in this gloomy night of sorrow for sin, which is the most bitter sorrow known to the children of men, we can never give up, but are impelled to continue begging for mercy, till rest is found in him who was bruised that we might be healed, and who died that we might live. How comforting in this time of woe to be assured that a broken and contrite heart he will not despise; and that though he hath smitten, he will bind us up, and we shall live in his sight. When a hope in Jesus first dawns in the soul how far it surpasses any earthly hope. It makes the desert rejoice and blossom as the rose, and December is as pleasant as May. Then do we go out with joy, and are led forth with peace. The mountains and hills break forth into singing, and all the trees of the field clap their hands. We exclaim, with the psalmist, "Thou hast put gladness in my heart, more than in the time that their corn and their wine increased." How the former hopes have faded in our affections, as the light of the moon when the sun rises. We wonder how we could have been so blind, gathering pebbles instead of diamonds; clinging to fading flowers instead of searching for the rose of Sharon, which is ever blooming; the lily of the valley, which is unfading. Then comes ringing in

the mind, "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." O what tender, loving words, and how true, as we go back gathering up the threads of experience not understood before. Surely we have been blind; and what a light is thrown back over the pathway, that we can see its windings and turnings, and that an unseen hand has been leading us all the way. What incentive of praise arises to him who took upon himself the form of a servant that we might become princes. In this morning of our experience the heart cannot keep from singing, any more than the birds in spring-time can withhold their sweet songs. A song of praise to God and the Lamb, though unheard by mortal ears, vibrates and echoes through the corridors of heaven. Some are singing these silent songs on beds of languishing, while the body is racked with pain. Is it not wonderful what the love of God in the heart can enable a poor, weak mortal to bear? Christ formed within the hope of glory sometimes turns weakness into strength. There are many witnesses to this among the heirs of promise, who are suffering affliction, lacking the comforts of life, yet by faith fed with hidden manna, and heirs to an immortal crown. Some whose eyes will rest on these lines are chained to beds of pain, knowing that, however the years of their suffering may be prolonged, they can nevermore tread the green earth, nor go out into the pure air of heaven; can nevermore meet in the assembly of the saints, nor sit with them at the Lord's supper in loving remembrance of him whose mortal vesture was dipped in blood. Some of these dear ones have not been blessed with even a name in the Lord's house on earth, but have been baptized by the Spirit, and will, when released from this prison of clay, join the innumerable company who came out of great tribulation. Dear, suffering ones, though the furnace of affliction is seven times hotter than it is wont to be heated, Jesus is with you there, and will only permit the fire to burn off your bands. In spirit you are in the King's household, among a royal company, clothed in fine raiment, even the righteousness of Christ. Though you are drinking deeply of Marah, the blessed Spirit has cast into the bitter waters a branch from the tree of life, and you drink it with praise.

We have received many kind inquiries concerning our dear, suffering sister, Mary Parker, and I will give the last news we have received, that all who have manifested such tender, loving interest in her may know how she is. From her niece we learned that on Christmas evening she was taken with acute inflammatory rheumatism in her right

arm, which rendered her almost entirely helpless. On January 12th she was able to write with a pencil, and I received the following from her:

"My own dear sister:—Through the tender mercy of God I can for the last few days begin to use my hand a little; but it is very painful, and the whole arm is inflamed and swollen. The violent pain dislocated the joint at the wrist, just at the base of the thumb; and the joint protrudes like a fracture, and is very purple and swollen. The doctor staid with me all he could for a week. He says that when he gives remedies for that it aggravates other complications, and besides, I cannot bear active treatment; hence his efforts are much retarded, and my recovery must needs be slow. I fell off the bed when I first took bad, and could not get back myself, and all efforts of those around me failed; so I was obliged to sit on the floor, with all the weight on my ulcerated limb, for four days and three nights. It was terrible; and all the while I felt like a home-sick, frightened child, sad, lonely and bewildered, afraid to cry to the one source, and full of perplexing questions as to the reason why my afflictions should thus be multiplied. Not until the words of Jesus concerning the man born blind, and who was healed, came to my mind could I feel in any way quieted. Never before did messages from my kindred in Christ seem so sweet and precious to my soul; and I was blessed in this way, for an unusual amount of letters have come to me like balm to heal my aching, lonely spirit. We question and wonder at the dealings of the Lord with us; yet when we go back and view the course of the holy prophets and apostles we find that they waded through the same impenetrable seas of doubt and darkness. Even our dear Lord and Savior Jesus Christ was made to cry out in great anguish, 'My God, my God, why hast thou forsaken me?' No doubt the dear Emmanuel in his human nature felt this as often as we do; hence his tender compassion for us in our soul-anguish, and the sweetness which he causes to flow into our souls when he speaks, 'Peace; be still.' 'It is I; be not afraid.'

"Your precious letter, in which you spoke of darkness and loneliness of soul, was deeply consoling to me. \* \* \* I get many letters of comfort concerning the book. I wish to be remembered in gratitude and love to dear father Stipp, and to all the dear ones. I do so want to write freely, but cannot. This is the best I can do. My warmest love to all. Do pray for me, all of you, and write as often as you can.

"Your ever loving, devoted

"MARY."

Since this was written her hand is much worse again. I now have a letter from her niece, saying that her physician fears her wrist is going to

(Continued on page 61.)

## EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 24, 1892

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

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

## BE YE SEPARATE.

G. BEEBE'S SONS—DEAR BRETHREN:—I desire your views on the subject of secret worldly institutions. Are they authorized by the Scriptures? Is the church justifiable in allowing her members to belong to them? Paul says, "Be ye not unequally yoked together with unbelievers."—2 Cor. vi. 14. Is not the pledge of secrecy a yoke that binds them together? I desire also the views of the many able correspondents of the SIGNS OF THE TIMES. I hope to learn the inspired authority for or against church members partaking with the world. If it be for worldly gain, is it not forbidden? Or, if it be for the friendship of the world, is not the friendship of the world enmity with God? I hope the brethren will write freely on the subject, whatever may be their views. The truth is all that will do us any good in time or in eternity. If the Scriptures condemn any sentiment I hold, I want to know it.

Yours in christian love,

T. G. FLANNERY.

GOLD MOUNTAIN, Wash., Dec. 26, 1891.

R E P L Y .

Although the subject suggested by the inquiry of brother Flannery has been repeatedly discussed through the SIGNS OF THE TIMES in former years, it may be that some of our present readers have not seen the articles which were then published. Not only in the writings of un-inspired brethren, but also in the divine rule, the questions of our correspondent are definitely settled; but the law of Christ is not adapted to the comprehension of carnal reason, nor does it satisfy the desires of the natural heart. While all the precepts of that law which is established in the kingdom of our Lord, are written in the heart of his people, there is no possibility of showing that divine rule to the natural mind even of the saints, in whom it is revealed by the Spirit of truth. Hence, it is not strange that those who love the Lord Jesus often find themselves bewildered by the conflict between their reason and that knowledge which they have received by faith.

While it is true that the saints are not yet released from their earthly nature, and therefore they require continual supplies of those products which are needful for the nourishment of their natural bodies, it is also true that they are by the grace of God raised to a higher life in Christ Jesus, in which they are required to "Seek ye first the kingdom of God, and his righteousness," in precedence of every temporal consideration. Our Lord recognizes the necessity that in their sojourn in time the disciples must have those things which are requisite for the nourishment of their earthly nature; but he does not authorize them to set their affection or desire upon

these things in preference to the things which pertain to his spiritual kingdom. There are ample assurances given in the Scriptures, and the same testimony is revealed in the experience of the saints, by which the constant care of their God is pledged for the support of all whose trust is in him. If it were a subject of which reason were capable of judging it would be clearly seen that the love of God which was so great that he saved them from their sins, must also provide every little incident in time for their best interest. But while reason cannot grasp the witness of this revelation, those who are taught of God know by faith that they must depend upon him not only for every spiritual blessing, but also for the very air they breathe. The recognition of this fact debars the deceitful plea of reason which would claim necessity for giving the things of earth the first consideration of those who are called to follow Jesus. That love of God which secures their eternal salvation even through the death of the Son of God, must with him freely give them all things. "For your heavenly Father knoweth that ye have need of all these things."

In reply to the first inquiry of our brother in regard to secret worldly institutions, "Are they authorized by the Scriptures?" it is only needful that the Scriptures be searched in order to show conclusively that there is not the shadow of authority there for any of the devices of men, whether secret or public. While the Scriptures are indeed profitable to the man of God, and therein he is thoroughly furnished unto all good works, there is nothing to be found in the inspired record which can be profitable to guide the enemies of truth and righteousness in organizing their systems of opposition against God and the doctrine of his grace, by which he has ordained salvation for all his chosen people. In professing allegiance to the Lord Jesus, his followers acknowledge him as their only lawgiver and ruler. Then, it is the first duty of those who would introduce any inventions of men among the saints, to show the express command of our King by which they are directed in the course which they propose. No mere inferences drawn by natural reason from supposed conditions, can be accepted as divine authority. Nothing less than the word and example of Jesus can be safe for his disciples to accept as the order of his kingdom. Whatever he has not commanded is forbidden to those who would confess him as their Guide and Lord. In this view of the case, which must be correct, the saint should seek only for the direction of Jesus as his guide in all things, and never be deceived by the pretense that anything is good and profitable for the saints, which is not explicitly directed by the perfect law of liberty received from our Lord Jesus. Certainly there is not any direction left on

record in the Scriptures by which the disciples of Jesus are authorized to devise resources for their own advantage by uniting with the world in societies where the law of Christ is ignored.

"Is the church justifiable in allowing her members to belong to them?"

The answer to this question is involved in the reply to the first one. The church is not justifiable in allowing her members any liberty to transgress the commandment of the Lord. Neither has the church power to make any alteration in the law which is enjoined upon her by the commandment of the Lord Jesus. Every one who has been enlightened by the Spirit of truth must confess that the law of the Lord is perfect, and consequently there can be no deviation from that law without rebellion against God. It is but a treacherous device of the tempter which suggests that the church may exercise discretionary power in regard to the actions either of her members individually or in her own organized capacity. The truth is that whenever any disciple or company of disciples depart from the directions which are given by inspiration, such departure is a practical denial of allegiance to our Lord. The suggestion of the tempter often offers alluring advantages which seem to be only slightly at variance with the law of Christ, and reason supports the temptation as being an immaterial deviation; then selfishness is attracted by the ease and comfort to be secured at so small a sacrifice of strict obedience to the divine rule, and the simple soul is overcome and carried captive by the tempter. It is never safe for the follower of Jesus to confer with carnal reason in regard to the propriety of yielding conformity to the world. It is common for the question to arise in his mind, what harm can there be in this little concession to the world? Reason will always fail to see that there is anything seriously objectionable in such a course. The safer question for the tempted one would be, What good is there in disobedience to the perfect law of liberty which has the seal of divine authority? Conformity to the world is rebellion against the commandment of the King in Zion. It is to the saints that the severe reproof is addressed, "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. Is there any other inducement for the saints to be united in secret organizations with unbelievers except for the favor of the world? Aside from all other inspired directions, there can be no mistaking the application of this text as a plain prohibition of such affiliation of the followers of Jesus with those who have not the Spirit of Christ.

But there is an idea involved in this question which is worthy of considera-

tion. It seems to be implied that the church may tolerate or allow in her members some actions which are authorized by the rule as given by the Lord. A moment's reflection must satisfy every one who has the light of divine truth, that no such power has been given to the church. Whenever the law of Christ is violated by any organization claiming to be a church of his, that violation is evidence that those who have thus departed from his commandments are no longer entitled to be regarded as his followers. Neither the individual churches, nor all the disciples of our Lord, have power to make a rule for the government of the subjects of divine grace. If the law of our Lord is perfect, as we profess to believe it, then it can never need any revision nor amendment. If it is not completely adapted to our government under all circumstances, then the fault is certainly in us, and not in the perfect law which is given by inspiration. The organized church is only empowered to administer that law which she has received from her King. She has no authority to relax or extend the commandment which he has given as her infallible guide. There is provision in that law for the infirmities of the flesh. It is not to be administered upon the rigid principle of the law of sin and death. Whatever may be the outward action of a subject of this law, the church is to judge righteous judgment only in considering the spirit by which that action was dictated. The design is judged even though it could not be actually performed. Anger is the spirit of Cain, and in this judgment "Whosoever hateth his brother is a murderer." On the other hand, "Love is of God; and every one that loveth is born of God, and knoweth God." Thus it is clear that "Love is the fulfilling of the law."

The love of God can embrace nothing but that which is approved in the sight of God. Consequently, every action of those who profess to be followers of Jesus must be conformed to his perfect law; otherwise such action would be a denial of the sufficiency of that law. This necessarily constitutes a barrier in the way of the free course of the love which characterizes the saints, and is a violation of the injunction, "Let brotherly love continue." Then, it must be true that there can be no liberty given the saints to do anything for which there is no direction given in the perfect rule. This should be conclusive until such authority is found in the record which God has given. But it must also be borne in mind that there is liability to err in our zeal for the preservation of the orderly walk of our brethren. The rule directs, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the

law of Christ." When this law is administered in love, it will not fail to save such erring ones as shall be blessed with grace to lead them to repentance. The church is always justifiable in long-suffering with those who are entangled in the deceitful allurements of temptation; but in every case the object is the saving of those who are thus tempted. No iron rule can be laid down by which to measure the degree of forbearance which should be exercised in each case. Love is not regulated by definitely fixed boundaries. In one case it may be that the church is justifiable in putting away immediately a transgressor; in other cases much labor and patience may be rewarded by the deliverance of the erring one from his delusion. When they are governed by the grace of God the church will not err in dealing with such departures from the order of the gospel. If that grace be not in command of their action no compliance with the letter of the inspired directions is obedience to the law of Christ.

"Is not the pledge of secrecy a yoke that binds them together?" In those worldly institutions members of which are bound by such pledges, there must be a conflict between the obligation assumed by their members and the supreme allegiance due from the saints to the church of Christ. This is painfully manifest in every instance where the followers of Jesus have attempted to retain their membership in such worldly secret societies. It is always a failure when any saint seeks to serve two masters. Many have felt the terrible effects of such efforts; the raging discord resulting therefrom invariably demonstrates the truth of the declaration of our Lord in condemnation of such attempts. The only secret society which has the sanction of divine approval is the church of Christ; and so effectually is the secret confined to them that fear him that they who have received the revelation of it cannot even communicate it to each other. They always feel that they have failed in every effort to tell the wonderful mystery which is Christ in you the hope of glory. Yet that righteousness is revealed from faith to faith. God himself has hidden it from the wise and prudent of the world. Not even the natural mind of the saints can receive this divinely concealed secret; for this reason there is an unceasing conflict between the testimony of faith in the heart of the believer, and the unbelief which dwells in the natural mind.

Every disciple of Jesus must be taught in his own individual experience; and in the light of more than a half century of professed allegiance to the law of the Lord, it has been our greatest grief that we had not the ability to walk in all the ordinances of his house as becomes a disciple. Certainly there has been no need of our assuming obligations which are not enjoined in his perfect law.

When the love of God reigns in our hearts, instead of asking how far may we retain allegiance to the world? the desire will be that we may be perfectly conformed to the image of Jesus, and as far as possible separated from the world and all its allurements. In this mind the saints will feel to follow Jesus, and their desire will be to confess no other guide for walk and conversation but the law and pattern which he has given. May the grace of our Lord Jesus be magnified in leading all his disciples to walk in humble submission to the law of the Spirit of life in Christ Jesus, and as far as is given them to keep themselves unspotted from the world!

Let those who are of the world have all the devices which belong to the world. As earthly things the saints have no occasion to advocate or oppose them. But as strangers and pilgrims on the earth, they have no higher privilege than to abstain from all worldly societies, remembering that they are not their own, but that they belong exclusively to him who has redeemed them from sin and death; and so let us pass the time of our sojourn here in the fear of the Lord, and in obedience to his precepts and the pattern he has given.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

DISCONTINUANCE OF BACK NUMBERS.

AFTER this issue we shall discontinue sending back numbers to the first of the volume to new subscribers unless especially requested to do so. We still have a supply on hand and when desired can furnish them.

BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar. All orders must be sent to me.

SILAS H. DURAND.  
SOUTHAMPTON, Pa., Oct. 8, 1891.

(Continued from page 59.)

gather at the joint, and it may be a long time before the use of her hand can be restored. This is indeed afflictive, with all that she has to bear, to be deprived of her one source of self-help; but it is better to walk in the path of trial with the great Burden-bearer than in the ways of prosperity without him. Yet it is pleasant to know that his blessed Spirit is the guiding star of some who dwell in the sunlit world of prosperity, for they see the shadows that fall on other lives, and enter there to weep with them. These noble hearts surely find their own wealth of happiness increased by the comfort they give to those who walk through pricking briars and grieving thorns. There are many who would gladly soothe that dear hand which has traced such numerous and precious messages to the household of faith. Our beloved sister has indeed sung songs of praise during her long night of sorrow that have entered hearts far and near with sweet tenderness, and these echoing strains have returned to her own soul with soothing melody. It is very gratifying to her, and to all to whom she is dear, that her little book, though undertaken with trembling and hesitation, has been received with so much favor in all parts of the country. I have before me a letter from sister Mary Danks, of College Hill, Ohio, in which she says: "I know the book cannot fail to be a help and comfort to any reader who is a lover of the truth, for sister Mary has such a rich experience, and such a gift in expressing it. Her patient endurance of suffering has silenced the murmuring of many who are also afflicted. I remember that our dear mother, when suffering all the agony that mortal can endure, spoke of sister Mary's patience in her affliction; and sister Lizzie (who is never well), when sending me the money for the book, said that at least for a while after reading one of her letters every murmuring or rebellious thought was silenced. I know my own heart has been rebuked many times for its impatience, for I think I can daily say, 'How oft I murmur and repine with blessings in my hand.' I seldom read one of dear Mary's letters without being helped in some way."

A dear sister in Kentucky says: "I have been reading in sister Mary Parker's book; and some parts were so affecting, and so overcame me, that I wept like a child, especially when her mother died. The same affliction in my childhood days was brought forcibly to my mind, causing the wound that time had failed to heal to bleed afresh. Time has furrowed my brow and silvered my hair; still, like her, I have the yearning, passionate longing to be held in my mother's embrace, to feel her soothing touch upon my brow, with the imprint of her loving kiss."

Another says: "Though her life has been so blighted in earthly

things, yet to me it seems a most beautiful life spiritually."

One from Bradford County writes: "The book is most fascinating; and when I take it up to read I can find no stopping place."

Many such appreciative words have been received from those who love the truth; and I trust that such testimony will be consoling to our sister, who sits day after day and night after night on her couch of pain, and will encourage her to feel that after all hers has been a useful life; and should she receive the message which she has so often longed for, she would be greatly missed by the many who love her dearly. May her soul be watered from the Fountain of life, and fed by the Bread of heaven, till she enters its blessed courts.

It is with tender sympathy that I think of those who have so recently been bereft of dearly loved ones, whose homes and hearts have been made desolate by the hand of death. Some who have enriched these columns have laid down their pens, and their names will be seen no more. It is indeed a solemn time, both here and in foreign lands. O what a blessing when those who mourn can say, "It is the Lord; let him do what seemeth him good." "Though he slay me, yet will I trust in him." "Out of pain, age and separation will the redeemed enter the courts of glory when the transfiguration comes."

Affectionately your unworthy sister,

BESSIE DURAND.

PARIS, Mo., Jan. 4, 1892.

DEAR BRETHREN BEEBE:—I take my pen this dreary morning to write a few thoughts for the dear saints who read the SIGNS, which thoughts I will embody in questions. I hope they will put the dear children of God to studying the Bible, and perhaps endear them to one another, instead of dividing them one from the other.

Job says of God, "He is in one mind, and who can turn him?"

1. If God is in one mind has he ever been in any other mind?

2. As the mind of God comprehends all things seen and unseen by man or devils, were those things which have come to pass, or that will come to pass, by the will of this one mind of God?

3. If there is anything that takes place in this world against God's will, is it because God cannot help it, or because he wants it to be against his will?

4. If it is because he cannot help it, does it not prove that he has not all power in heaven and in earth in his hands?

5. But if these things take place in this way because God wants them this way, and yet are against his will, is not this a contradiction of terms?

6. If men or devils can do things or acts in which God has no will, or exercises no control, what are they?

7. If "sin is a transgression of the law," as John says, can God sin, or be the author of sin, until he violates some law given him?

8. The violation of God's law by Adam was and is sin, and Adam is the author. But if God should do what he has told man not to do, would God thereby sin, or be the author of sin?

9. God has said, "Thou [man] shalt not kill." But has not God killed? He says, "Is it not lawful for me to do what I will with mine own?" Shall we then say that God is the author of sin, because he takes the life of his creature man?

10. Was the violation of God's law in the beginning, by Adam, contrary to God's will or purpose?

11. If the violation was contrary to God's will, was it not also contrary to God's purpose?

12. Can anything take place contrary to God's purpose?

13. If some things can and do take place contrary to God's purpose, what is to hinder all things from taking place in that way?

14. Can God purpose a thing contrary to his will? If so, will not his will thwart his purpose? or will not God be divided against himself, and so cannot stand?

15. Can God will a thing contrary to his purpose? If so, may it not be said that he is divided against himself? May not God command a thing to be done which, to our mind, would be against some other command, and yet not violate his will or purpose?

16. Did God purpose to save a people before he purposed to have that people to save!

17. If a man cannot be saved without God purposing the salvation, can a man be lost against his purpose?

18. Would God purpose a thing unnecessary to be done?

19. Did God purpose to save his people before they were lost, or afterwards? If before, did it follow of necessity that they must first be lost?

20. Does God permit things to be done which he does not purpose to be done?

21. If God does not permit things contrary to his purpose to be done, why are not all things which are done things that he purposed?

22. Because we, as finite creatures, cannot understand infinity, or God, can this be sufficient cause for circumscribing God?

23. If all who call themselves Old School or Primitive Baptists believe that God purposed or predestinated the salvation of all his people, and purposed or predestinated every act which brought it about, and that the same God will keep all his people from the evil of this world which is unnecessary for the trial of their faith, why should they fall out by the way with brethren who do not believe in the predestination of all things? And why should those who do not believe in the predestination of all things fall out with those who do believe it?

24. If God purposed the salvation of his people, why need his people worry about the wicked things that come to pass, as to whether they come to pass by God's predestination or not?

25. If all the controversy on the subject will not change the facts in the case, nor add to nor diminish from the number saved, what should I care what the Sovereign does, so as he saves a vile worm like me?

I know some good brethren, who can give as good a reason for their hope in God as any church or brother could ask for. Some believe the one way, and some the other on this issue. If a brother speaks evil of you because you believe in the predestination of all things, do not, O please do not, revile him as being an Arminian, a soft-shell and such like. Two wrongs never make a right. If God has given you light above that of your brother, rejoice in the light, but revile not your brother whom God has not given the same light, though he may go so far as to revile you in consequence of it: and *vice versa*.

I have not penned the questions for any of the brethren to answer, but to think over, and to contemplate how little we know, and to see that we cannot fathom infinity itself. Let every one of God's children be subject one to another in the Lord. Let us watch over one another in love, not in presumption, and pray for one another. O what love should flow from one to another of God's little ones. The apostle Paul, though endowed with the Spirit of God above any of to-day, yet considered himself less than the least of these little ones. Let us, dear brethren, love one another, and help bear each other's burdens, instead of heaping up burdens to be borne.

A. D. HUTCHINSON.

HALCOTT CENTER, N. Y., Jan. 20, 1892.

DEAR BRETHREN BEEBE:—Having to write you to renew my subscription to the SIGNS OF THE TIMES, which I have taken for about thirty-eight years, I thought I would express a few thoughts to the household of faith, if it would not crowd out better matter. The apostle Paul, writing to the church at Ephesus, uses this expression, "Who worketh all things after the counsel of his own will."—Eph. i. 11. In the beginning God created the heaven and the earth, and it was all after the counsel of his own will, in size, motion and form. When he divided the sea from the dry land, it was all after the counsel of his own will. Job says, "He hangeth the earth upon nothing." Said the dear Redeemer, "Heaven and earth shall pass away, but my words shall not pass away." He is God over all, and blessed forevermore, in the kingdom of his providence, and also in the reign of his grace, which is all after the counsel of his own will; and that will is clearly revealed in the New Testament, from the birth of Christ

until he was parted from the disciples. Every event of his life, the words he spoke, the enmity of the Jews, and the conspiracy of Judas, all were spoken of centuries before by the prophets. How often we hear Jesus saying that he must go as it was written of him. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage." In this quotation is summed up his great mission to earth, which is to deliver his people, and not only destroy the works of the devil, but the devil himself. The language of inspiration concerning Jesus is, that he has abolished death, and brought life and immortality to light through the gospel. The apostle says of him, "Who loved me, and gave himself for me." He assured his son Timothy that their calling was not according to their works, but according to God's purpose and grace, which was given them in Christ Jesus before the world began; and that he was made an apostle, not by man, but by the will of God. The wonders of his love and mercy are all according to the counsel of his own will. How very precious to me of late are the words of the apostle, "That in the ages to come he might shew the exceeding riches of his grace."—Eph. ii. 7. How consoling to know that it was not exhausted in ages gone by, but is to be manifested or shown forth in ages to come; also that my prayers may not be in vain, but that before I leave the shores of time I may see the consolation of Israel, not only in the calling of his sheep by name, and leading them out, but that he will cause the watchmen to see eye to eye, and to heed the admonition given by the apostle when he called the Elders of Ephesus together, and said, "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." The dear Redeemer also said, "Take heed that ye offend not one of these little ones that believe in me." "Blessed are the poor in spirit; for theirs is the kingdom of God." "But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the Lord of that servant shall come in a day when he looketh not for him, and in an hour when he is not aware, and shall cut him asunder, and appoint him his portion with the hypocrites."

May the Lord keep us and guide us in the truth.

Yours in hope,

T. J. STREETER.

THE following letter; though not written for publication, will be read with special interest by those of her kindred in Christ who were present when she and her husband came before the church at Middletown, N. Y., and in fear and trembling related their exercises, and were received for baptism and membership in the New Vernon Church.

We hope and trust that the dear young sister will not be hurt with us for publishing her letter without her consent.

BENTON JENKINS.

SHOHOLA, Pa., Jan. 28, 1892.

MRS CELINDA J. JENKINS—MY DEAR SISTER IN CHRIST:—I must tell you that my tongue is unbound at last, and I can speak freely in the way I have often wished I could. My heart has often been sad and near bursting because I could not speak of my dear, loving Savior in the way I wanted to. Two years ago last June, when I was baptized, I thought I could not utter one word. I had asked God to let me speak enough that I might be taken into the church, and O how happy I was when I heard Elder Jenkins say that I was received. O! my heart was almost bursting with joy, to think that my Savior had brought me to his little fold at last. I had often prayed that the Lord my Savior might guide me to his church, the true church, and I had not been in the church-house more than two hours when I knew that I had found the people I loved; that they did not go to meeting to make fun of the poor folks and working girls, nor say, You must take a back seat; your clothes are not quite nice enough. But clothes do not have ears to hear. If the clothes be poor, and there is a heart to understand, and ears to hear, this is worth more than fine clothing. Yes, this is worth more than gold, to hear the word of our Savior preached, and to hear it in our hearts. O how our dear Savior did love us, to die that cruel death for our sins; and he does love us yet. He loves us with an everlasting love. He leads us daily, while we obey him. But if we listen to the tempter and sin, then will he turn his face from us. Then will we be sad, sick and sore, as I have often been.

Guard me, Savior, by thy power;  
Guard me in the trying hour.

O what would I do without my Savior? I would be nothing. I would be lost forever.

I will send you some verses that I have written. Ever since I wrote the first two I have been happy. I went to bed, but did not sleep, because of those two verses, and more that I did not write, coming and going. I rose about twelve o'clock and wrote two of these verses, and then went to sleep as though I were a child in a mother's arms. A sweet sleep it was. Often, before, the words had come to me by night, but I would not get up, get paper and

write. This was about three months ago, and O how happy I was to myself! My husband found the verses after that, and I read them to him. It seems that my tongue is unloosed since I read them aloud. There is no use of my trying to tell you all, for I cannot. O the joys I have in my Savior! My heart seems full of praise unto him. My breast is so full of glory that it is almost bursting. My tongue cannot sing praise enough. O the happiness I have had since I obeyed the Lord, and arose and wrote. I have no more doubts and fears. I know I am his, and he is mine. O what sweet comfort and peace I have now! I have often thought I would like to tell some one, and I had thought I would write to you of it. But I seem to hear a voice saying, "It will not sound good. There is no use of your trying." Ah, but it is all Satan, who is tempting me, I know, and I will look to the Lord for help to keep me out of his power. O that I might walk in the word of the Lord uprightly.

Why should we fear when Jesus is nigh?  
We will sing his praise beyond the sky.  
He will guide our feet through the darkest night,  
And drive away our fears and doubt.  
Why should we hunger? our Shepherd is nigh;  
He will feed us on manna that comes from on high;  
He will not flee when the wolf enters in,  
But will watch and guide us, and deliver from sin.

From your unworthy sister,  
MARY J. McKEAN.

LEAD HILL, Ark., Feb. 7, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—As I am not permitted to attend my meeting at Little Hope Church to-day, and feel very lonely, I thought I would try to pen a few lines to the many dear kindred in Christ who read the SIGNS, provided you see fit to publish the same. This is the third Sunday I have missed meeting. The first was on account of sickness, the second on account of high water, and this time on account of the sickness of my wife.

I desire to speak of my visit to the Sugar Creek Association, which was held with Providence Church, in Newton County, Missouri. There I met twenty-two ministers, some of whom were the ablest I have ever been permitted to hear preach. Nearly all of them were opposed to the "Absolute predestination of all things" when called by that name; but according to my understanding they all preached it with power. I heard one very able minister say (and he was a precious brother to me, though the acquaintance was short), "Some of the brethren who believe and preach that doctrine are willing to leave off the word "absolute," as it is not a Bible term;" and he could not understand why they were not as willing to leave off the "all things," as the words were not connected with the word predesti-

minate anywhere in the Bible. Now, dear brethren, it does seem so strange to me that brethren will be so prejudiced against such terms. They are willing to hear, and even rejoice in the hearing, the power and sovereignty of God preached. You may preach that God rules all things after the counsel of his own will, and doeth his will in the army of heaven and among the inhabitants of the earth, and they will rejoice in it; but if you call it the absolute predestination of all things they cannot stand it. They say that God's children are called to great liberty; and so they are; but if I know anything about the matter it requires the Spirit of Christ to lead us into that great liberty; and sometimes (it seems the most of the time) it requires the chastening rod to bring us into it.

There is one thing that consoles me very much, and that is the manner and spirit in which the brethren who believe the doctrine deal with those who do not believe it. All the brethren that I am acquainted with are willing to fellowship the brethren who cannot see it as they do. But on the other hand, some brethren do not show the love and forbearance that I think they ought. When I come to meditate on the matter I am made to think of my own case. If the brethren or church had required me to believe the doctrine at the time I joined the church, I would have been compelled to remain outside. But I as fully believe that doctrine now as I believe in the existence of God. I do love and admire the spirit shown by the brethren of our belief on the subject, as it is so Christ-like. I hope I have christian love and fellowship for every one that gives evidence that they are born again; and when any come to us and bring that evidence, and are willing to comply with the rules and order of the church, I then have church fellowship for them. I think we should receive such, and try to build them up in the most holy faith, taking the example of our Lord as our guide. Just think how plain our Savior has made all our duty. He has told us how to do, and given us the example, and shown us just how to obey his commandments. Then he sends his Spirit to lead us and guide us in the way of all truth and holiness. When we have an impression to do anything as a christian duty, as there are so many ways pointed out by those claiming to be teachers and leaders, let us always look into the Bible; and if we find a command or an example from Jesus it is safe to follow the impression of our mind, and believe it is dictated by the Spirit. If we cannot find a "Thus saith the Lord" for it, we may conclude that our impression arose from the carnal or natural mind, or sympathy. May the grace of God lead, guide and direct us all in the path of duty, and enable us

to follow our Savior in humility and submission.

Your unworthy brother in hope of eternal life,

WM. J. CASEY.

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Martin D. Fisher, Mo., 1, T. H. Barker, Ky., 1, Mrs. Amy Shaddock, Pa., 1, Jas. C. Beard, N. Y., 1, Mrs. Mary Ardies, Ontario, 1, A Friend, N. Y., 5.—Total, \$10.00.

**MARRIAGES.**

On Wednesday, Feb. 10th, at the residence of the bride's parents, near Odessa, Del., by Elder E. Rittenhouse, Mr. Julius G. Cleaver and Miss Annie, daughter of Isaac and Sarah E. Green, all of New Castle Co., Del.

**OBITUARY NOTICES.**

DEAR BRETHREN:—Please say in the SIGNS that my sister Ada died last Tuesday night, and that my mother is very low. Thus many interested will hear to whom I cannot write. An obituary of my sister will be prepared soon.

I remain your brother in affliction,

F. A. CHICK.

NORTH BERWICK, Maine, Feb. 14, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—It is a duty devolving upon me to give a brief sketch of the life and death of our much beloved and highly esteemed sister, Mary Bevins.

Her maiden name was Williamson. She was born Oct. 23d, 1813, and departed this life Jan. 31st, 1892, aged 78 years, 3 months and 8 days. She was born and raised of Methodist parents, and she herself belonged to the Methodist Church for some years in her younger days; but she became so dissatisfied that, notwithstanding the much persuasion, she left them and united with the Old order of Baptists many years ago. Since she found a home among the Old or Regular Baptists she has often expressed how well satisfied she was. She found rest in obedience. She was married to Joseph Bevins in early life, and they lived together in peace and quietude, and had all

the comforts of life necessary. They were members together of the same church until two years and one month ago, when her much beloved husband was called to put off his mortal garments, cross the cold river of death, and enter into eternal enjoyment. Sister Bevins was an exemplary member, and somewhat surpassed any one I ever was acquainted with in godly conversation and christian deportment. Her conversation was as interesting as that of most any of the preaching brethren. She was a great reader, and able and interesting in prayer. She often had family prayer at home, and also at the homes of her brethren and friends. She always filled her seat in the church when able, and it was soul-cheering to hear her praise the worthy name of God. Sister Bevins will be greatly missed, both by the community and the church; and we have no idea of any one who has a shadow of doubt of her acceptance with God. The Big Creek Church, where her membership was, will mourn their loss, but not as those who have no hope, being confident that our sad loss is her eternal gain.

Several years ago sister Bevins selected Elder G. Pinson and the unworthy writer to preach at her funeral. Her mortal remains were brought to the old Big Creek, where she had so long attended, and according to her request we two spoke on the occasion; also a young brother, W. L. Bolt, at the close made some remarks as appropriate as could be used on such an occasion, I think. The writer spoke from Eph. ii. 8: "For by grace are ye saved." Elder Pinson spoke from 2 Cor. v. 1: "For we know that, if our earthly house of this tabernacle were dissolved," &c. After which they deposited her mortal body in the grave-yard fronting the church door.

W. J. MAY.

Deacon James M. Ellis was born Feb. 14th, 1810, in Oldham Co., Ky., and died Feb. 7th, 1892, aged 82 years lacking 7 days.

He left his native state in 1837 to seek a home in the then new west, and settled in Fulton Co., Ill., on a farm which he continued to occupy for nearly fifty-five years, until the day of his death. On May 27th, 1832, he was united in marriage to Miss Armon Evins, who survives him at the age of eighty-four years. Almost threescore years they journeyed through life hand in hand, sharing its sorrows and dividing its joys. Three sons and six daughters came to cheer their home. All the sons and three of the daughters preceded him to the land of rest. The companion, three daughters and two grandchildren, together with other relatives, are left to mourn and mingle their tears with a host of neighbors and friends and the little church for the loved one whose face they will see no more.

Brother Ellis united with the Sugar Creek Church, in the Spoon River Association, about twenty-two years ago, and was soon afterward ordained a Deacon, and served the church in that capacity the remainder of his life. His last sickness was of about one week's duration, and was caused by blood-poisoning. It commenced at his toes, on the right foot, and soon sapped the fountain-head. He gently fell asleep in Jesus, from which none ever wake to weep. His funeral occurred on the 9th from his late home in Vermont, Ill., and was quite largely attended by sympathizing neighbors and friends. I received a message and was present, and attended to the last sad rites in affectionate memory of the dead; after which we laid him gently down to sleep until his Lord shall bid him arise.

ALSO,

Deacon Charles Vandike, of Modena, Stark Co., Ill., died Feb. 9th, 1892, aged 77 years, 9 months and 27 days, after suffering from heart trouble, accompanied by dropsy, for several months.

His death was not unexpected. The death of his brother and life-long companion, which occurred Nov. 7th, had a very depressing effect upon him, and he fell into a rapid decline; and after sitting in his chair almost continuously for three months, and suffering untold misery, he passed away in full assurance of a blessed hope.

Brother Vandike was born in Bucks Co., Pa., April 12th, 1814, where, in April, 1836, he was united in marriage to Eleanor Slifer, and came to Stark Co., Ill., in 1841. Eight children have blessed this union. Four having died, four remain, and with their mother mourn their loss of a kind and affectionate husband and a loving father. He united with the Bureau Church of Old School Baptists, under the pastoral care of the late Elder James B. Chenoweth. He was a constituent member of the Spoon River Church, which church ordained him and his brother Archibald Deacons on Jan. 1st, 1871. It is the universal opinion that he possessed all that he professed, a good hope in God's mercy. Too much could not be said in his favor; and yet he trusted in Christ's finished righteousness as the ground of his hope. When I returned from brother Ellis's funeral I received a message, and attended the funeral on Thursday, Feb. 11th, 1892. May God's blessing rest upon the bereaved widow, and be her solace in her declining days, and enable the sons and daughter to walk in his footsteps.

S. KETCHUM.

ELMWOOD, Ill., Feb. 15, 1892.

Deacon John R. Hill departed this life at the residence of his son-in-law, Dr. B. F. Coulter, in Philadelphia, Pa., Jan. 5th, 1892, aged 78 years.

Brother Hill and his wife left their home in Newark, Del., Dec. 25th, 1891, to visit their children in Philadelphia during the holidays, after which they expected to return to their own home; but on their arrival at the home of their children brother Hill greeted his dear daughter, sister Coulter, with the words, "I have come here to die," or words to that effect. The principal cause of his death was "La Grippe," from which he was suffering before he left his home. On Sunday, Dec. 27th, he was able to sit up, and talked with brethren and sisters who called; and his talk was of the things of the kingdom, which he delighted to dwell upon when in company with his brethren. He was not able to leave his bed after that day, but gradually grew worse and weaker until released from this mortal life. All was done by the loving hands of wife and children that could be done by way of nursing and medical skill. He would tell those with him of the goodness and mercy of God to him, a vile sinner, by revealing his Son Jesus Christ to him as his only hope for salvation. He longed to depart and be with Jesus, his blessed Redeemer. Frequently he would, when in usual health, say that he was willing to depart and go to his long home, as here he had no continuing city, but desired that one whose maker and builder is God.

Brother Hill left a wife (who survived him only ten days), one son, two daughters, three grandchildren, nephews and nieces, and many friends, as well as the church at Welsh Tract, of which he was a faithful and orderly member for nearly fourteen years, being baptized by Elder Wm. Grafton in March, 1878. He was chosen Deacon Aug. 31st, 1888, and served devotedly, and used the office of Deacon well, holding the mystery of the faith in a pure conscience, being blameless, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus. We loved him as a dear father in Israel, and miss him in our conference meetings, at his home, and at the church.

His remains were conveyed from Phila-

delphia to Welsh Tract on Friday, Jan. 8th, where services were conducted by Elder E. Rittenhouse; after which the mortal remains were interred in the church cemetery, to await the resurrection of the body.

ALSO,

Catharine A. Hill, widow of Deacon John R. Hill, departed this life Jan. 15th, 1892, only surviving her dear husband ten days.

On the day of his burial she was so ill that she had to be taken down stairs to see for the last time the loving form of her beloved husband, who was asleep in Jesus, and ready to be conveyed to his last resting place at Welsh Tract. She was taken with pneumonia, and lingered but little more than a week, in the hands of devoted daughters and sons, who were constantly at her side to soothe her pains and to comfort her; but the messenger had come to bear her home, to free her from the sorrows of a bereaved widow.

This stroke, together with that of the removal of a dear father, fell heavily upon the bereaved and sorrowing children, who but a few weeks before had visited their dear parents at the homestead of their youth, which now was made desolate and sad; but they mourn not as those who have no hope, knowing that God is too wise to err, and too good to be unkind. Sister Hill was one of those who possessed the blessings of the meek, as she was always gentle and meek in disposition. She was quiet and unassuming in her deportment in life. She did not talk much upon the things which she loved to hear her brethren speak of, which is salvation by grace, but she thought upon the name of Jesus and was blessed.

On Monday, Jan. 18th, her remains were brought to the Welsh Tract Church, where Elder Wm. Grafton and Elder Bundy both spoke words of comfort and consolation to the sorrowing children and grandchildren, as well as to the church. She was baptized by Elder A. B. Francis in 1869, and was a devoted member until her death. She was in the seventy-ninth year of her age. Her remains were placed by the side of her companion.

The bereaved family have the sympathy of the church, who also feel that their loss is great; but we know that our loss is their gain.

P. M. SHERWOOD.

NEWARK, Del., Feb. 15, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 9.

## CORRESPONDENCE.

### THE FRUIT OF THE SPIRIT.

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

It seems necessary that what immediately precedes the description of the fruit of the Spirit should be briefly noticed, so that the line of demarkation may be clearly drawn; for the Scriptures of divine truth in many places set forth the two principles in the person or persons born again; and not a sentence in holy write can be adduced to show that the flesh (not simply the corporal man, but the Adamic man) of the genuine believer is changed into spirit. Said Jesus to Nicodemus, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit;" and although it has been stated those words are worn "threadbare," not a sentence can be produced from the Scriptures opposing those awfully momentous words of our blessed Redeemer; and the heaven-born and spiritually-taught find by bitter experience that they are still in the flesh. The inspired apostle says, "The first man is of the earth, earthy; the second man is the Lord from heaven." Also, "The first man Adam was made a living soul [not a spiritual, holy being]; the last Adam (was made) a quickening Spirit." If these quotations do not show two headships and two different principles, then there is no identity in terms, and we have no possible way of representing facts. It seems important right here to notice particularly the term flesh: it is from the Greek word *sarx*, and recorded in the New Testament one hundred and thirty-six times from the same original word, and only a few times does it mean simply the corporeal frame in the abstract; but the connection in which it stands determines its true import, and generally means the entire person. "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. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I tell you

before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." What a fearful list of crimes are recorded, and all proceeding from the flesh, which positively shows that the term flesh, as recorded in the quotations made, contains that carnal, depraved and active principle, producing all those abominations.

*Love.* Having shown from divine testimony the true meaning of the term flesh in the Scriptures, now something shall be said of the fruit of the Spirit; and while the word is singular in form, it is plural in signification, as will be shown before finishing what may be written on the text selected. The term fruit is from *karpos*, to bring forth; and in dwelling upon these glorious principles now before us much care should be taken not to lose sight of the real meaning of the word, as found recorded in the Scriptures. The first named in the divine cluster is love, which literally signifies a bending to and embracing of; and when used in the New Testament in a pure, spiritual and holy sense is from *agape*; but when used in a wicked, lustful sense, is from *agapar thelo*, or *phileo*; but, like other words, the connection shows which is its true sense. As love is a fruit of the Spirit, it is not something that carnal man can produce by any deeds of his; but there can be a feigned love, for the apostle says, "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren;" which clearly shows that there is a feigned or false love; and the psalmist says, "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." Also, the apostle said of certain characters, "For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple." Such a course is the result of spurious love. Said the Savior of the scribes and Pharisees, "They love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." "They make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms of feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." In-

carnate love has uttered terrible invectives against such characters; and to-day our country contains thousands upon thousands of such characters, actuated by the same carnal, fleshly love; and the blessed Jesus called them hypocrites, and says of them, "This people draweth nigh unto me with their mouth, and honoreth me with their lips, but their heart is far from me." In all the quotations made concerning those scribes and Pharisees, the word love is from *thelo* or *phileo*, showing that their love was carnal, fleshly and lustful; and the precious Savior and Redeemer said to certain characters, "But I know you, that ye have not the love of God in you. No deception can be hidden from the all-piercing eye of our God, and all pretensions to divine love avail nothing if the principle is not in the heart. Enough Scripture has been adduced to show what deception and hypocrisy can be practiced under the cloak of feigned love.

The inspired apostle said concerning himself, "Though I speak with the tongues of men and of 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; and though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Charity 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, endureth all things." These declarations of the inspired apostle show positively that the religion of our Lord Jesus Christ is love; and however much ability a man may possess, if that fruit of the Spirit is not in his heart there is no genuine principle of reverence, adoration and worship; but where divine love is, there will not be servile fear, and a simple desire to escape punishment; but that love will cause humility and awe, and the true fear of God; for said a servant of God, "Who knoweth the power of thine anger? Even according to thy fear, so is thy wrath." "For ye have not

received the spirit of bondage, again to fear, but ye have received [mark, it is a reception of that spirit, not something produced by the doings of the creature] the Spirit of adoption, whereby we cry, Abba, Father." "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." "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. \* \* \* There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love. We love him because he first loved us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also." "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind."

As God's dear children are made partakers of the divine nature," this "fruit of the Spirit" is divine love; and it is that which cannot be purchased; for good resolutions, much carnal zeal, silver and gold, all combined cannot buy this fruit of the Spirit: it is the gift of God; neither can it be quenched or destroyed when God has bestowed it; for "many waters cannot quench love, neither can the floods drown it; if a man would give all the substance of his house for love, it would utterly be contemned."

Divine love never leads to boasting never; causes dissensions among God's children; never causes its blessed recipient to cavil with the written Scriptures; never leads a man to cherish the thoughts, "I know as much as any of my brethren, and much more than some do, and I deserve some special notice, as my abilities are of great use to the church;" never leads one to keep back "part of the price," in order to have special greetings; but on the contrary, it causes God's dear children to feel humble, to be filled with wonder and admiration that they have the hope of a blissful immortality beyond this world, where storm after storm beats upon Zion's pilgrims, and disappointments, sorrows and death are allotted them; but when pharisaical or carnal love controls a person, such one's usefulness will soon come to an end; and if such ones are preachers, they

soon become "cast away," and painful experience has proven such to be true. It may not be amiss to again state that divine love is a fruit of the Spirit, and not something that fallen, sinful, depraved man can produce; but he has fleshly, carnal, sensual love in great abundance when he wishes to gain some worldly advantage.

"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."

*Joy.* Real, true, substantial joy is something very different from a heightened imagination, which causes at times much affectation; joy is no chimera of the brain; and here it is the second fruit of the Spirit in the order which it is declared; and it is not controlled by the creature man. Said an inspired apostle to his brethren concerning Jesus Christ, "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." The church under the law, looking forward by faith, did say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." "For his anger endureth but a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning." How glorious that our heavenly Lover, when he has sent sore afflictions upon his dear children, and great sorrow has weighed them down, and they feel to say, "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? Selah," that after having such a long gloomy night of sorrow, darkness and doubt, in God's appointed time they have deliverance given them, and great joy attends such a wonderful change; and it is always morning with the soul when joy comes, though it be midnight literally. Dear believer, have you not gone many times to openly meet with them you love, feeling cast down and gloomy, and after meeting with dear brethren, ere you was aware your soul was filled with joy and gladness, and you forgot all about your sorrow and sadness, and perhaps an hour passed, and you was not conscious that such was the case, so great was your joy and rejoicing? Then you was having a sweet foretaste, an "earnest of the Spirit." While in that joyful state there was no reckoning of time. Upon another occasion you left home feeling, Now I shall have a pleasant time with the brethren; but after meeting with them darkness, gloom and doubt came upon you, and when the parting time came something within said, I wish I had not been here to-day. But that season of

gloom was for the glory of God, and for your good, showing plainly what poor, impotent creatures we are in and of ourselves. Religious hypocrites know not any such sorrow, neither does spiritual joy come to them; for in their vain glory and imaginary strength they can have joy just when they please; but it is carnal joy they have, and not the fruit of the Spirit. Said Jehovah by the psalmist, concerning the wicked, "They are not in trouble as other men, neither are they plagued like other men; therefore pride compasseth them about as a chain, violence covereth them as a garment." How often the tried and tempest-tossed children of God while in this world ask themselves the question, Why am I thus? The answer is to be found in the written word of God; for therein it is clearly shown that their sorrows and their joys are appointed by their heavenly Father, and they will not escape the one nor be deprived of the other. Read carefully Psalms xxxi. and xxxiv., and you will see why it is thus.

"Times of sickness, times of health,  
Times of penury and wealth;  
Times of trial and of grief,  
Times of triumph and relief;

"Times the tempter's power to prove,  
Times to taste a Savior's love;  
All must come, and last, and end,  
As shall please my heavenly Friend."

The joy and rejoicing, the sorrow and distress, are all controlled by our spiritual Eliakim (resurrection of God, or set up by God). Of him is said, "And the key of the [not to the house, but of] house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open." Thanks be to our God, neither pope, cardinal, priest, nor a so-called Protestant clergy, has that key; but our spiritual Eliakim, our blessed Jesus, has that; and he said before his glorification, "All power is given unto me in heaven and in earth;" and the genuine lovers of gospel truth rejoice that such is the case, and have such confidence in that truth that at times they can from the heart say, with Job, "Though he slay me, yet will I trust in him." Not only do all the members of the church now find the truth of those words, that he shuts, and none can open, but especially do true, tried and faithful ministers find it so.

(To be continued.)

STATE ROAD, Del., Feb., 1892.

BRETHREN BEEBE:—Being confined to the house, I propose to make use of a little time in writing a few lines for the SIGNS. I think I suggested a few months ago that if my mind were so led I might at some convenient time write you on the subject of "The Mystery of Iniquity." It is not the most pleasant, and may not be the most profitable subject to write upon; but we know that the appearance and beauty of the rainbow depend upon a dark background. But for that the bow would never be seen. The inspiration or

mystery of godliness seems to have always been out of the sight and beyond the comprehension of the world. It is a vital principle, independent of the world, not subject to its control, and which has never been recognized by it. Wickedness of almost every form and shape has existed in the world from the beginning. Pagan religion, all forms and grades of idolatrous worship, have existed, but no mystery in that. The grossest immorality and most debasing crimes everywhere where are found the habitations of men; but no mystery in that; no Babylon in that. The mystery of iniquity is yet unrevealed. I am not going to try to find the source of the inspiration of false worship. What we have to do with is simply the fact of its existence, even though unrevealed. It would seem that some of the churches in the apostle's day had taken up the idea that the end of all earthly things was at hand. The apostle gives them no idea of the length of time that must elapse, but tells them very positively that the man of sin must be revealed, and that his revelation will come through a vast falling away from the professed christian church. Every lesson of divine teaching goes to show that those who voluntarily fall away from the church never had any part there. As it is written, "They went out from us, because they were not of us; for if they had been of us they would no doubt have continued with us." The apostle says that "there must needs be heresies among you, that they that are approved may be made manifest." The confidence and christian love of the saints is too precious a thing to be wasted upon unworthy subjects. Those who have not on the wedding garment will not be long tolerated at the marriage of the King's Son. It is said of those that should fall away that they had not received the love of the truth. This would seem to imply that they had professed to receive the truth, but had never had experience of it, and so had never loved it, nor seen any loveliness in it. For these reasons we are told that God would send them strong delusion, that they should believe a lie, &c. That is, that a sweeping current of false religion and of worldly influence would draw them away from any professed adherence to the truth, and make them manifest as believing a lie instead of the truth. I do not understand this as rendering their condition worse. It is only manifesting what they really are, and sifting and purifying the church, and showing who they are that have been made to differ, and who are rooted and grounded in the truth and in the love of it.

The expression, "That they all might be damned," &c., should not be understood as the word is frequently used in reference to the final perdition of the ungodly, but as referring to their exposure and manifestation in their true character, the final damnation of them that know

not God resting on other and entirely different grounds. It would be contrary to all our ideas of the divine perfections to suppose that the apostle meant by sending strong delusion that God tempted or inclined the hearts of men to falsehood and delusion. The inclination is already in their hearts. They need no other temptation than to let them contact with a strong current of this system of false religion. That is what is made manifest, that they never had known, and consequently never loved the truth; and so when the stream of error flows that way they eagerly drink it in. Here is where we are directed to look for the development of the man of sin. We look at what they do, to trace if we can that mysterious inspiration that prompts all these doings. As to its culmination, when it is revealed, the apostle is plain. He speaks in unequivocal terms. It is he that opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. This falling away does not appear to have been a falling away from the visibly organized church, but that the church itself fell away from the standard; and those who could not be turned away from the holy commandment had to come out from the general apostasy, and encounter persecution for the truth's sake.

A distinction must be observed between the spirit of this mystery of iniquity and that which prompts and maintains Pagan worship. There is no pretense in that to imitate nor counterfeit the work of Jehovah. This has the form of godliness, but denies the power thereof. It claims the name of Christ, but prefers its own bread and its own apparel. I presume that there is not an intelligent Protestant in all the land but what knows that every daughter of the church of Rome turned her back upon Christ and sought unto the kings of the earth; and not one of the civil powers among the important nations of Europe but committed spiritual adultery with the daughters of Rome. Which of them now recognizes Christ as a husband, or depends upon him for the increase and upbuilding of the church, or for the conferring upon her of ministerial gifts? Which of them has followed him the first step in the way that he has marked out? In the visible organization of the church, here called the temple of God, somebody has seated himself claiming all the prerogatives of Deity. When the Lord builds up Zion he will appear in his glory; but now in the nominal church is a development which the apostle tells us is after the working of Satan. It is a base imposition and delusion, but is palmed off upon men with all the deceivableness of which unrighteousness is capable; but as all civil power is in their hands, their signs and lying wonders can be enforced, and the people

obliged to submit, or be subjected to persecution, banishment and death.

They are said to work miracles in the sight of men, and to deceive them that dwell on the earth; but why all this? Why this extraordinary zeal and self-sacrificing devotion to a cause in which there is no vitality? If it had spiritual vitality it would not need the support of civil power; but the zeal of the devotees of this state religion is not excelled by any order of religionists on earth. Well, now to the point. If this man of sin has been revealed have we seen him? If he is seated in the temple, if he is clothed with civil power, if he has taken the prerogatives of Deity into his own hands, if he has assumed to set aside the commandments of God and substitute his own traditions, if he is claiming that he can bring down fire from heaven, we are fully instructed where to look for him, and ought to know him when we see him. It is the spirit of selfishness, worshiping and serving the creature more than the Creator; self-exaltation, self-righteousness, everything subordinated to the advancement and praise and glory of self. There is no fear of God in it. There is no experience of grace in it, no cry for mercy, no sense of need of a Savior. It is not to honor and praise the name of the Lord, but to declare what great things men have done and can do for themselves. "Lord, open to us; for in thy name we have cast out devils, and in thy name done many wonderful works."

I do not know but Job might have had his eye on the opening up of the gospel day as the time when the sons of God came to present themselves before him, and Satan came in among them and presented himself. The mystery or principle of godliness is evidently unknown to and unrecognized by Satan; and that a man should fear God and hate evil he disputes. He evidently recognizes no principle but that of reward for services; and so from that day to this he has been presenting the riches, power and glory of the world as inducements to religious services. Few seem to understand that this religion, when obtained, is worshiping Satan and not God. It would seem that the working of Satan did not have the same opportunity for development until the gospel church was set up. Now there is something tangible to fight; now is opportunity for the war to begin; Michael and his angels, and the woman that reigns over the kings of the earth. We might here stop to inquire whether there is any depth of debauchery, any lust for civil power or unsatiable thirst for dominion, any tyrannical oppression or fiendish cruelty, that has ever been known among a fallen race of men, that has not been developed in this revelation of the mystery of iniquity. I do not want to appear uncharitable to anybody. It will of course be claimed that people are not so bad now; that if we had lived in the days of our fathers we

would not have sold indulgences for money, nor would we have tortured and burned people on account of their faith. I am willing to see things as fairly as I can; and so, leaving the events of past centuries, I will try to see whether this revealed mystery has really got to looking like a lamb. There are those undoubtedly in our day who look with holy horror upon pretensions to pardon sin for money, or upon mere confession; but what do they do themselves? Can we think of anything more presumptuous, not to say blasphemous, than for men to assume to be advocates for the salvation of other men? We have continually all around us men claiming to have right and authority as attorneys to intercede for others at the mercy-seat; nevertheless they must be employed, and their services thus secured, and then they are ready to guarantee the salvation of their deluded followers.

That men should pretend to have authority and right to plead before God which their fellow-men have not, and assume to be intercessors upon application to them, and that they can be heard as their fellow-creatures cannot, is a height of presumption which has never been developed elsewhere but in this mystery of iniquity. God has provided an Advocate for his people, who ever liveth to make intercession for them. He is such an High Priest as became them. He maketh intercession for the saints according to the will of God. Who will dare attempt to wrest the prerogative from his hand? The Holy One of Israel hath said, "I have laid help upon one that is mighty; I have exalted one chosen out of the people."

There may be depths of Satan that we have not yet known; but he must continue for a time to oppose and exalt himself above all that appertains to the eternal power and Godhead. There are some of your readers who will remember that a few years ago one of the big societies in Philadelphia put out boldly a proposition not merely to sell religion for money, but to divide heaven itself into stock and sell it out for money. It was openly avowed that this scheme was intended mainly to operate upon the Sunday School children, to whom were sold tickets for money, entitling them to a seat in the kingdom of heaven. It was expected that ten millions of dollars might be realized from this grand scheme. The secular papers of course denounced the thing in unmeasured terms, and the parties were obliged to suppress it, before the poor, innocent, deceived children had suffered to any great extent. We are given no assurance with regard to deliverance from the working of Satan except from only one source, no hope from the advance of civilization or the more enlightened condition of men, "Behold, the day of the Lord cometh;" and he is manifested to destroy the works of the devil,

whom he will consume with the spirit of his mouth, or with the spirit of power of his word, and destroy with the brightness of his coming.

The above is submitted.

E. RITTENHOUSE.

SOME THOUGHTS.

WHEN is it right for me to speak to one dear, trusted brother or sister about the faults and (supposed) wrong-doings of another? When is it right for me to speak of infirmities as belonging to one, who will thus be lowered in the esteem of the one to whom I speak? I suppose it will be well for me to be furnished with a thorough answer to this question before at any time venturing to speak.

By the inspired Scriptures alone are we thoroughly furnished unto every good work. What to do may seem more easily and surely decided in our minds than what not to do. It is safe to do what is thus clearly established in the affirmative as our duty or privilege, and let all other things wait, as though they were negatives. There may be many unsettled questions among those negatives, but it is perhaps better to stand still than to tread upon unsettled ground.

If my brother has trespassed against me, or if I think he has, I may assuredly speak to him about it alone. I *must* do so. May I speak to any one else? Sometimes it seems as though I might—even as though I ought to; but the Scriptures give me no such right, and I cannot lean to my own understanding. No; I may not. For what purpose shall I speak to him? To obtain redress? No; to reclaim my brother. Redress will result if my efforts are successful; but the Spirit of Christ, by which alone I am directed to him, if I go in the right way, looks alone to his good and God's glory. After that first speaking to him, led by the Spirit, not by the flesh, the way will be clear.

If my brother has committed faults, manifested infirmities, erred from the truth, may I not under some circumstances communicate these things to some trusted brother confidentially? Ask the Lord. He will give the needed wisdom liberally. It will be better not to do so till he tells you to. One thing I may do. I may talk with my brother about these things, if I am spiritual, with the desire to restore such an one. Sometimes it is very clear to me that I am not spiritual, and that the flesh would be clearly manifest in my speaking. Then I must wait, however hard it may seem. When I am given grace to be spiritual I shall feel meekness to such an extent that I will feel like the last one, and the one least qualified, to speak to another about a fault, and would not do so only as impelled by a sense of duty, and by a longing, loving desire that he may come again into the sweet enjoyment of salvation.

"Speak every man truth with his

neighbor." When I think I have been offended by my brother, or that he has somewhat against me, or that he has done something inconsistent with his profession, or has been overtaken in a fault, if I go to him frankly and in a brotherly manner, how often a troubled and burdened heart on his part is relieved by a humble confession, and comforted by the brotherly interest which I have manifested for his welfare. Should such a result not follow at once, yet my labor in this respect will not be in vain in the Lord. But how often, when I thus go to him, as I ought to, and as I always wish to, my suspicions prove to have been groundless, and my supposed information all a mistake, or resulting from a misunderstanding, if not from reprehensible carelessness or evil intent.

If ever I should feel it necessary to speak to one about such fault, offense or infirmity on the part of a brother, or professed brother (I do not now say whether it would be right to do so), I must surely first have done my duty by him, by speaking with him fully and faithfully upon the subject. I have known supposed faults and suspected evil motives to be told by one whose word would at any time be a guarantee of the truth of what he would say, and thus spread far and wide to the injury of one who was left in perfect ignorance that such things had ever been thought of concerning him; when a word spoken to him at the first would at once have enabled him to show the incorrectness of the suspicion.

However dear and trusted the brother is who speaks to me of anything disparaging to the character of another brother, I think I should ask him if he had fully explained to that brother what he is now telling me, and exhort him to go at once to him; and if the matter is serious I would not feel satisfied till I had heard him repeat to that brother in my presence what he had told me. The natural heart of the best man on earth is deceitful and desperately wicked, and he cannot trust it. "Dust shall be the serpent's meat." If I am talking of the faults or infirmities of a brother in any other way than as directed by our King, and from any other motive than the desire that the dear brother shall be saved from death and restored to the joys of God's salvation, and that the honor of God's house shall be maintained, I may be sure that some evil principle in me is being gratified—the serpent is getting his meat. I think one may be so thoroughly convinced concerning a so-called brother, that he is not a possessor of grace, that he will feel constrained by the Spirit of truth to tell him so, and act accordingly, believing that serious injury to the cause would result from his continuing a profession of fellowship which he does not feel. It is a serious place to be in, and only the wisdom of God can direct one in it.

(Continued on page 69.)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 2, 1892.

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

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

## "IT IS FINISHED."

An infirm sister has requested that we should write something upon this last expression of our dear Savior, uttered with his expiring breath, and in the close of all the agony which he endured in saving his people from their sins. No created being can ever comprehend the infinite and eternal depth of meaning contained in these wonderful words. There is embraced in them the announcement of the accomplishment of all the purpose which God purposed in himself before the world began. Not all the records of history contain such fullness of meaning. The circumstances attending the utterance of this dying assertion of Jesus, the trembling earth, the rending rocks, the darkened noonday sun, all bore witness to the awful importance of the occasion. It was not the triumph of the powers of wickedness, although the King of righteousness was cut off from this mortal life. In all the accumulated iniquity of sinful men and devils, there could be no such enormity of guilt as was displayed in the crucifixion of the sinless and holy Son of God. Yet it was the pleasure of God that he should learn obedience by the things which he suffered in redeeming his chosen people from their bondage under darkness and death. In vain would curious reason ask why this was appointed for the sinless Jesus to endure. No further cause is given for his affliction than that which is declared by our Lord himself. "Even so, Father, for so it seemed good in thy sight." That cup of suffering was given him by the same sovereign will of God by which he was chosen to be exalted with the right hand of God far above all principalities and powers in earth and heaven. Only through the gloomy pathway of death could he pass to the infinite glory of that great day of eternal victory over death and sin in which he is now enthroned.

As applied to his humiliation and sufferings this expression tells of the fulfillment of every tittle of the law in his perfect service. No demand could be brought by divine justice against one of those for whom he suffered, because his work is perfect in the justification of every one whose sins were laid on him. This finished work of Jesus leaves no room for those works of creature merit in which carnal pride claims so much value. All trust in self-righteousness is forbidden by this declaration of our Lord. Since he finished the work of saving his peo-

ple from their sins, there can be nothing added to that finished work by the most complete obedience of his disciples. "For it pleased the Father that in him should all fullness dwell."—Col. i. 19. Then it must necessarily follow that every effort to attain to any righteousness in themselves, in which any saint may be engaged, is in effect a denial of the testimony of the dying groan of our crucified Redeemer. It is not strange that when the saints are guilty of such gross rebellion against their Lord they suffer the rod of his faithful chastening as the reward of their disobedience.

In proclaiming the end of his subjection to the service of the law this expression from the lips of Jesus is full of sacred instruction to his disciples. He had taught that there could be no abatement of the utmost exaction of justice as expressed in the law until all should be fulfilled. Then there could be no deliverance of condemned sinners so long as there was an unfilled precept of that law remaining. Not even the strong crying and tears of the beloved Son of God could change the decree of justice which required the life of the sinner. The cup of suffering was given him by the Father; and though he was terribly straitened, it must be drained to its bitter dregs. When the Scripture was fulfilled in the sponge of vinegar and gall which was given him in his thirst, then he had finished the work which was his to do, and he only had to bow his head and give up the ghost. Having put away sin by the sacrifice of himself, there was no remaining obstacle in the way of his triumphant victory over sin in delivering from condemnation all for whom he suffered. None who trust in the blood of Jesus for salvation, can afford to forget that this declaration of the entire completion of his infinite work is confirmed by the testimony of the eternal God by whose glory he was brought again from the dead. On this unquestionable truth rests all the hope of every chosen vessel of mercy, since there is salvation in no other name under heaven given among men. Unless the service which he rendered was satisfactory to divine justice there can be no hope for any sinner. Herein is manifest the importance of the truth of our text.

Only in recognition of the truth that every subject of his electing love was identified with him in all his work of obedience under the law, and in all his suffering for sin, can the saints find rest in the righteous life and atoning death of Jesus. The mere fact that he was able to render perfect obedience to every demand of the holy law, and that he was nailed to the cross as an innocent victim, even though he willingly endured all this, could never cleanse from sin one transgressor of the holy law of God. The revelation of that law as God has given it, provides no way in which a substitute

for the transgressor may render the obedience which it demands, nor can its penalty be satisfied by any other life but that of the soul that sinneth. Ignorance of this essential principle of divine justice has been manifested by all those religious teachers who regard the grace of God as making void the law of holiness in saving sinners from the punishment due to their transgressions. Without the unity in which Christ Jesus is revealed as the life of every member of his body, the church, including all for whom he laid down his life, there could be no possibility that divine justice should be satisfied with his life as a substitute for that of any sinner. Even the finite principles of justice among men would be outraged by accepting an innocent substitute in atonement for the crime of which another person was guilty. But the inspired judgment of such a case is plainly recorded by Solomon, "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord."—Prov. xvii. 15. Neither of these abominations can have place in the system of salvation which God has revealed in Jesus Christ. It is true, as recorded by the prophet, 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." But it is also true that this bruising of our Redeemer for our iniquities was inflicted in fulfillment of that which is written of him in the volume of the book of the just judgment of God. In recognition of this fact he asked the sad disciples, "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory?" Certainly there can be no justice in the suffering of the holy and sinless Son of God, if there is no unity with the guilty transgressors by which he is justly responsible for their sins. But this is the principle upon which justice requires that Jesus shall render satisfaction for the sins of all his people. In very truth he is the life of the whole body of those for whom he died. Hence, justice requires satisfaction of him for all the iniquities of every member of his chosen people, even the whole election of divine grace. Without this real identity of the life and members of the body of Christ, neither could death have dominion over the holy Son of God, nor could any sinner be relieved from guilt by the suffering of every innocent being in the heaven of immaculate purity.

The work which was given to our Lord to do was not merely the demonstration of his own holiness by perfect obedience to every demand of the law of God; although that work was included in his service; but beyond this full satisfaction of the precepts of God, he must bear the iniquity of his people and be made sin for them. Nothing less than the omnipotence of God could qualify

him for this infinite service. That divine ability he has asserted when he claimed that in subjection to the commandment of his Father he had power to lay down his life, and to take it again. No such dominion over death was ever given to any created being. None could triumph over death but the Lord of life and glory. This victory is not secured by the exercise of omnipotence in turning aside the demand of justice; only in the perfect satisfaction of every requirement of the holy law of God could any salvation be extended to one transgressor of his commandment. It was to render this complete obedience that the eternal Word was made flesh, made under the law, and in the answer of all its infinite demands he paid to the uttermost all that justice required. Having thus satisfied the law, it was magnified and made honorable by his obedience; it could ask no more. He thus made an end of transgressions by the glorious service which he rendered in the fulfillment of all the precepts of the law of God, and in that full payment he forever took away that barrier which was in the way of the justification of his chosen people.

Until that great work was accomplished, the subjects of divine grace were held under condemnation as sinners against that law which was given to them and transgressed by them in their earthly head, Adam. Hence, for their redemption it was needful that the whole debt which was due to the law should be paid; and that payment required both the sinless obedience of the great Redeemer as a servant under the law, and the surrender of his life as the propitiation for the sins of every member of his body, the church, which is the fullness of him that filleth all in all. This was the work which he came to fulfill; and which in our text he declared to be finished.

For the present comfort of the subjects of that salvation which is revealed in Jesus Christ it is necessary that this great truth should be not only accepted and believed, but also that its full significance should be comprehended by the tried ones in all their times of darkness and temptation. There can be no consolation in the gospel for that conscious sinner who fails to apprehend that the work which Jesus came to perform, included all that was needful for the deliverance of his people from condemnation. If there had been but one condition left for the guilty sinner to satisfy, there could be no hope for one who knows the utter vileness of his own heart. To such characters there is no language to express the preciousness of this assurance which is secured to them in this last expression of that great love by which Jesus gave himself to ransom them from sin and death. All the anxious doubts and cruel fears which distress the saints in their sojourn here in time have their origin in the failure to understand at the time of tempta-

tion that this dying word of Jesus is true in its application to the subject of such trial. When assured that this declaration is applicable to his own justification, no temptation of the adversary can terrify the weakest believer. But this is true of every one who has been led by the Spirit to see that there is no salvation from sin in any other name but that dear one which was given to the Son of God, for the reason that he should save his people from their sins. When he made this assertion, Jesus had completed all that was signified in the name which was announced from heaven. To deny this is to say that the name was not properly applied to him. This would not be admitted by any believer. Yet it is no more certain that Jesus is the Savior of his people from their sins, than it is that every one of those who hunger and thirst after righteousness is blessed by the seal of the Spirit which marks him as being born of God. No works of righteousness are required to be added to the perfect justification which is revealed in Christ Jesus for all whose sins he bore. "It is finished!" answers with conclusive assurance every charge which can be brought against any sinner who has no hope but in the blood of Jesus. Whenever unbelief would suggest that there yet remains something for himself to do in securing the favor of God, this word of the Lord confronts the suggestion, and stamps it as originating in the darkness of sin. Often the tried saints have need to remember this testimony of Jesus, and to flee from their own carnal reasonings to rest in the assurance which is treasured up for them in the sweet truth of these precious words. Not only is it true that Jesus finished the complete salvation of his people from their sins, but it is also true that he has finished all that can ever be required for their preservation in their pilgrimage on earth. The exact measure of trial and affliction, as well as the full portion of consolation which is needful for each one, is appointed by the unerring love and wisdom of God just as it seemed good in his sight. Thus in all the changes attendant upon their temporal circumstances, let the afflicted and poor people of God find the balm of sweet consolation in knowing that all their times are in his hand, and that in the divine appointment whatever trials are given them to endure, nothing can change that which Jesus gave his life to finish. In life or in death, in prosperity or in adversity, there is eternal rest in the glorious legacy of our dying Lord, "It is finished!"

DISCONTINUANCE OF HALF-PRICE HYMN BOOKS.

We have withdrawn the offer to send at half-price our large type edition of hymn books for pulpit use. For prices see last page of this paper.

(Continued from page 67.)

What I have received of the Lord, that I must deliver unto those to whom I may be sent. I do not find in the Scriptures that I am to consider what will be the result to me of speaking or living the truth. I wish that with me, and with all the family of God, our yea may be yea and our nay nay; "for whatsoever is more than this cometh of evil." I wish at all times that I may have grace to speak, when occasion requires me to speak at all, what I think the Spirit has shown me, fully and clearly, and to do what the Spirit shows to be my work by the will of God, without considering whether it will be to my injury or not. "Commit thy way unto the Lord."

How far short, how very far short I come in all things of, what I think I see as the good works and correct spiritual walk of a christian. Sometimes I seem to see in myself only a longing desire to walk as becometh the gospel of Christ; and sometimes I seem left to question even the spirituality of my desires. Yet there are times when I have some sweet evidence that the Lord works in me to will; and when I find that I cannot do the things that I would, he again sweetly reveals the dear Savior as my hope, my life, my righteousness, and I see all the works that I would do done by him, and thus wrought in me. Thus he works in me, I hope, to do "of his own good pleasure." I am worthless, but he is worthy; I am weak, but he is strong. So "my heart and my flesh crieth out for God." "My soul thirsteth for God; my flesh longeth for him, in a dry and thirsty land where no water is."

I have been brought into such states of mind that I not only saw my brethren as better than I, but I greatly rejoiced that they were. At such times I see them in the dear Savior, and want to be one with them there, and can find no place in my heart for an angry or envious or jealous feeling toward one of them. What a blessing to be in such a frame; and what a blessing if I could always be controlled by that meek and loving spirit.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Feb. 17, 1892.

SNATCHES OF SONG AND SORROW.

DEAR BRETHREN BEEBE:—May I in measure unfold to you (and to any who may have tasted of these songs and sorrows) a bit of the way the Lord has led me lately? It seems to me the very sweetest and most profitable morsels of food we ever get on our heavenly journey are those which fall into our lap directly from the hands of the Shepherd of Israel himself. For such spiritual favors, the very weakest of us are encouraged to draw near with full assurance of faith. This peculiar treasure in our own earthen vessel we call experience; and next to this rich feast comes the dividing or comparing what we have tasted

and handled of the word (power) of life in us, with what has been vouchsafed to others. Here we are painfully conscious that much of the aroma is lost by passing through our soiled fingers; nevertheless this communion, broken and faulty though it be, is the very substance of the fellowship of saints on earth. So, writing soberly, and (as I trust) in my sound mind, I would like to imprison a few rays from the Sun of righteousness, to whom be all the glory. Or ever I was aware the other day, and almost more swiftly than pen can write, this little song flowed into my heart:

Peace, my soul, 'tis Jesus saith,  
Breathe love's fragrance o'er sin's death;  
Every passion, every moan,  
Vanquish by my grace alone.

Peace, my soul, his tender word  
Faith to living power has stirred;  
Be its deeds of mercy done,  
All the way he bids thee run.

Peace, my soul, and couldst thou wish  
To be fed from Esau's dish?  
Better Daniel's simple food;  
'Tis his blessing makes it good.

Peace, my soul, he yet will shew  
All that's best for thee to know;  
Better every crumb to taste  
Than his providence to waste.

Peace, my soul dost weep and fret,  
And his boasted aid forget;  
Sure thy strength is very small  
When the adverse rain drops fall.

Peace, my soul, be every thought  
Into sweet submission wrought;  
Thine unuttered longing still;  
Not my own, but his dear will.

Has he all my way prepared?  
Have I of his fullness shared?  
And shall I lack heavenly bread  
While this wilderness I tread?

Peace, my soul, O let his peace  
Bid sin's unbelief to cease;  
Then twin doves beneath thy wing  
Softly faith and hope shall sing.

And in that placid moment I was singing and resting without a care in the depths of his unfathomable love. Then I said, I will send this little experience to my friends and fellow-pilgrims. But something hindered, and the next day brought one of quite a different character. I was longing, O so earnestly, to be kept in that green spot, whose fragrant blossoms had so lovingly sprung into life and beauty round me, when a trifling incident (so very trifling in itself) turned the whole current, and my soul began to heave with vexation and sorrow. One after another all things began to go wrong. For a while I struggled desperately to keep down the unruly and rebellious thoughts. I felt that I would not have minded so much if only great matters had exercised me, that might have brought some glory to God; but only trifles. This fact has always crushed me, that I can bear so little. "If thou faint in the day of adversity, thy strength is small;" and so my dropping tears soon proved. It was in the midst of this storm that I had to cast myself on the sovereign grace, unchangeable purpose and electing love of my Lord Jesus Christ. Would he be strict to mark my rebellious doubts of his kindness

and wisdom? If so, all was lost. But no, the wonderful fitness of that strong foundation anchored me, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." There was hope still.

Lord, independant of this flesh  
Thy work thou wilt perform;  
O'er every lowering cloud up raise  
A bow to bridge the storm.

O covenant love! O covenant grace!  
Secure 'neath it I stand,  
Catch the clear shining of his face,  
And clasp his faithful hand,

What is it to be born again? and what is faith? Can I really go any farther than my own experience, whether it be true or false? If you can bear with me I would like to speak farther. There is a time and spot in my memory which is sacred to me, and I have never cared to unveil it rudely; but to any who have felt the great burden of sin rolled on their hearts, this place is no foreign land. There on my knees I fled from the wrath to come, and determined that sleep should not visit my eyes till I knew whether I was a pardoned sinner or not. If I perished I would perish at the feet of Jesus. Then out of the darkness shone a light, swift as a flash of lightning, and a voice said, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Then my soul was filled with joy, and I cried aloud, "Father, I believe, I believe, I believe." "The kingdom of heaven suffereth violence, and the violent take it by force." My beloved earthly father was living then, and the pride of my natural heart had been at last so broken down that I talked with him awhile on my grief. Before leaving for my bed-room he had put a little book into my hand, called "The way of salvation made plain," and had prayed with me; but I got no relief. All I remember of this little book is that it told me to believe; and I said to my parent, "But, father, what is it to believe?" I know now, that is a question none but God can answer. It was some months after this before I was baptized, though longing for it, the pastor being not in a hurry with the matter. Of that solemn moment, when with four others I went down into the waters of typical death and resurrection, I have a little cramped entry in an Old Testament, "Baptized by——, aged fifteen years, seven months and seven days." It was but a little time after that death removed my only earthly relative on this side the ocean, namely, my father, and left me alone. But never from that blessed time have I felt that God was other than a father to me. When I have walked contrary to him, he has walked contrary to me, when he has said, "Grieve not the Holy Spirit of God." Yet I have grieved him, by my love of the world, the praise of men, or the fear of their frowns. The grief has flowed back into my own soul with tenfold power. I have gone to him again and again as a guilty

wretch, unworthy to be called his child; yet he has not cut me off; for his is compassion like a God. Yea, and to whom could I go but to him? and who in this busy world would or could care for a poor, insignificant, helpless creature like me? O, it is often a question, Is this faith or presumption? for I do not want to dishonor my God by the leanness of one nor the puffings of the other. But when I think of his many deliverances, which have risen above all my distrustful fears, I feel I must say, Glory be to his Holy name. For "like as a father pitieth his children, so the Lord pitieth them that fear him." Patience yet. Have I any friend inside the Bible lids whose ups and downs bear any resemblance to mine? I turn to the seventh chapter of Romans, and there I find the great apostle talking of himself as if he were a threefold person, rent and burdened by divers laws. In this wonderful picture of contradictions, continued on through the eighth chapter, to my understanding we have the one work of grace, carried on in every true subject of grace, till he is laid like a seed of corn to germinate through the dust of death into his glorious resurrection life. So long as the natural man walks in the light of his human mind he is a unit, more or less happy, according to the extent of the fulfillment of his desires. But let God in his abounding grace send one shaft from his holy quiver of spiritual light into that man's soul, and all is changed. Old things have already (though he knows it not) passed away, and all has become new. The perfect law of God, which (like the lawyer of old) he thought perhaps he had kept from his youth up, bristles with sword-thrusts that pierce him through, dividing asunder soul and spirit, joints and marrow, discerning the very thoughts and intents of his heart. That peaceful bow of truth which a moment before seemed a fair weapon for him to handle, has now become to him a law of sin and death. Will he ever look on it with joy again? Never till he sees between it and his guilty soul the heart of Jesus pierced for the sins of his body, by every one of those envenomed stings of death; and as he looks on the flowing blood of the atoning Lamb of God he is assured by the whisper of faith that his sins are covered; no, washed away in that crimson stream. Then he knows what it means to have the law of the Spirit of life spring up in his soul; for the same faith that shows him his depraved human nature as a carcass only fit to be consumed, shows him in his heavenly head and deliverer a fulfilled law, a perfect robe of truth, and a living power to work out that truth in him. These two natures, working exactly contrary to each other, are called laws, that we may understand their fixed and unchanging character. Their crossing currents, operating through his one

personality, produce that confusion of good and evil, which makes him sometimes doubt himself and every creature round him. And thus, beloved, we are assured, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit." We do not always have the joy of it; for only when the cloud was lifted up the children of Israel journeyed; that is, when Christ in all his matchless power and forgiving love is lifted up before our soul's eyes, then do we see wondrous things out of his law; and the bands and wrappings of our fleshly mind are rent asunder, as an unclean thing, and we go forward in the light, liberty and joy of it. But when the cloud settles, we are warned to stand still, keeping the charge of the Lord even in the darkness of the night season, "For our God is a consuming fire." Waiting his word of command, even the clouds shall be light about us, and the crooked places polished and straight. Thus by the constant operation of these two God-appointed motive powers the man himself is presented a living sacrifice, which is his reasonable service. By the presence of his old nature, ever craving to build up, fortify and strengthen those thoughts of himself and of his earthly life, which he now perceives to be wholly contrary to the higher purpose and wisdom of God, he is daily made to feel, with the publican, how dark, helpless and impure are his highest soarings, when compared with the brightness, majesty and riches in glory of the divine nature. From dwelling in such a presence, he knows this mind of sin and body of death must of necessity separate him. By the blessed inflowing of holy desires and purposes, a faithful view of the character, life and work of the Redeemer, who was a man tempted in all points like himself, yet without sin, by reason of the eternal Godhead which dwelt in him, he is melted into heart longings, that he, poor worm of the dust, may be made one with that blessed Christ; that all his rags of righteousness may be taken away, and instead thereof the pure, lofty and deathless life of God himself be his life, his very own. O how rapturous is the thought that there is even a hope of this future. How unutterable the swellings of love for that Savior who laid aside his glory, and suffered on the accursed tree for him. At such times the words of the apostle, "I beseech you, that ye present your bodies a living sacrifice, holy, acceptable unto God," is indeed in his esteem a very reasonable service. He will seal the yearning entreaty with bowels of returning desire and heaven-kindled prayer, Lord, make thy grace sufficient, and sweetly constrain me so to lose my will in that perfect will of thine.

No rapture thrills the soul like this;  
No love is half so sweet;  
No footprints glistening so fair  
As thy once bleeding feet.

A suppliant of thy matchless grace  
Within that sacred ground,  
The least of thine all-hallowed race,  
This, this is bliss profound.

Dear brethren, I feel very solemn in sending this testimony for your disposal. Sickness and death are all around. "For what is your life? it is even as a vapor that appeareth for a little season, and then vanisheth away." Please bear with my tediousness, and accept my sincere wish for a spiritual blessing this year.

Yours,

MRS. J. S. STREET.

BRANTFORD, Feb. 3, 1892.

OAK HILL, ILL., Dec. 20, 1891.

G. BEEBE'S SONS—DEARLY BELOVED BRETHREN:—I will try to tell you why I prize the SIGNS OF THE TIMES. First, in general it agrees with that revelation which I trust was given me by the Spirit of the living God, and which taught and gave me understanding in the spiritual and everlasting kingdom of Jesus, our Savior. Many times before I was twenty-five years of age I had thoughts upon the subject of being a christian. I had always heard the Arminian faith set forth, and was almost persuaded that any one who saw fit could become a christian. Then would come the thought, If that is the case I ought not to be negligent about the matter. Sometimes I would think I would try and live better, and that as soon as I got good enough to join the church I would do so; but that time never came. The more I tried, the worse fix I got into, and the worse I felt about the matter. At last I came to the conclusion that salvation was not for me. At that time I was attending a Methodist protracted meeting, and had been to the mourner's bench, I think, a couple of nights. In short I was coming to the ends of the earth, or to the end of all earthly things. In all these operations my heart seemed hard, yet I was greatly troubled. It seemed to me that there had been times before this when God heard my prayer; but now it seemed to me that he never would again, neither in time nor eternity. This was in the morning. When I awoke I lay for some time, thinking of my awful condition, yet with a feeling that God had created me, and that he was just. At last I arose and went to kindle my fire, with this sense of dreadful condemnation resting upon me; and it was dreadful indeed; for I felt sure that it reached through time and eternity. At that time I really had no thought that any power could lift that condemnation, as it seemed just. But right there and at that moment I was lost to all natural understanding. I could think of no power, I knew of no power, in my natural understanding that could possibly reach my case. But here came a

power that touched this heart in an instant, and it quaked and was utterly broken. My whole frame shook with the power of God unto salvation, as the dear apostle Paul expresses it. Then did I understand my need of Jesus. Then and there did I begin to hope for eternal life in Jesus my Savior; a life I had no knowledge of before, although men had been trying to teach it to me all my life. Now I go on all the day in tears, seemingly afraid to trust my Jesus, and thinking about that condemnation which held me so firmly, lest after all it might yet overcome me. Yet my tears flow, and I am made to understand that should this Jesus forsake me my life would be gone and my heart sunk and broken beyond a possible remedy. Then comes the assurance that this shall never be taken from me; that as that condemnation reached, as I thought, through time and eternity, so now, since it is taken away, it is taken away for time and eternity; and not because I did something, for all my doings were vain, and only seemed to add to my condemnation. Now my heart is set on Jesus, and I want nothing else. Nothing else can help me. Take away my Savior now and you take away my heart, my life.

I went on for some time after that revelation, and while at work alone this thought was in my mind, How was that wrought in my heart? How did that power come? I have told you as near as I can how it came. From that time on I began to understand the Scriptures quite differently. I can now, it seems to me, look into the Scriptures and find unmistakable evidence there that God foreknew all things. If not so, it is a mystery to me how the Spirit of God could show unto John the things that were, and the things that are to come. Again, John says, "In the beginning was the Word, and the Word was with God, and the Word was God." Was not this Word Jesus our Savior in eternity, before all time?

Now I will close. I have already written much more than I expected when I began this letter.

In hope of eternal life,

J. C. SMITH.

SOUTH WESTERLO, N. Y., Dec. 29, 1891.

DEAR BRETHREN BEEBE:—I will send you a few lines, to let you know that my unprofitable life is yet spared, and I am the same poor, blind sinner. I have passed through almost everything but death. The loss of my eyesight seems worse than almost anything else. I cannot see to know any one that comes into my room. I have not read a word in two years, which makes me feel very lonely.

"Had not thy word been my delight  
When earthly joys were fled,  
My soul, oppressed with sorrow's weight,  
Had sunk among the dead.

"I know thy judgments, Lord, are right,  
Although they seem severe;

The sharpest suffering I endure  
Flows from thy faithful care."

I hope to be reconciled to my lot, and wait with patience all the days of my appointed time, until my change comes. My kind friends have read the last volume of the SIGNS to me. I have been much comforted and instructed by the able editorials and the sweet communication of the dear brethren and sisters of like precious faith. I heartily indorse the doctrine the SIGNS OF THE TIMES advocates, and I rejoice that salvation is of the Lord. If it were not, I should have no hope. I have a copy of sister Mary Parker's letters. My heart goes out in deep sympathy to her in her affliction. I sincerely hope she will not lose her eyesight in addition to all her afflictions. I was happy to hear from dear sister Sarah Van Velsan through the medium of our family paper.

Dear brethren, I will close, with much love to you and all the household of faith.

Your unworthy sister,  
RUTH A. ELMENDORPH.

NEW YORK, Feb. 24, 1892.

DEAR BRETHREN:—I am on my way to the funeral of my mother. I received the telegram announcing her death this p. m. It is a sad and lonely home to which I am going. In five weeks four have passed away from it forever. The four made up the family. Elder Wm. Quint and his wife, my sister, and now my mother.

In deep sorrow, your brother,  
F. A. CHICK.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

DISCONTINUANCE OF BACK NUMBERS.

AFTER this issue we shall discontinue sending back numbers to the first of the volume to new subscribers unless especially requested to do so. We still have a supply on hand and when desired can furnish them.

OBITUARY NOTICES.

OUR dear mother, Mrs. Sarah H. Eblen, departed this life Jan. 10th, 1892, at eight o'clock p. m., of "La Grippe," in the 65th year of her age.

Mother was born in Henry Co., Tenn., Sept. 6th, 1827, and was raised by Old School Baptist parents. At the age of twenty-three years she was united in marriage to Isaac Eblen, with whom she lived until death released her from "the body of this death." She was not a member of the church militant, but we believe that she was of the church triumphant. She bore her sickness with christian fortitude. When talking with some of her children about her sickness she would say, "The Lord's will be done." She was a constant reader of the SIGNS OF THE TIMES, a privilege which she dearly loved, as it was about all the preaching she had. Her children were all present during her sickness, except one son, who did not get there until two o'clock on the evening that she died; but she knew him, put her arms around his neck, told him that she loved him, and that she loved all the children. She fell asleep without a struggle.

She leaves a husband, four sons, one daughter and a host of friends to mourn their loss; but we mourn not as those who have no hope, for we believe that our loss is her eternal gain. For this reason we ought to be resigned.

"Dearest mother, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that hath bereft us:  
He can all our sorrows heal."

J. W. WEATHERLY.

PEACE VALLEY, Mo., Feb. 13, 1892.

OUR sister, Millie F. Huddleston, the third daughter of C. W. and Fannie West, was born Sept. 9th, 1848; was married to W. H. Huddleston on Aug. 11th, 1867; and departed this life on Dec. 1st, 1891. She was the mother of seven children, six of whom are left to mourn the absence of a kind and loving mother. Her little babe died on July 16th, 1891, aged about ten months. Its disease was thought to be consumption.

Millie's health had been very bad for nearly two years. She seemed to suffer very much at times with soreness in her side. O how we miss her smiling face! The last few weeks of her stay on earth she would often call upon us to sing for her. She had never made any public profession of religion, but delighted in attending the church meetings and in hearing singing, although she could never sing. She was as strong an Old Baptist in belief as I ever heard talk on the subject of religion, having no confidence in creature works. She said if she could die like her sister Lucy Jane died she would not want to stay here any longer. We believe from her conversation, and from the smile on her face just before the breath left her body, that she has gone where sorrow and trouble are not known. The morning before she died I asked her how she was getting along. She replied, "Very badly." She looked up to me with pitiful eyes and said, "Have you been praying for me?" I answered her that I had. She said, "Well, keep it up." She called me to her bed on Sunday night before she died on Tuesday, and said that she did not know whether she would get well or not, and told me what she wanted her children to have of her little worldly things. She said if it was convenient she wanted her uncle, Miles West, to be at her burial and to sing; but if he could not be present, and any of the members of the Old Baptist Church were there, she would like them to sing, "Shed not a tear on your friend," and, "Come,

my dear friends, and mourn with me." She said she wanted her uncle, Miles West, and brother Phillips to preach at her funeral; for she loved to hear brother Phillips preach so well that she could listen to him three hours at any time. Brother Phillips had preached a sermon in brother Huddleston's house while Millie was sick and confined to her bed, which she seemed to enjoy very much.

Written by a sister.

CALTHA S. KEMP.

DIFFICULT, Tenn.

DIED—In Sangamon Co., Ill., Jan. 7th, 1892, J. R. Dunlap.

Brother Dunlap was born in eastern Tennessee, April 24th, 1821, came to Sangamon Co., Ill., in 1838, and settled on the farm with his father, which farm in after time came into his possession. Brother Dunlap and Emily A. Brown were married Dec. 10th, 1840. From this union there were ten children. Two have died, leaving eight to mourn their loss of a kind and loving father. Brother Dunlap lived to see all his children married and doing well. He had been a member of the Regular Baptists for twelve or thirteen years. His wife, sister Dunlap, has been a member of the Baptists forty-four years. He was a strong advocate of the doctrine of predestination as held forth by the SIGNS OF THE TIMES. He was a man of strong influence, and was admired by all who knew him. He had served as Supervisor from his township several times. To know him was to love him. I went to see him some time before his death, and he told me that he would not live long, and wanted me to be at his funeral. I asked him how his faith was; if he still believed in the faith which he had held to so long. He told me that it was grace all the way; and he would be glad if it were the Lord's will to remove him, as he would like to go. Elder Dobbs went to see him a few days before he died, and he seemed glad that the time was drawing nigh.

He has gone, never to return to this world of sorrow. When I was notified, on the 7th, of his death I could but say, A great one has fallen in Israel! But may we be still, and know that what God does is right. The funeral services were conducted on the 10th, at the house of the deceased, by the writer and Elder J. B. Dobbs. The text used was Matthew v. 20. Brother Dunlap had two hymns selected that he wanted sung at his funeral. One was, "When sorrows encompass," &c. The other one was, "When thou, my righteous Judge, shalt come," &c. The funeral was a large one. Elder Dobbs preached to the comfort of the children and the dear sister and companion. We mourn not as those who have no hope; for we believe that those who sleep in Jesus God will bring forth, clothed with immortal bodies, to be with him forever.

May the good Lord keep all his children humble, and comfort and support sister Dunlap in her lonely hours of bereavement, is the wish and prayer of the writer.

J. L. LUDWICK.

A MOTHER in Israel is gone to rest. Mrs. Dicey Louisa Tuck died Jan. 15th, 1892, aged 70 years and 2 months.

She was the daughter of brother James and sister Dicey O'Kelly, who both preceded her to the spirit land. She was born Nov. 15th, 1821, in Oglethorpe Co., Ga., and spent most of her life in said county and the adjoining county of Clarke, in which she died. Sister Tuck united with the Primitive Baptist Church at Beaverdam, Oglethorpe Co., Ga., in the fall of 1837, and was married to Robert Tuck Jan. 21st, 1844. She was the mother of ten children, three of whom

had gone before her to the grave. Seven are yet living (three sons and four daughters), all grown, and all married but two. She was a devoted wife and mother, ever watchful for the interests of her family, and succeeding well in raising her children to be highly respected and useful citizens, her youngest son now occupying the position of Mayor of the city of Athens. She was also a devoted christian, ever adorning her profession with an upright walk and godly conversation. Her house was ever open to her brethren, and especially the ministering brethren; and though much afflicted for many years, she never seemed to tire in providing for their comfort. She had "La Grippe" a few weeks before her death, which was followed by jaundice, but she recovered her usual health, as was thought; but she seemed to be aware that her time was short, and seemed for several days before her last attack to be arranging her affairs with a view to her departure, and would often speak of the same, until a few days before her death, when she fell, and was never able to rise any more. She was supposed to be paralyzed, or partly so, and gradually sank away, being perfectly rational, and fully resigned and ready to go. All was done for her that medical skill and loving hands could do.

She leaves an aged and affectionate husband, the surviving children and quite a number of grandchildren, with the church and many friends, to mourn, but not as those who have no hope. The writer conducted a short service at the grave, at the request of the family, on Sunday, the 17th, the weather being too cold for extended services. She was then laid to rest in the family grave-yard near Athens, to await the resurrection of the just. May the Lord give the loved ones to say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord," is our prayer.

F. M. McLERoy.

ATHENS, Ga., Feb. 12, 1892.

DEAR BRETHREN BEEBE:—By request I send you for publication in the SIGNS a notice of the death of Joseph Burgess, who departed this life at his home in Scott Co., Ky., on Wednesday morning, Jan. 20th, in the 83d year of his age.

For fifty-seven years he had been a member of the Particular Baptist Church. His membership was with the church at Elk Lick, in the Licking Association; and he was held in affectionate esteem by all the brotherhood as a godly man, a consistent christian, and a good counsellor. His life, though full of business, was consistent with his profession. I was acquainted with him for about twenty-six years, being more or less in his company during my annual visits in that country; and I regarded him as a spiritually minded man, clear and well-established in the truth, of a tender conscience in the fear of the Lord, and withal of a loving heart. Difficulty in hearing during the last years of his life gave him much trouble, especially in the meetings of the church.

In 1879 he visited the Warwick and Chemung Associations, in company with Elders Dudley, Theobald and Moore, and was much liked by those who met him. During my last visit to Kentucky, in September last, I called upon him, in company with his daughter, sister Hall and sister Theobald. I had not seen him in three or four years. His daughter, sister Smith, living with and having the care of him, was present. The interview was particularly pleasant and gratifying and comforting to me, as we talked of spiritual and experimental things; and I received the assurance that it was so to him, as well as to the others present. I have been thankful that it was my privilege to have that interview with him before he passed away, and to have another proof of what I have always believed, that nothing can break the tie of true

christian love and fellowship which has once been established. During this interview he remarked that the first year he began for himself he worked for fifty dollars. He had good health, energy, perseverance, honesty of purpose, and became one of the wealthiest men of that county. He was very retiring and unassuming in his manner. His house was a home for the brethren. He was "given to hospitality." At one time he owned about six thousand acres of land, most of which he had allotted among his children. He was twice married. His first wife, Elizabeth Sharp, lived only about six weeks after their marriage. About eight years afterward he married Miss Myranda Penn, by whom he had nine children, four of whom survive, viz., Mrs. S. P. Smith, Mrs. Buford Hall, Mrs. J. F. Muselman and Mr. Thomas J. Burgess. The three daughters are members of the Particular Baptist Church.

Brother Burgess sat up late, the night he was stricken with paralysis, reading his Bible, as was his custom. At two o'clock a. m. he was heard to fall, and sister Smith and her husband ran to his room, to find him prostrate. He was helped to the bed, and he lay there ten days. "He did not seem to suffer, but his life went out like a candle."

During his sickness the house was filled with friends, to be of service, among them tenants and former servants, some of whom would never leave him, all mourners, all having something to tell of his kindness to them.

May the Lord grant to each of the dear children the rich and abiding consolations of the gospel.

Your brother in hope of eternal life,  
SILAS H. DURAND.  
SOUTHAMPTON, Pa., Feb. 18, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of dear sister Earl I send for publication in the SIGNS OF THE TIMES the obituary notice of her beloved companion, **Elder David Earl**. He preached a funeral sermon on the 10th of October, 1891, and came home sick with fever and lung trouble.

The subject of this notice was born in the year 1838, and departed this life Oct. 24th, 1891, being in the 64th year of his age. From boyhood up to the age of thirty-one years he was dead in trespasses and sins, walking according to the course of this world, fulfilling the desires of the flesh and of the mind; but it was made manifest in him what Jesus had said, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God." He was awakened from a sound sleep in the silent hours of night, and was made to cry, "God, be merciful to me, a sinner." The Lord heard his cry, delivered him of his burden, and gave him the evidence that he was accepted in the Beloved. Then he began to inquire what his duty was, and the Lord led him to the house of his Master's brethren, namely, the Halcott Old School Baptist Church. He was received with opened arms on Feb. 9th, 1862, and was baptized, together with his wife, by Elder I. Hewitt. He led a quiet and peaceable life as a humble follower of the Lamb for about two years, when the brethren began to observe in him the qualifications of a Deacon, he holding the mystery of the faith in a pure conscience.—1 Tim. iii. 9. Accordingly, on July 2d, 1864, he was ordained Deacon by the laying on of hands by Elder I. Hewitt. He served the church faithfully as Deacon about sixteen years, used the office well, purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus.—1 Tim. iii. 13. Then the brethren perceiving that he was possessed of more than an ordinary gift in expounding the word of truth, the church gave him liberty (not asked for by him) to preach, about the year 1877. In all things he showed himself a pattern of good works,

in doctrine showing uncorruptness, sincerity, sound speech, which cannot be condemned. In the year 1880 there was a council called from the churches of the Lexington Association by the Halcott Church, to meet on the 3d and 4th of July, to examine his gift. Eleven churches responded to the call. On the 3d the church presented her candidate, who told his experience and call to the work of the gospel ministry. The council being satisfied, the presbytery was organized. Elder L. P. Cole to preach the ordination sermon. Elder I. Hewitt to make the prayer. Elder B. Maben to give the charge. Elder S. More to give the right hand of fellowship. On Sunday, July 4th, the meeting was held in the grove near by, as the house would not contain the people. The sermon was preached from Romans viii. 28. Then he was ordained to the full work of the gospel ministry by the laying on of hands of the above named Elders, Elder I. B. Whitcomb included.

Thus for eleven years he stood as a bold watchman on the walls of Zion, never being moved from the hope of the gospel; for as he received Christ Jesus the Lord, so he walked in the rule and order of the gospel, and finished his course in righteousness. It can truly be said of him, as it was said of the brethren on the day of Pentecost, that he continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. At the last he said that he was not afraid to die; but if it were all over, and he peaceably laid away, it would all be well. He did not have his mind all the time; but when he did he would mention some Scripture, and sometimes would think he was holding meeting. He said it was all contained in the first chapter of Paul's letter to the Colossians.

The writer and Elder John Clark were called to officiate on the occasion, and Elder Clark preached a very comforting and interesting discourse to a very large and attentive congregation. He leaves a lonely widow, feeble in health, three sons and one daughter, to mourn their loss of a kind husband and father, together with the churches of his care.

May the Lord still guide us all into the way of truth by his Spirit, and afterward receive us to glory, for Jesus' sake!

JAMES MILLER.

GRIFFIN'S CORNERS, N. Y., Feb. 15, 1892.

### HYMN BOOKS.

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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. 60.

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NO. 10.

## CORRESPONDENCE.

BATH, Maine, Oct. 3, 1891.

MRS. C. E. DURAND—MY DEAR SISTER:—I feel like having a chat with you; and although I have a number of letters partly written, I do not seem to feel inclined to finish any of them. I wonder if you ever find yourself thinking every few minutes of a certain brother or sister, and leave everything "half-done" and just take the satisfaction there is in writing what you would say if you could see them face to face. If I could speak to you just now, after I had expressed my gladness at seeing your face, I should want to tell you about the table which the Lord has prepared before me in the presence of mine enemies. I have been feasting at this table for more than a year, and have found everything I can ask for in this life, and all I shall need in the life to come. It has not been a table placed out here in the yard, and persons who might be called mine enemies brought here to see me partake of natural food. The enemies before whom this table is prepared dwell in my own breast; they are mine. Sin, unbelief and rebellion are their names; and I know so well how strong they are, and how impossible it is for me to overcome them in my own strength. I have been made to sensibly realize that God "giveth us the victory through our Lord Jesus Christ;" and right here comes the table which the Lord has prepared before me in the presence of these enemies. They are not destroyed, and never will be as long as I remain in this world. I have not the least thing to do in preparing this table, for it is the Lord's work. It is such a wonderful table! I find many rich and beautiful things spread there. Sometimes I think the blood of Jesus, which cleanses me from all sin, is the most precious thing on the table. At other times the evidence that I have passed from death unto life, love to the brethren, so fills my heart, that seems the most precious thing to me. Then again, my dear sister, Jesus manifests himself unto me as he does not unto the world, and I can see nothing on this table but Jesus, and there is room for nothing more. "Mine enemies" are kept in subjection by the power of God. I was thinking the other day of a number of passages of Scripture which I would like to hear your husband preach from, and bring out the rich things which the Lord gave him,

when all at once it came to me that he could preach from the whole of them at once, and use only one word for his text, and that would be Jesus. I felt as if I had a sermon preached to me, because every passage that I was thinking of was so full of the beauty and glory of Jesus. I could not help rejoicing with a sweet joy which God alone can give. If I had the gift to write that my brethren have I could explain some of the beauty I saw in those passages; but I can only speak of it in a broken way. I did think if Elder Durand came next year I should ask him to preach from some texts which I had thought of; but, as I feel now, he cannot use any text without preaching Jesus Christ, my only hope of salvation. Have you ever felt to say, "My hope is small," and had it come into your mind very forcibly that it was the evidence that was small, and not your hope? for "Jesus Christ, the same yesterday, to-day and forever," proves that our hope cannot change. We cannot always have the sweet assurance that God has blessed me with for some time; but just a faint ray now and then as we travel in darkness is a sure proof that our hope remains the same. We know there is salvation in no other name but Jesus. I think, my dear sister, in the many letters that I have sent into your family, you have perceived that there was a time in my life when I was interested only in worldly pleasures. It was the Lord's way to take them all away, and at the same time so fill my heart with his sweet reconciliation that not a murmur could be found; and my great enjoyment was to talk with the brethren, and tell them what a dear Savior I had found. I could not keep still; and my brethren did wonder that one so young in years, a child to them, should be so firmly established in the truth. I remember brother Badger saying, "She knows more than some who have traveled many years." I did not know then what he meant as I do now. It was very sweet to me to declare the works of the Lord, for I knew it was nothing that I had done. I have found many dear ones who have seemed to be afraid to speak of their thoughts and feelings, and have said to me, when I expressed their feelings, "Why, Attie, I never dared say that." The only reason I could find was because they seemed to fear that if they spoke their feelings and thoughts they would vanish away. I have not so learned Christ,

and have had these precious truths brought so clearly and comfortingly to me that it has been my delight to speak of them to those I love; for they understand that it is not done by my superior worldly wisdom, but is the work of God. Many have said to me that they wished they could enjoy their mind as I did, and if they could have things their way they would have less of darkness. I could truthfully say that I would share my joy and comfort with them if I could, but God alone could give it to them.

I have no doubt but I should have enjoyed reading the letter which you felt like writing; and probably the questions you would have asked me would have been useful to me, even if I could not have answered them satisfactorily. That is something I have enjoyed much, seeing my loved ones willing to ask me about anything they wished to. I am very sure that the answers to some questions have been as great a wonder to me as they could be to any one, for the thought seemed to be spoken before I was aware it had come. When I have seen them comforted with such an answer, God has also comforted me with a song of praise to him.

Dear sister, does it ever come to you that we are perfect strangers in the flesh? Yet here I am writing as if I knew you well. I think your last letter brought you nearer than any that you have written to me. My brethren here talk to me about as you wrote, and you seemed to step right in among them. They do not praise me, nor hesitate to tell me that it is no thanks to me when I walk in the light; and how joyfully the witness within testifies to the same truth. When I am with them, or writing to them, I love to speak of the precious things on the table which the Lord has prepared before me in the presence of mine enemies. I know and am sure that this table which the Lord prepares will always remain. It is not likely that I shall feast upon its contents all the time I remain in this world. I shall have to feel the weakness of the flesh in order to lose confidence in it. O what a fiery trial it is, and how hard for us to fully realize that no good thing dwells in the flesh. But the joy in feeling that we are complete in Jesus makes all amends for the severe trial. "Blessed are they that mourn: for they shall be comforted."

OCT. 8.—I know that you are not such an "everlasting talker" as I

am. I expect, every letter I send to you, that you will kindly request me to let it be the last; but you seem so much like those I know that I will tell you, as I tell them, As long as you are willing that I should write, and I feel like trying to write of the things which God has comforted me with, I shall keep on writing until you tell me to stop. I will tell you honestly that it is of no use for you to think or say, "Sister Attie ought to know enough to stop writing without my telling her." I do not. This verse expresses my feelings about my brethren,

"They will my faults reprove  
When heedlessly I err:  
How do I prize their faithful love,  
Their kind and tender care!"

I think you treat my letters all right, and I know it gives me much pleasure to receive a letter from you. I expect you have found, before you get to these words, that my mind is full of the table which the Lord has prepared before me in the presence of mine enemies. It came to me a short time ago that I had read something about this table, and I felt sure that your husband wrote it; so I left off writing, and soon found it in "Meditations." His pen has brought it out more clearly and full of comfort to me at this time of reading, because my mind has been full of the sweet experience for myself. The Comforter, even the Spirit of truth, which will abide with me forever, has taken of the things of Jesus and shown them unto me. I would like to express my thoughts and feelings, I was going to say, in a way satisfactory to myself; but really I do not think that is my desire, because I should be so full of pride, and have such a haughty spirit, that it would all have to be destroyed. I had rather feel that it is expressed as God has willed it should be, and have a childlike confidence in him. When I have "the ornament of a meek and quiet spirit" I cannot fall to hurt me. It is when I am trusting in and looking at self that I have to fall, and am broken in pieces on the stone which the builders refuse. Jesus again is brought to view as the "head stone of the corner. This is the Lord's doing; it is marvelous in our eyes." We shall always feel that the Lord's work is marvelous and truly wonderful.

I was not aware that I had written so much; but I will try to finish it, and you can be a week reading it, or longer, if you wish to. All of you have been so good to me that I do

appreciate it, and feel to thank God that he has enabled you and the brethren here to be so patient with me. It has been a great comfort to me to write and speak of the precious things which the Lord has enabled me to taste and handle, and which he has placed on the table before me. It seems to me in all my letters that I have been the one who was comforted, because when I read them over so little is expressed of what I felt within that I feel there is nothing for any one else; but I know that God's power is able to comfort his children even by a little one like me. I am glad to praise him for it. I shall be very glad to receive letters from you all when you feel like it, as I shall go out no more until spring, unless we have some warm days, and then only a short distance from the house. I have my meetings of last summer to look back upon; and if God fills my heart with the peace of Christ I shall see no long days, weeks nor months, and the time will be gone before I am aware of it. I do not need worldly pleasures to make me happy when the Sun of righteousness shines upon me, but I love to be assured by those I love in the truth that I am still loved by them. May God lead our minds into the truth as it is in Jesus, is the desire of your loving sister,

ATTIE A. CURTIS.

SHOHOLA, Pa., Jan. 19, 1892,

G. BEEBE'S SONS—DEAR BRETHREN:—It has long been on my mind to write and confess what my dear Lord and Savior has done for me, a poor sinner as I am. It seems that the Lord on high has bidden me to write and show forth his mighty works. He leads us in paths we knew not. When I was about fifteen years old, I believe, I received my first conviction. It seemed that the whole earth had forsaken me. I looked to heaven for mercy, but mercy would not come. Then I was always sighing and sad in my heart, and wondered why I could not be happy like others. All the day long my mind would be lost in the works of God, and I could not work. I would find myself standing still, not doing anything. I would be thinking of the Savior, how he was put to death and died for sinners. I thought how he must have suffered, and wondered what I could ever do to repay him. I thought the birds in their songs and the flowers in their beauty and fragrance praised their Maker, but I could not. I would pray to the Lord; but it was not with the words of prayer my mother had taught me, for that did not satisfy me any more. I would then go to the woods and sing, "Rock of ages," &c., and "Jesus, lover of my soul," &c. These hymns were my favorites; but they seemed not to praise God, just because I sung them. I was so vile and sinful I thought my voice would not go up to God. All the day long I was sorrowful and sad.

I was deaf to those that spoke to me, and they said I was losing my mind. I tried to brighten up while around my folks, but the first thing I knew I would be carried away again with the thoughts of Jesus. I could not tell them of my troubles. I felt as though I was alone, and there was none like me. I often wondered if there was one like me. Then I had a dream which gave me ease. I dreamed I was on a high hill where I had often been. I saw little white boards, about like a slate, and they had verses on them, one higher than another, along the path as I went up. Afterwards I found them in the fifth chapter of Matthew. I could see the verses about all the time, and could hardly make myself believe but that they must be on that hill. I went along with my little brother after the cows, and looked for those boards and verses. These were the verses, "Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn; for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness; for they shall be filled. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake." Now I do not think I had yet read in the Bible, for my folks were not in the habit of reading in the Bible: nor did they attend a church more than once or twice a year. My mother was a Lutheran; but my father made no profession. I began to think I would like to attend some church. I thought if I would attend some church my mind and heart would feel easy. I felt myself an awful sinner, and hardly knew how. I was ashamed of myself, and wanted to be alone, and to think. One night it seemed as though an angel was speaking in verses, and they were all about the Savior. I was repeating verses almost all that night. They were sweet, and I loved them, and I cared not to sleep. It seemed that the load which had been on my heart was gone, and I could praise God. My sins seemed all gone, and my heart was left light. The next morning everything seemed to glorify God, and I felt happy. I tried to tell my mother, but could not. This came to me teaching me of my Savior, I thought, and I could tell no one of my happiness, nor did I ever utter it. This continued for a long time, and then disappeared, and my happiness in those verses never came to me again until about three or four months ago, when I

arose and wrote two of them. I always thought I should have written them, and that God meant for me to write them; but I had disobeyed him, and that was the reason why he had never given me back that sweet comfort. I have grieved and felt badly over it.

I then went from home and attended different churches, eight in all, and thought I would become better; but I got worse instead of better. One night there came two or three ministers and a woman preacher to the Methodist meeting. I thought I would go and hear the woman preach, and did so. They shouted, "All ye sinners, come forward and be prayed for, or you will all go to hell. Come, all you that feel like joining a church; be not afraid, and be prayed for." Then the woman preached and prayed and cried, and said, "If there are any poor sinners here to-night, which I know there are, do come and be prayed for, and do not be afraid. Come forward first or last." Six or seven went forward. I knew I felt myself a great sinner, and wanted to join a church; but I wanted to find the right church, and the one that would sound right to me; and I tried to do so. Well, I went forward and was prayed for; but neither she nor they prayed aloud. But I prayed, "Lord, guide my feet to thy church, the true church, that I may serve thee." And he did; for I arose and walked straight out of that house, and never said good night to one. I went just around the corner, to the place where I worked, and went to my bed. I felt so badly that I could hardly sleep. I felt sinful and worse than ever. I thought that was not the church for me; that if it was I would feel happy. The next night there was meeting, but I did not attend it, for I felt that was not the right church. I went to my room and looked out at the Methodist church-house (in Port Jervis), and my mind was made up that I would not go there. I slept well that night. After that I went to a Catholic Church; but that was worse yet. I thought that was awful. The preacher spoke all in Latin. He was first dressed in black; then he put on white over that, and had with him six little boys for waiters about ten years old. They also put on white robes, and lit the candles on the altar. I think there were two or three hundred. Then the minister burned incense. I wanted to get out of there, for I thought it was the devil's church. Then the boys put on the minister cloak after cloak, until he was so large that I thought he was trying to make out that he was God. Then he put on a cloak that shined like gold and silver, and I thought he was then like a rattlesnake, trying to charm all that were around him. On going home I felt that I could not look to the heavens, for I thought I had committed an awful

sin, and God would never forgive me for it. I spoke only once or twice while going home that night, for I was ashamed of myself before God. In my silence I promised God that I would never go into that place again. I tried to pray to him to forgive me; but he had turned his face against me, and would not hear my prayers for a long time. I walked in darkness, and my troubles were great, until after I was married. My husband took me to visit his uncle, David McKean, one Sunday, and he read to us from the SIGNS OF THE TIMES, and also gave us some copies to take home with us. The reading sounded good, and was like I felt. We got the SIGNS quite often after that. Then I knew there was one more church that I wanted to see. When I met them I found them my people, whom I had long wanted to see. They were the people I loved, and I had not known where to find them. My Lord heard my prayer that night.

Dear brethren, look this over, and if you find it not worth printing cast it aside, and all will be right with me. I would not have written yet, but something seemed to say all the time, Write. I have kept putting it off on account of my babe six months old, and thought I would write next year, when she would be less bother to me.

I will never forget the day I was baptized. What a happy day it was. My days had not been so for a long time. When I came up out of the water my heart was light and full of joy, and I felt like singing. Everything seemed brighter than I had ever seen them before. I thought I would never see another cloud; but it was not long until they came again.

I believe I have written too much already; but I hope you will throw the mantle of charity over it, and correct all mistakes; for it is like myself, full of imperfections. If you think it will benefit any of the household of faith you may publish it. Remember me at the throne of grace.

From your unworthy sister, if one at all,

MARY J. MCKEAN.

ROCK SPRINGS, Md., Feb. 1, 1892.

DEAR BRETHREN BEEBE:—I send you a letter which was written to my sister-in-law by sister Hannah Hill, who was a consistent and worthy member at Rock Springs, but who went to her reward three years ago this month. She was a meek and humble woman. If you will give the letter a place in the SIGNS it will no doubt afford a great deal of pleasure to her many friends and brethren. I thought it too good to be thrown aside.

SALLIE LOWE.

SARAH R. LOWE—DEAR NIECE:—It is with pleasure I seat myself this morning to address you. As you know my deficiencies I am not

afraid that you will criticize my writing. I have promised to tell you something of what I trust have been the dealings of the Lord with me. I cannot tell you how my grief began. It seemed to come upon me unawares. I seemed so troubled night and day on account of my sins that I could not rest. When my neighbors came in I hardly knew them, I was so lost in thought. I would often have to leave my work and try to pray. Sometimes comforting passages of Scripture would come into my mind, such as this, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" and it was rest I was praying for, as I had no rest day nor night. When such passages of Scripture were brought to my mind I would feel comforted for a little while; but my trouble would return again and again. All that I could do was of no avail. But it seemed all through my trouble that at times I would have a small gleam of hope, and I would sit and think how mercifully the Lord had dealt with me throughout my life; that if he had dealt with me as I deserved there would be no hope for me to build upon. In my younger days I could not help thinking about the way of baptizing by the Old School Baptists. It seemed to me they were following in the footsteps of our dear Savior. That would come into my mind whenever I attended the meetings of other professors, so that I became dissatisfied with all others, and could not go to hear them preach; but yet I did not think I could ever be an Old School Baptist, because their doctrine seemed hard, and I could not follow it. Still I loved that people, and loved to hear them preach and sing. Often when I heard Elder Grafton preach I seemed carried away. It seemed that by his preaching my eye were opened to see my lost condition. Often when I went to hear him preach did I wish I had staid away; for he told my feelings so plainly that I could not refrain from shedding tears. I think I have committed a great sin by trying to strive against God and his ways. Sometimes I would hear something that gave me a little hope, but it would not last long. I have gone into vain company to try to shake off my troubles; but when I got there I had no comfort. I felt alone there. I trust God brought me low, and opened my eyes to see, and my ears to hear. While you were here this summer, and told me about Matilda's dream, I thought to tell you about a dream which I had; but I was afraid I would tell you the state of my mind, and that it would seem trifling to you, as it would have seemed to me in times gone by. I dreamed that aunt Tilly and I, with some of the Rock Springs people, went away to a meeting. When I got there I seemed to get in at the wrong door. The people all seemed strange looking objects, and were

worshiping idols of every kind. I was so troubled that I thought I could not live. I tried to shut my eyes to keep out the sight. Just then a door appeared to open, and aunt Tilly came and called to me to make haste and come, as they were already dressed for the feast, and none could come but those that were dressed for the occasion. When I went in there was a most beautiful light, and there seemed to be golden candlesticks standing all around. I thought Martha Scott met me and welcomed me in, and that aunt Tilly hurried me away to dress. Just then I awoke, and with the light came despair. There had been times when such a dream would not have caused me a thought; but now I was like a drowning man, glad to catch at even a straw for support. When aunt Tilly offered herself to the church and was received it gave me hope that the door would yet be opened for me, and that I would be enabled to walk in the light. But long before, when my trouble was so great, I became so weak that I could hardly do my work, and sometimes thought I would go crazy. I told Sarah Lane one day that I could not work, and I believed I must be crazy. She said I had too much to do, and she would send her girl to help me. But that was not the help I needed. All the help I needed must come from God. No other help could do me good. I became so weak that I could hardly walk to meeting, and thought I would stay at home, as I had in years gone by. But when the time arrived for Elder Grafton to come I could not stay away. Often I longed to go on the days of prayer meeting, but was afraid the friends would notice me and judge my feelings. I thought to keep the matter a secret, but the Lord ordered it otherwise. One day my grief was so great that I did not know how to get to meeting; but I started, trusting in the Lord for strength to support me. Before I got there my burden seemed gone. O what a difference there was in my feelings that day! The people all looked very happy. My feelings were so changed that I could hardly hide the matter. O that love, that wondrous love! I felt that I could smile at Satan's rage, and face a frowning world. I felt that I could have gone forward that day and told the church what a dear Savior I had found. Often I think of what Hannah Scott said to aunt Tilly while we were talking together. She said I put her in mind of sister Sally Lowe when I smiled. But she did not know my feelings. They were only known to him who knoweth all things. Well, I thought I could go to the meetings as usual, and that no one there but God and myself would know of the change that I felt. It now seemed that I could do my work with half the trouble I had been doing it. I also felt that I could never more have any con-

fidence in the flesh. I felt that God's grace was sufficient for me. How often have portions of Scripture come to my mind, such as this, "My strength is made perfect in weakness." "When I am weak, then am I strong." But my first happiness seemed of short duration; for doubts and fears came, and I would think,

"Do I love the Lord or no?  
Am I his, or am I not?"

This often caused me anxious thought, and I also became troubled about baptism. My trouble about it became so great that I could not rest day nor night. I would think that they who know to do the Master's will, and refuse to do it, will be visited or beaten with many stripes. My heart would go out to God's people. I wanted their God to be my God, my shield and buckler, my rod and staff, my life, my hope, my strength, my hiding place and my strong tower. But after the first feeling of happiness wore off I could not tell the church of my feelings, nor say anything to any person about them; yet it was my greatest desire to do so. I often thought to mention it to aunt Tilly, but when we met it was always something of little consequences that we talked about. This was a weakness in me. I could not talk on the subject to any one. But O how I love to hear others talk of the unsearchable riches of God's grace. One Saturday aunt Tilly came up to go to meeting, and I felt very glad of it, for I thought the way might be open for me on that day. Elder Grafton preached a great sermon. He went on and told my experience better than I will ever be able to tell it. After awhile he sat down, and said he quit because he could not preach. He said he seemed to have no light, or something to that effect. It seemed like a check on my conscience. I thought I might be the cause; that I had thought to do something I should not do, and he would do wrong if he should receive me. I thought I would go home as I came. But there seemed help and encouragement at hand when the invitation was given. Martha Carter sat by me, and asked me if I would not like to go forward. I told her I was afraid I could not give them a satisfactory evidence. I told her that Elder Grafton had told my experience better than I could tell it. With the little evidence that I gave them I wondered how they could receive me. I would not have thought hard of them if they had not received me; yet I think I would have gone again, for I could not stay away. It was a dark, cloudy evening, but I was happy, for they had received me. I spent a sleepless night, thinking over all my troubles. The next morning the sun arose clear and bright, which brought to my mind the circumstance of Abraham offering his son for a sacrifice, as I felt so strong in the faith. When I was

young I thought I would be afraid to be baptized; but then I did not know anything about God's power. I trust he made me willing in the day of his power. That stream of water had nothing about it that was frightful to me. To its brink my steps I bent, and there my troubles in part ended. I say they ended in part, for I have had many doubts and fears and dark seasons since; yet I trust the Lord is able to deliver me, and will give me grace to conquer, and finally take me home. I pray that I may be kept from dishonoring the cause of Christ, or wounding the feelings of any of the brethren. I am weak, but Christ is strong. He is the blessed and only Potentate, the King of kings and Lord of lords. We love him because he first loved us. Jesus gave himself for us, that through him we might live, and not perish.

I must stop writing, for it is late at night; yet the half is not told.

HANNAH HILL.

ASHLAND, Mo., Feb. 7, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel under many obligations to you for the kind and generous reply to my letter of last March, which appeared in the SIGNS of Dec. 9th. I thought for some time before it appeared that you had justly laid it aside; and while I anxiously waited for your reply, I often feared that my poor scribble would appear in your valuable columns, to the exclusion of some abler communication; but since I have seen your reply I think it has covered all the ill feature that was contained in mine. I certainly know myself to be one of the weakest of the weak in all the household; and when I consider my many weaknesses I very often feel that I am wholly unworthy of the position I occupy. Being bound down to the care of four churches, which yields a light support, and for the past twelve years having been a cripple from paralysis, and also having to tug all I can at home in trying to earn an honest living for my family, I have not much time to give to reading and the study of the Scriptures. All these things combined keep me much of my time in darkness; yet in my desponding condition I seek for more light in these glorious truths. While I received much comfort from your reply, yet you failed to make the main point in my interrogation as plain as I think you might have done. When I am confronted with the interrogation, "If God impresses one of his children to an act of obedience, and the child feels that duty weighing heavily on his heart, and yet from some cause does it not, but disobeys, did God predestinate its disobedience?" I stated in my former letter that I was at a loss to give a proper answer. But now I think I have an answer. Those whom God foreknew, them he also did predestinate to a certain purpose; and the

(Continued on page 77.)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 9, 1892.

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

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

## COMING OF THE SON OF MAN.

DEAR BRETHREN BEEBE:—Will you kindly, at your earliest convenience, give your views through the SIGNS OF THE TIMES, on Matthew xvi. 28? What death is alluded to and what kingdom?

Also, you might give your opinion of a Baptist minister who states that "Salvation is by grace exclusively;" and the sinner has nothing to do "only to believe" and "accept Christ as your Savior," and "do so now without delay!" Yours in haste.

A FRIEND.

## REPLY.

"Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 28.

In complying with the wishes of our esteemed friend, it will need but few words to answer the last inquiry. Our opinion of such a "Baptist minister" is that he not only exhibits utter ignorance of the inspired testimony of Jesus, but that he is deplorably reckless of such facts as are clearly manifest to the simplest natural mind. If there is any condition upon which salvation depends, then there can be no grace at all in the matter. When the sinner has complied with the condition prescribed, then he has paid the full price of his salvation. There is no more grace when that condition is easy than if it were difficult. In accepting Christ as his Savior, if that is the condition, the sinner has done all that was required of him, and may demand salvation as his just reward for the condition which he has fulfilled. Certainly he cannot ascribe his salvation to divine grace, since he would have perished after all that the Lord had done, but for his own act in giving efficiency to the provision of mercy. The assertion of such palpable contradictions is not only unbecoming one who professes to be a "Baptist minister," but it is unworthy of a natural man who claims rational consistency. Our friend will excuse us for suggesting that time might be better employed than in listening to such manifestly absurd teaching from any professed preacher. While revealed truth can be known only by the manifestation of the Spirit of God, natural reason is capable of discerning such absurdity as would represent grace as depending upon conditions to be fulfilled by the recipient of it. In addition to the light of reason, Paul has clearly stated this truth. "Even so then at this present time also there is a remnant 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 be of works, then it is no more grace;

otherwise work is no more work."—Rom. xi. 5, 6. If our opinion had any weight with such a "Baptist minister" we would advise him to stop contending for such a system of opposition to the plain testimony of inspiration; or, if he cannot do that, let him honestly confess that he does not believe the scriptural record.

"Verily I say unto you." It would seem unnecessary to call attention to the serious import of this solemn expression of our Lord. Yet many professed believers appear to overlook it in their understanding of the significance and application of the declaration of the Lord in the text. It is not an ordinary matter which may attract the passing notice of the natural mind; nor is it the enunciation of a proposition which may be submitted to the discussion of the wise and prudent of this world. It is not an appeal to the religious Jews who require a sign, nor to the wisdom-seeking Greeks. The characters addressed are exclusively specified. It is not less presumptuous to misapply these words than it is to change their testimony. With all the awful solemnity of his divine sovereignty Jesus says unto his own disciples, and to them alone, all the wonderful truth which is here recorded. The fact that the natural man may read the letter of this word no more enables him to hear its spiritual import than did the hearing of the Jews by which they were enraged against our Lord, enable them to hear and understand his speech.—John viii. 43. Only as Jesus speaks directly to you can you ever hear his word.

"There are some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." It is needful that in considering the import of this declaration it should be observed that when our Lord spoke these words he was not yet glorified. As a servant under the law, he was learning obedience by the things which he suffered. So long as he continued in this subjection, his divine royalty was not manifest. Even the inspired messenger who announced his coming, was not able to discern his power and great glory. From his gloomy prison he sent the painful question, "Art thou he that should come, or do we look for another?" The answer of the Lord referred him to the evidence borne by his works, which John had known. He said, "Go and show John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he whosoever shall not be offended in me."—Matt. xi. 3-6. Thus he was manifested by his works as the Servant of God, whose will it was his meat to do. The testimony of his Father bore witness to his approval of him in that subjection as a servant; but it remained for his glory as the King

in Zion to be made manifest when he should have finished the work which was given him to do, and when he should be exalted upon the throne of his gospel kingdom. This could not be until he should have nailed to his cross the handwriting of ordinances, and through death destroyed him that had the power of death. Until all that was written in the law was fulfilled in the complete satisfaction of divine justice, Jesus himself was only as a servant under the law. His kingdom had not come in its manifestation until he had finished the work of magnifying the law, and taken its just requirements out of the way. This he did when on the cross of Calvary he "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; to whom be glory for ever and ever. Amen."—Gal. i. 4, 5. After he had in the weakness of the flesh died for our offences, he was raised to newness of life by the glory of the Father. In that resurrection he was no longer a servant, but triumphantly glorious King of righteousness.

When by the mighty power of God our crucified Savior was brought again from the dead, he revealed himself as having obtained the victory over sin and death, and having nailed to his cross the handwriting of ordinances which was against his chosen people. This coming was seen by some of those who stood in the presence of our Lord when he spoke the words of our text. In this coming he did not appear as a servant under the dominion of the law; neither was he subject to pain and sorrow; but in the infinite majesty of his own immortality he was revealed as reigning supreme in his own kingdom. So he asserted after his victory over death, "All power is given unto me in heaven and in earth." Until this was accomplished his kingdom was not manifestly set up. He rendered obedience to the demands of the law as given by Moses, even to the laying down of his life; but in that dreadful sacrifice he made an end of transgressions, and blotted out that dispensation which was thus fulfilled by him. Having taken that legal covenant out of the way through his complete answer to its every demand, he establishes his own everlasting kingdom in perfect righteousness. This is one peculiar glory of the throne of our Redeemer. He does not save his people from death through the sacrifice of any demand of justice; but he has brought in everlasting righteousness as the brightness of his throne. Justice is satisfied in its every demand, and sinners are saved from their sins.

From the preceding context it is clear to our view that the death to which our Lord refers is the close of the mortal sojourn of those specified. There certainly were those then standing in the presence of Jesus who did not leave their earth-

ly state until they had witnessed the coming of the Son of man in all the glory of his Father, with his angels. In that coming every angel whom God ever commissioned to bring a message from the eternal throne is perfectly united with him. So, in all the testimony of inspired prophets and servants of God, they are all with the glorified Son of man in that they testify of his sufferings, and of the glory that should follow. The innumerable company of the ransomed of the Lord constitute the clouds of heaven, the great cloud of witnesses, with which he always comes. In his character as the Son of man, the Savior, he is never seen without these clouds which attest his triumphant glory. Wherever he is manifested as the Savior, there his members must appear as the trophies of his victory over sin and death. In the experience of every saint this glorious coming of the Son of man must be revealed as the only hope of salvation in which the conscious sinner can trust. As the glory of his Father is manifested in the coming of the Son of man, it is evident that the will of the Father has determined that coming. So it is written concerning the raging of the heathen, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Psalm ii. 4-7. Thus the praise of our God is proclaimed even by the wrath of man. This is too wonderful for the comprehension of finite minds, yet it is taught in all the way in which the Lord leads his people.

In the setting up of his kingdom, as established in the liberty of the gospel day, the Son of man does appear in that glory which the Father gave to him in choosing his people in him that they should be holy and without blame before him in love. This coming is not the beginning of his glory; for he had infinite glory with the Father before the world was. That glory appears only as he is pleased to reveal himself in building up Zion. It seemed good in the sight of God that this glory should be hid from the wise and prudent, and that it should be revealed unto babes. While those from whom it is hidden may indulge their natural fancy in imaginary notions of the glorious appearing of the great God and our Savior Jesus Christ, to the subject of divine instruction there can be no glory exceeding that which they saw in him when he was revealed in them as their only and all-sufficient hope of life and salvation from sin. In that manifestation they beheld his glory as of the only begotten of the Father, full of grace and truth. His kingdom does not attract the admiration of the carnal mind; for it is not

of this world. Yet, to those who have once seen that divine glory there never can be anything painted in the natural imagination which can be worthy to be compared with that manifestation.

While the first organization of the church in her gospel liberty as the kingdom of the Son of man was seen by those witnesses who were at that time standing with their Lord, it is also given to every one who is led by the Spirit of God to see the same coming of the Son of man in his kingdom in an experimental sense. Only as being thus favored can any conscious sinner hope in the salvation which is in Christ Jesus. Unless he is infinite in power and grace, there could be no possibility that he could save his people from their sins. Much less could he bring salvation to a lost and justly condemned sinner. Hence, every sinner who is enabled to hope in him for justification before God must see him in the absolute sovereignty of his own kingdom. No servant of Moses' law has power to save a sinner. Not even the combined intercession of Noah, Daniel and Job could deliver son or daughter from divine wrath.—Ezek. xiv. 20. Then it is indispensable to the consolation of those who mourn their own guilt that they should see the Son of man coming in his kingdom. "He is just and having salvation."

Even in the sense of the personal witnessing of the glorious majesty of the Son of man, it is given in the individual experience of every one who is born of God that they have hope of his coming to receive them to himself. In that coming they see him in his glory. The carnal mind vainly imagines that this coming is in the glory of this world. This is expressly denied by our Lord himself. None can ever see his coming in his kingdom but as he is revealed by his Spirit. His kingdom is manifested only to those who are led by the Spirit of God, and they are enabled to see it alone by that faith which is the gift of God, and the fruit of his Spirit which is given unto them. This was never clearly revealed even to the saints under the legal and prophetic dispensations. God had provided (or, foreseen) in this "some better thing for us, that they without us should not be made perfect."—Heb. xi. 40. Only in the manifestation of the gospel kingdom of our Redeemer is the full glory of Jesus revealed as triumphant over sin and death, and having all enemies put under his feet. In this kingdom the Son of man is glorified. He is not the suppliant whom false teachers represent as vainly seeking the favor of guilty sinners, and grieved because they will not allow him the honor of saving them. Of him the inspired psalmist has sung, "But our God is in the heavens; he hath done whatsoever he hath pleased."

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purpose is to be conformed to the image of his Son; as it is the duty of all heaven-born children to live in perfect conformity to his image; and everything must conform to the nature and image of the life they are living; so all natural men are living in natural conformity to the nature and image of Adam life; hence the Adam man, when in his nature, image, being, with all his surrounding environments, with which he corresponds, and from which he draws his life and living, it is just as natural for him as for the bird to dart through the air, or for the fish to wend its way through the briny ocean. All of these are absolute certainties, known to all men, as sufficiently demonstrated; hence they are all God's fixed decrees, and nothing but God can change them; so that when a child of God fails to obey the impress of the Spirit it is just adhering to its old natural laws and surroundings which God had predestinated in nature; not thinking that all things work together for good to them that love God, until he is made conscious of the fact that he is obeying the natural law, by which comes the knowledge of sin. Notwithstanding God predestinated the natural law, and predestinated that natural men should be conformed to it, he did not predestinate that his heaven-born children should in every way remain in conformity to it; for the child of God has two natures. When Christ is formed within us, we then have a new law, a new nature, are made partaker of the divine nature, and are spiritually adjusted to the spiritual conditions of a spiritual law. So one of these laws is as much of God as is the other. When we are guilty of the omission of the duties of the higher law, we are condemned by the other; so the law that was ordained unto life, we found to be unto death. Thus it is all predestinated to our good. Hence Paul speaks of it, not advising us to do, but he simply gives his consent unto the law that it is good. When the earth was cursed for man's sake, they were simply adjusted to each other's conditions, and the whole work was compassed with God's predestination. Paul anticipates the philosophic reasoning, thus, "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?" with a pertinent reply. Where are the certain men which were before of old ordained to this condemnation? Were not Joseph's brethren living to the law of their nature? Were they not acting out their carnal principles, according to the law of carnal commandments? And did not God ordain the law that gave them the privileges they so much abused? Was not the result of their acts, together with the same law, magnified and made honorable to their conviction, all which resulted in their good? Where is the act of rebellion or disobedience recorded in

the Scriptures that has not resulted in the same way, and proved the magnifying qualities of the divine Being? We can truly say, "All things work together for good to them that love God, to them who are the called according to his purpose." All result in the converting of his children, and bringing them to repentance, to seek forgiveness. Then we see them come with weeping and with supplication. Then we see them with a contrite heart and a broken spirit, like David, when Nathan stood before him, judging the man guilty of crime. David said, "He shall surely die." Nathan said to him, "Thou art the man." David said, "I have sinned." With due penitence he confessed his crime, pleaded guilty, threw himself on the mercy of God, and begs for pardon; and it was all the result of God's fixed decrees.

Yours to serve,

IRA TURNER.

1902 ST. JOSEPH AVE., ST. JOSEPH, MO.

DEAR BRETHREN:—Can you find a corner in the dear old SIGNS for the scribble of one so crushed with sin that he can only find rest and hope in the mighty arms of an infinite God, who has created all things by himself and for himself?—Col. i. 16. Perhaps a worm such as I am can speak of one thing at least wherein some of the poor and afflicted people, strangers in a strange land, whom, I love, may be comforted, even with the same comfort wherewith this poor heart is comforted. I have just returned from a visit among the churches of the Mt. Zion Association, situated south of the Missouri River, extending east of Kansas City about one hundred miles. To my great joy I found the brethren and sisters standing in the strength of Israel's God. I was asked by many dear brethren to write for the SIGNS on my return home. I believe that many who are panting for the water brooks that sparkle and dance in the hills of him whose foundation standeth sure, those who are thirsting for and resting only in him whose perfections and attributes are infinite, will rejoice to hear of that poor and afflicted people rooted and grounded in the faith which was once delivered unto the saints. That faith was sealed by the blood of Christ, and also by the thousands of the martyred members of his body. The declarations of that same faith were published in the first issue of the SIGNS OF THE TIMES, and held by all who dared to suffer the bitter epithets and vile opprobrium heaped upon them for calling themselves Old Baptists. I had the happiness to meet Elders Wm. R. Storms, of Pleasant Hill, R. M. Ogle, of Calhoun, who is loved of all the churches for the truth's sake, J. F. Barnes, of Windsor, Wm. Starchman, of Bates City, J. B. Adams, of Cocksville, and H. W. Newton, of Oak Grove. These are dear brethren, "of whom

the world is not worthy," who endeared themselves much to my poor heart because of their fellowship in the truth. I was led by the Spirit, as I trust, in my feeble ministrations to look to the foundation of God, which is sure, laid in the power and wisdom of the infinite and unchangeable God, who says, "My counsel shall stand, and I will do all my pleasure." The churches rejoiced in the truth gleaned from the treasures of God's word; that "there is no power but of God: the powers that be are ordained of God." The power by which Pilate committed the most atrocious crime was given him of God; hence he, and all who had a hand in that terrible tragedy, did just what, and no more, God's hand and counsel before determined should be done."—Acts iv. 27, 28.

We were led, together with the dear brethren, with great joy to contemplate the eternal vital unity of Christ and his people, finding the field notes recorded in our Father's own book, and finding the same testimony in our own hearts. Tracing the glorious line, glittering with the light from the eternal throne, we found ourselves in the bosom and embraced in the arms of our Father God. There we heard, "My dove, my undefiled, is but one." "My beloved." "Behold I and the children which God hath given me." Our hearts took up the exultant song, saying, "The voice of my Beloved! behold, he cometh leaping upon the mountains, skipping upon the hills."—Song ii. 8. And we seemed to hear some sweet angel sing, "The King's daughter is all glorious within: she shall be brought unto the King." "Bring my sons from far, and my daughters from the ends of the earth." "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

I have thus introduced to you those dear people. Yours in love,  
H. S. CLOUD.

AUGHRIM, Ont., Canada, Feb. 14, 1892.

BRETHREN G. BEEBE'S SONS:—You will find inclosed a letter from brother Case, which he has consented that I shall send for publication in the SIGNS OF THE TIMES, if you approve. As ever your brother,  
MALCOLM MCALPINE.

LONDON, Ont. Jan. 3, 1892.

MALCOM MCALPINE:—DEAR BROTHER:—If one so unworthy may claim such sacred relationship to one of the Lord's family. Desiring that this may find you in good health both of body and soul, I hope above all things that it will find you clothed and in your right mind. In saying this, I feel that you will take no offense at the intimation that you are ever otherwise than clothed and in your right mind; for if you are like the poor writer, you know what it is to feel sadly beside yourself, not knowing whether you have any right experience or under-

standing of eternal and heavenly things; not knowing what you are, nor where you are. While, like the poor leper, we are confident as to what the dear Lord can do, yet how often do we anxiously cry, Will he have mercy and appear for my relief, to drive the dark cloud from my mind, and give me to know him, and the power of his resurrection? O! how our souls are lifted above the things of this life when we are filled with these inexpressible desires! Yet how sadly otherwise it is at times! How dark and wretched! But even then we feel to say, Lord, if thou wilt, thou canst make me (yes, even this poor, wretched, forlorn me) clean. My only hope is in that salvation which God has appointed for walls and bulwarks, which is all of grace. All my desire is that salvation which when felt in its power and received in its love causes us to love him in return. It is then alone that we feel that his yoke is easy and his burden light. Then we can run with patience the race that is set before us, looking unto Jesus, the Author and finisher of our faith. O! could we but have a mind and heart more after the things of the kingdom of our Lord, how it would strengthen us to bear with patience the trials and difficulties of this life! And now, dear brother, I have to say that you and the dear kindred in Christ in your locality are often on my mind; and it is my earnest desire that the Lord would bless you indeed and in truth as a church and as individual members of his body. May he give you grace to continue waiting upon him, and may you and all the dear ones with you know for yourselves that it is good to wait upon the Lord.

I saw brother Fred. W. Keene here, and was somewhat surprised to hear that he was going away. It is my earnest desire that he may behold the hand of the Lord in all his goings forth; and that he may feel to confess that the Lord doeth all things well.

I have made several attempts to write to you, but have failed. When your letter came, I was sick from a heavy cold which lasted two weeks. I recovered from that, but have another now, though it is not so serious. My dear wife has had a very bad cold for six weeks, but it is now better. She has frequently asked me to write to you. We feel it to be a great trial to live where there is so little meeting or preaching. Accept thanks for your kind letter and the information.

If after reading this you think it would be of any use to the poor and needy, and to the praise of God, you may send it to the SIGNS OF THE TIMES. I have not written as I intended; but in a rambling way I have told a little of what I felt. Please remember me and my wife to all the sisters and brethren.

Yours in hope,

RICHARD CASE.

DANSVILLE, N. Y., Jan. 29, 1892.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—Please place the inclosed amount to my credit for another year's subscription to the SIGNS OF THE TIMES, which for more than fifty years has come to me as regularly as the mail service could bring it. I have some of the earlier volumes bound, and have occasionally looked them over, without discovering any change in doctrine or sentiment, the old numbers reading very much like the later ones; indeed, if dates were left out, the doctrine then contained in a communication or in an editorial would read as well and as if written for the last number. No; if I am able to judge, there has been no backing down from the good, old, substantial doctrine of election and predestination, of salvation by grace, and grace alone, without works, through the righteousness which is in Christ Jesus our Lord. If any new or advanced ideas have been evolved in the discussions admitted to its columns they have proved harmonious with former positions taken by the founder of the SIGNS; and, judging by my own experience, I think many of the hungry saints who have read have feasted and rejoiced in the truth that has satisfied their longing souls. I have greatly enjoyed many of the communications and editorials elicited by the late discussion of the predestination question, and have also been somewhat astonished to learn that some Old School Baptists deny it, and take offense because it is preached. Why, it seems to me that any worldly or nonprofessor, with ordinary comprehension, must see and understand that the great Architect of the universe knew what he intended to do and to have done, as well as the machinist knows what he intends when he begins to build a machine. Taking this view, why should any one make it a test of fellowship in the church? Yet it seems to me that God's predestination or purpose is at the foundation of the whole structure, in the kingdom of nature as well as grace. But I am afraid sometimes that I have only a natural comprehension of the doctrine, and therefore am not identified with its spiritual application. Indeed, I realize my ignorance, and often feel that I know nothing of the glory and grandeur of the scheme of divine grace, whereby fallen man is rescued from the toils of sin and death. Still, a warming impulse of joy and gladness enlivens my drooping spirits when I read the cheering editorials and communications from week to week in the SIGNS, as that is all the preaching I have.

In the love of Christ, yours,  
P. WEST.

MENDOTA, Ill., Dec. 12, 1891.

DEAR BRETHREN BEEBE:—It is time for me to renew my subscription to the SIGNS. I do not know how I could do without it, as it is about fifty miles to our place of meeting, where

we can hear the gospel proclaimed in its purity by our beloved brother, W. A. Thompson, once a month, which we esteem a great blessing, even if we cannot get there often. But when we do get there we hear the gospel in its purity, if I am capable of judging. It is salvation by grace alone; no mixture of grace and works. That grace is the gift of God, bestowed without money or without price. O how glad I am that it is so; for if I had to merit it by my works I would be eternally lost. God has declared in his word that it is not in man that walketh to direct his steps; that man's goings are of the Lord; that the Lord's portion is his people; Jacob is the lot of his inheritance. The Lord found Jacob in a desert land, in a waste howling wilderness, a poor, helpless mortal, having no power of his own to extricate himself. I am persuaded that is the way in which all the people of God are found, in a helpless condition, without hope, and without God in the world, having nothing to recommend them to him. We are prone to wander as the sparks fly upward, and without the saving power of Almighty God we are lost. Without the shedding of blood there is no remission of sins. We are wholly dependent upon the independent God. There is salvation in none but Christ Jesus, in which we feel to rejoice.

Please excuse all mistakes, and remember that I am getting old. If I live till the 12th day of March, 1892, I will be seventy-nine years old. I feel that I have been kept thus far by the mighty power of God, and I believe he will keep to the end if I am one of his.

I have been a subscriber to the SIGNS for a long while. Ever since I got acquainted with it I have loved its teachings. It told my experience at the first, and it has never varied from it since. I love it the same, and expect to take it as long as I live, or am able to read it. I can hardly wait until it comes, it contains such good news, as it were, from a far country. May you still be sustained to wield the sword of the Lord and of Gideon, is my prayer. This may be my last.

JAMES WOOD.

BAXTER SPRINGS, Kan., Dec. 16, 1891.

DEAR BRETHREN BEEBE:—I have thought that I would write you a few lines for publication. This is my first attempt. I was born in Williamson County, Tennessee, on Feb. 7th, 1849. When I was about nineteen years old, while walking along, a voice said to me, "You had better pray." It scared me so badly that I trembled. Then I began to try to pray. The good Lord led me on in that way for ten years, and brought my sins before me like mountains. I saw no way for my escape, and thought I must die. When the sun went down one Thursday evening I did not expect to see it rise again; but sometime

during that night my burden of sins left me, and I was very happy. After this I went on in doubts for fifteen months. I thought I had no hope. As I was about to give up, the Lord spoke to me, and told me that as far as the east is from the west, so far had he separated my sins from me; that he had taken my feet out of the miry clay, and placed them on a rock, even the Rock of eternal ages. Though the winds may blow, and the storms may beat, nothing shall be able to drive them from that Rock. He is God, and beside him there is no Savior. "Because I live, ye shall live also." "Ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

I was baptized on May 9th, 1879. Sometimes I feel so cold, dead and sinful that I do not know whether I am a child of God or not. But when I read the SIGNS OF THE TIMES I find so many of God's dear children telling my troubles that it makes me think I am one that Jesus shed his blood for. I do believe that God has saved his people with an everlasting salvation. I have written in short. Do as you think best with it, and all will be right with me.

Yours in Christ,

REUBEN BOND.

#### DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

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

J. W. Garrett, Va., 2, T. G. Harris, Neb., 3, O. F. Ballard, N. Y., 1, James Elder, Ill., 1, P. J. F., N. Y., 3.—Total, \$10.00.

#### MARRIAGES.

FEB. 26th, at the residence of the bride's parents, Kenton, Kent Co., Del., by Elder E. Rittenhouse, Mr. Benjamin H. Ross and Miss Mary C., daughter of Francis M. and Anna Burrows, all of Kent Co.

By the same, on Tuesday, March 1st, at the bride's residence, near Laurel, Sussex Co., Del., Mr. Thomas B. Ward and Miss Mary Ann, daughter of David H. Boyce, all of Sussex Co.

FEB. 23d, by Elder Silas H. Durand, at 602 N. Eleventh St., Philadelphia, Pa., Mr. Major T. Hall, of Pocomoke City, Md., and Mrs. Susan A. Cropper, of Philadelphia.

FEB. 28th, 1892, by Elder Wm. R. Welborn, at the Glade Creek meeting-house, in Pickens Co., S. C., Mr. Mont D. Redmon, of Anderson, S. C., and Miss Lona C. Cantrill, of East Fork, N. C.

OBITUARY NOTICES.

DIED—Near New Vernon, N. Y., on Thursday, Feb. 4th, 1892, of pneumonia, **Mr. William Henry Sayer**, aged 66 years, 4 months and 24 days.

Mr. Sayer was a son of Stephen and Ruth Seely Sayer, of the town of Wallkill, Orange Co., N. Y. He was married to Mary E., daughter of Joseph Harding, on Saturday evening, Sept. 19th, 1846, and moved to the farm where he died some thirty-two years ago. Of his father's family but two survive, Mrs. Julia Ann Carpenter, widow of Nathaniel Carpenter, and Mrs. Abbie Knox. He is also survived by his companion and four sons, to mourn their loss of a kind husband and father. Mr. Sayer had not made a profession of religion, but for many years had been an attendant, with his wife, upon the ministry of the word at New Vernon.

The funeral services were largely attended at New Vernon on Sunday, Feb. 7th, when a discourse was preached by Elder Benton Jenkins from 2 Cor. v. 6; after which his mortal remains were deposited in the cemetery of the New Vernon Church.—ED.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of a bereaved and sorrowing one I send you the following obituary notice, which is copied from the North Berwick Journal. Please publish it in the SIGNS OF THE TIMES.

A. A. C.

NORTH BERWICK, Maine, Feb. 28, 1892.

"Perkins J. Allen, a highly respected citizen of this town, was called from his earth life on Jan. 29th, at the prime age of 34 years.

"It is sad to record the going out of a life that combined such traits of noble manhood, happily associated in domestic relations, and envired by congenial friends; yet the cheerful endurance of wasting disease, the unwavering trust, and the calm and happy exit, present a phase of sweet solace to bereft friends. The deceased leaves a wife, daughter of Reuben C. and Ada A. Chadbourn, and two small children, who have the sympathy of many friends. He was a member of the Old School Baptist Church at Oak Woods, and one of its choir of singers. His sickness was 'La Grippe,' followed by pneumonia; and although distressing, he was calm, and deliberately talked of death, and arranged for the funeral, setting the hour, and procuring a promise from Mr. Eli Clark to lead the service.

"The funeral was held at his late residence in Bauneg Beg, Mr. Clark officiating. Appropriate singing by the choir of which he had been a member."

Miss Rose Ella Hough departed this life Jan. 18th, 1892, aged 29 years, 3 months and 20 days.

The subject of this notice was not a member of any church, but expressed a willingness to die, giving full instructions as to her funeral, and requesting that Elder E. V. White should preach at her funeral. Owing to so much sickness in the house it was deemed prudent not to have the funeral preached. Her remains were laid away to await the resurrection.

ALSO,

ON Feb. 13th, 1892, an older sister, **Mrs. Mariah J. Peacock**, passed from earth to her reward, aged 87 years, 6 months and 15 days.

This was indeed a great shock to her sorrow-stricken family and friends, as it was not known by them that she was at all ill until the sad news of her death was received.

ALSO,

DIED—Quietly, on the morning of Feb. 19th, the father, **Wm. H. Hough**, aged 74 years, 1 month and 18 days.

Thus in one month death entered into this once happy home and claimed three of its loved ones, while the dear wife and mother still lay upon her bed of affliction, only able to see one of the dear ones after death (Rosa), whose corpse was carried to her mother's bedside for her to take a last lingering look. Truly in the midst of life we are in death. May the Lord comfort the bereaved ones in their great affliction, and may they realize in him a husband and father, who is able to save even to the utmost. We deeply sympathize with the bereaved ones. May the God of mercy be their God and guide through life, is the prayer of your unworthy brother,

S. B. PAXSON.

LEESBURGH, Va., Feb. 29, 1892.

DEATH has again invaded our little flock at Frying Pan, and taken from us another firm and steadfast member. Poor old Frying Pan has been made to sit in ashes and weep tears of bitter sorrow and sadness; to wade through deep waters, and to pass through fiery flames. Nevertheless the word of the Lord abideth forever; his promises remain sure. "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.

Sister **Susanna Hunt** had both spinal trouble and asthma; and though, as she expressed it, no tongue could tell her sufferings, yet I have heard her, when by her bedside in prayer I tried to supplicate the throne of grace, clasp her hands, and with gasping breath, in ecstasy of joy, thank the Lord for his goodness, and bless his holy name for the riches of his mercies. How poor and destitute I felt in the presence of this suffering joy and agonizing delight. Surely such praise comes not from mortal man.

The maiden name of sister Hunt was Kitchen. She was born July 28th, 1806, and was married to Augustin Hunt on Nov. 5th, 1841. To them were born four children, only one of whom, our beloved sister, Mrs. L. E. Roby, survives he. She was baptized in the fellowship of the Frying Pan Church in August, 1870, by Elder A. B. Francis. She died Feb. 4th, 1892. A conscientious, orderly and consistent member has she been. Although she had not been able to attend our meetings for a long time, yet she was a strong support and comfort to us, in that she was loving and compassionate in her steadfastness and devotion to the church. Her dear and only child, our beloved sister, and her dear husband, our beloved brother, have our deep sympathy in this their great affliction. She has gone, dear ones, from your care, to him who ever watched over and cared for her as Omnipotence only can.

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

E. V. WHITE.

LEESBURGH, Va., Feb. 26, 1892.

BRETHREN BEEBE:—I forward you for publication in the SIGNS OF THE TIMES a brief notice of the life and death of our dearly beloved sister, **Susanna Lunn**, eldest daughter of Isaiah and Rebecca Winegarner. She was born near Hebron, Licking Co., Ohio, July 3d, 1834, and died Feb. 20th, 1892, aged 57 years, 7 months and 17 days.

Sister Lunn was united in marriage to her now grief-stricken husband, Dr. L. T. Lunn, Feb. 23d, 1857, by the writer.

She united with the Primitive Baptist Church at Hebron, called Licking, and was baptized by the writer in the year 1856. After her marriage to Dr. Lunn she by letter joined the Friendship Church, at Reynoldsburgh, Franklin Co., Ohio, in which she lived and died in fellowship, very highly esteemed and dearly beloved as a member and a model christian woman. She was very highly esteemed by the entire community as a woman of the strictest integrity and honor. She has left a highly respected family of one son and three daughters, also one brother and one sister, to feel their sad loss, to whom the community tender their sympathy. Yet most of all her grief-stricken husband feels the loneliness of life, and to be bereft of so kind a companion. We shall see her face and hear her gentle voice no more in time; yet we cannot sorrow as those who have no hope, for she was firm in the faith of God's elect. We feel assured that she is now in the presence of him whom she adored and loved to the end. When he shall descend from heaven with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first, the weak, afflicted and natural body will be raised in honor, in power, in glory, a spiritual body, fitted and prepared to bear up under that exceeding weight of glory that awaits all the redeemed of the Lord beyond this vale of mourning and tears.

The funeral was very largely attended, evidencing the high esteem in which the deceased was held by the community in which she had lived so many years.

"Plagues and death around me fly—  
Till he bids I cannot die;  
Not a single shaft can hit  
Till the God of love sees fit."

The writer attended her funeral on the 29th day of February, and endeavored to speak words of comfort to the sorrowing friends and the large assembly present. The writer baptized her, solemnized the marriage, and preached at her funeral. May God bless and comfort the sorrowing friends.

G. N. TUSING.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **Miss Ada B. Chick**, who departed this life Feb. 10th, 1892, aged 42 years, 1 month and 18 days.

She was the only daughter and youngest child of Abraham and Betsey Chick. She had been an invalid for the past thirteen years, during which time she had exhibited great patience and submissiveness. Her home for nine years had been with her uncle, Elder Wm. Quint. She was attacked with "La Grippe" about the middle of January last, and soon congestion of the lungs and rapid consumption, and her already feeble frame could not endure long; and after a month of suffering she passed away. She never had made a public profession of religion, and was not a person who talked much upon the subject. No one ever heard a word of murmuring from her lips at the afflictions with which God was pleased to visit her. Her last reply to a question from one of those who were by her side was that she was satisfied either to live or to die. As no minister could be reached by reason of distance and sickness, her brother spoke in prayer at her funeral, and two hymns were sung.

"It is the Lord, enthron'd in light,  
Whose claims are all divine;  
Who has an undisputed right  
To govern me and mine."

ALSO,

DEPARTED this life Feb. 24th, 1892, **Mrs. Betsey Chick**, aged 77 years, 1 month and 25 days.

She was born in North Anson, Maine, and her parents were Wm. and Anner Quint. She was married to Abraham Chick in the year 1844. They resided in Somerset Co., Maine, until about twenty years ago they moved to North Berwick, Maine, where, nine years ago, her husband died; after which, with her invalid daughter, she made her home with her brother. She had been a sufferer from bronchitis and heart trouble for several years, and about the middle of last January she began to grow worse rapidly, and not rally nor show any signs of recovery until the end came; but

"Fearless she enter'd death's cold flood,  
In peace of conscience clos'd her eyes;  
Her only trust was Jesus' blood,  
In sure and certain hope to rise."

Mrs. Chick was baptized when about eighteen years of age by Elder D. T. Allen, at North Anson, Maine; and when the division took place in the Baptist denomination she remained firm. She loved to talk upon the theme of experience and the Scriptures, and her views were very clear on all the doctrinal points of the gospel. In her last illness her only son, from Maryland, spent about a month with her. (We could not go to see them because of sickness.) At her funeral some of the brethren spoke in prayer, and made some appropriate remarks, and two hymns were sung. Though the near kindred of these two dear ones were so far away, yet they lacked for no attention that mortal hands could give; for the neighbors were ever ready to help all they could, and showed true friendship in the hour of need. Only five weeks and three days from the first death to the last. This has been a fiery ordeal for us as a family; but however dark and inscrutable it may appear unto us, finite mortals, we know that it is all in harmony with God's purpose, and we desire to be still, and know that he is God.

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

Yours in sorrow,  
WILLIAM J. PURINGTON.  
HOPEWELL, N. J., March 3, 1892.

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

Elder G. Beebe's Sons—Dear Brethren:—Our dear aged sister Hewitt wishes me to send to you for publication in the SIGNS a little of the record of the life and death of her beloved companion, **Elder Isaac Hewitt**, who crossed the river of death, where everlasting springs abide, and where are no withering flowers, on Jan. 7th, 1892.

He was born Aug. 25th, 1810, and was therefore in the 82d year of his age. In his boyhood days, at the age of seventeen or eighteen years, he was arrested by the power of God while playing the violin in a ball chamber, and was made to feel that he was a condemned sinner. His young associates were no more any comfort to him, but his cry was, "God, be merciful to me, a sinner."

"O whither, whither shall I flee  
To escape the vengeance due to me?"  
While in this terrible condition the true light shined in his heart, the heavenly balm was applied, so that he was made to sing of surprising grace in these words:

"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."

After this his mind was directed to the church; and accordingly, on the fourth day of July, 1828, he went to the Second Old School Baptist Church of Roxbury, was received, and was baptized by Elder David Mead, where his membership has always remained. In the fall of 1828 a

brother of his united with the same church, and they persuaded their father (who was not a member of the church) to stint them in their work, so that when they had done it they could go to church-meeting. His delight was to be with the brethren. On July 2d, 1837, the church gave him license to speak in a public manner as the Spirit gave him utterance. He spoke in this position for three years with satisfaction to the brethren. On Dec. 2d, 1840, a council was called by the Second Church of Roxbury, of which we find the following record:

"In pursuance of a call from the Second Old School Baptist Church of Roxbury, for the purpose of setting apart brother Isaac Hewitt to the work of the ministry, a council was composed of the following Elders and brethren from the churches, viz.:

"Broome Church—Elder A. A. Cole, brethren Avery Cole, Suel Cole, Elijah Jerket and Deacon David Jackson.

"Blenham Church—Elder Wm. Choat, brethren Gardner Choat and Abel Parson.

"Roxbury & Middletown Church—Elder James Mead, brethren Daniel Morrison, Daniel Lawrence and Lewis Garrison.

"Lexington Church—Elder Hezekiah Pettitt and brother Samuel Peck.

"First Church of Roxbury—Elder David Mead and brother Henry Griffin.

"The council organized by choosing Elder James Mead Moderator, and Abel Parson Clerk.

"Brother Hewitt proceeded to relate his christian experience, his call to the work of the ministry, and his views on various doctrinal points.

"The council retired, voted that they were satisfied, and proceeded to ordain brother Hewitt.

"Elder Pettitt to preach the sermon. Elder Cole to make the ordaining prayer, with laying on of hands, with Elders David Mead and Wm. Choat. Elder James Mead to give the charge. Elder David Mead to give the right hand of fellowship. Elder Wm. Choat to make the concluding prayer."

Thus he went forth in the strength of his God and the power of his might, being a bold soldier of the cross. No matter who was before him, he would contend earnestly for the faith. At one time, when he had preached, when he came down out of the desk a man stepped up to him and asked him his name. He said to him, "My name is Hewitt." "Well," said the man, "I think you have hewed it." At another time there were some present who did not like his preaching, and were going to put him out of doors; but his uncle stepped up and told them to keep their hands off him. At another time he was struck in his breast by a Methodist minister's fist. But none of these things moved him. We find in his records (as he had quite a basketful of yearly records) what was called "the great reformation," after he was ordained. He baptized in one place, up Brag Hollow, one hundred and twenty-six. In the year 1854 he baptized nine, preached nine funerals, preached one hundred and seven times, and traveled with his own conveyance two thousand and seven miles. The total number he baptized was nearly four hundred. He preached about the same number of funerals, and united in marriage about four hundred couples. As he grew older, and labored in the field of the gospel, holding forth the word of life, he was made to rejoice, and could say, with Paul, "I have not run in vain, neither labored in vain. Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all." And the brethren could say, "For the same cause also do we joy, and rejoice with you."—Phil. ii. 16-18. He was firm in the doctrine of the predestinating purpose of God, and the eternal unity of Christ and the church; that Christ is the

Head, and the church is his body. To this many brethren can testify here, as well as in other states. "For it became him [Jesus], for whom are all things, and by whom are all things, in bringing many sons unto glory," &c. "For both [Christ and the church] he that sanctifieth and they who are sanctified are all of one."—Heb. ii. 10, 11. "If children, then heirs; heirs of God, and joint heirs with Christ." He did not believe that all the means and money resorted to in the day in which we are living could make one of the children of the bond woman heir with the son of the free woman. "What more shall I say? for the time would fail me to tell."—Hebrews xi. 32. It can be said of him, Having obtained help of God, he continued in the ministry, where the Lord put him, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come.

He served the Second Church of Roxbury as its pastor until taken to the church triumphant. A few weeks before he was taken he preached two funerals in one day, at one of them using the words, "Which hope we have," &c. His last discourse was two weeks before his death, using for his text, "As Moses lifted up the serpent," &c. He spoke with as much freedom as he ever had. He built at his own expense, which no man ever did in Middletown, a meeting-house for the benefit of the Old School Baptist Churches of the Lexington Association, in Halcottsville. He was married on Nov. 3d, 1830, to Julia M. Weld, and they lived together more than sixty-one years. She is now a lonely widow, eighty-four years of age. He is also survived by four brothers. He was sick about one week with "La Grippe" and lung trouble. He passed away very quietly and easily, seeming to know, but not able to speak for twenty-four hours.

The writer was called upon to speak on the occasion, and used the words, "I have fought a good fight, I have finished my course, I have kept the faith."—2 Tim. iv. 7. Remarks were also made by brethren R. W. Sanford and J. Matthews, to a large and attentive congregation, who all seemed to mourn that they should not see his face nor hear his voice any more. May the Lord reconcile us all to his will, for Jesus' sake.

JAMES MILLER.

GRIFFIN'S CORNERS, N. Y., Feb. 26, 1892.

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(ESTABLISHED 1832.)

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sorrows, with the remembrance of innumerable afflictions and chastisements, which fill the recesses of my soul, attested by the bleeding heart that pulsates my frail clay tenement.

If I know anything of the experience of the Lord's people it commenced with an incident in the home of my childhood, when a little boy about seven years old. Two ladies came to visit my parents, whose society was much sought by their brethren, on account of their christian walk and conversation. The ladies were young, and members with my parents of Hopewell Church. During their visit, a beautiful summer evening, they walked with my older sisters up and down the driveway to the road, and sang the hymn,

"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?"

The vanity and desolation of all earthly things filled my infant soul with sorrow, and with longing for that "land of rest," a home beyond this vale of sin and woe. In all my wanderings in sin and folly, from childhood to manhood, there was a continual remembrance of this early incident; and in moments of temptation and Satan's power, the Spirit's pleasure to call me to this consecrated land, for many years, when I hope to see the face of the Lord, and to hear his name, and to dwell with him.

My broken heart, and tears of a pardoned sinner's face, attesting the promise that where the Lord has begun a good work he will perform it until the day of Jesus Christ. My rapture for the moment was a pleasing reality. As I entered the "liquid tomb" in obedience to Christ's command my heart in silence sang,

"This is the way I long have sought,  
And mourned because I found it not."

As I entered upon the duties and obligations of church relation with my brethren, what fear and trembling took hold on me when called upon to address the throne of grace, or to speak of the wonders of redeeming love. But I thought as time rolled on I would grow strong in the faith and valiant for the truth; yet during the thirty-four years of my connection with my brethren in church relation, instead of growing strong and valiant my weakness and trembling, it seems to me, are greater than at first. But God forbid that I should complain, in view of the great grace bestowed upon me, a vile sinner, and the great comfort I have enjoyed in the church and in the society of my brethren, unprofitable as I have been to them.

"Tis I appoint thy daily lot,  
And I do all things well;  
Thou soon shalt leave this wretched spot,  
And rise with me to dwell."

In conclusion let me quote from another poet,

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends and kindred dwell,  
There God my Savior reigns."

My dear sister, you have asked a question, and made a request. In looking over what I have written I fear your question is unanswered. One part of the request I have fully complied with—a long letter; but for a good one I have entirely failed; but if it contains one word of comfort may the Lord bless it to my dear brother and sister whom I love and esteem as the excellent of the earth.

With love and kind regards to all your family, I remain your unworthy brother,

ELIJAH LEIGH.

BUTLER, Md., Jan. 10, 1892.

ELDER E. V. WHITE—DEAR BROTHER:—After the lapse of a month I am seated to acknowledge your kindness in writing to the SIGNS your reasons for believing in the unlimited predestination of our God, and also to the editors of the SIGNS for publishing the same. I believe it has stirred up the pure mind of many precious brethren and sisters to the great truth they have learned by experience, which makes them witnesses of the sovereignty of God; that his rules and reigns in heaven, earth and hell; and they are living epistles, attesting to the faith of God's elect, and the acknowledgment of the Lord which is after godliness. "In the hope of eternal life, which God, that cannot lie, promised before the world began." Being cleansed from all idols, all your own ways and means, and brought to see that they were "as chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney," you beheld your lost and undone condition, and could only cry, "Lord, save, I perish." But the Lord was nigh, and heard your cry. In your deep distress you were made to know the Lord your Savior, according to his foreknowledge and predestinating purpose. Working all things after the counsel of his own will, he revealed to you his will and power to save, and you were made to rejoice in the prophecy of old to God's chosen Israel, "Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me; for there is no Savior beside me."—Hosea xiii. 3, 4. By this knowledge revealed to us in our experience we are made to see the immutability of the things that are predestinated to work for our good and the glory of the great God our Savior in the salvation of his chosen people. The beginning was the display of the great love and rich mercy of God, by choosing us in Christ before we or sin were in the flesh. But when we had become partakers of flesh and blood, the child was born, the son was given; but it was not until sin had entered into the world, and its awful sting, or death. Jesus came to destroy him that had the power of death, which is the devil,

and to deliver them who through fear of death were all their lifetime subject to bondage. Now all who are delivered from this fear of death, and out of this bondage, are surely translated out of darkness into the kingdom of light. As Christ is the light of this glorious kingdom, it is called the kingdom of God's dear Son. He is King of kings and Lord of lords. If we are translated into this kingdom we must have on a dress to correspond with the glory of this kingdom. This dress is surely the one wrought for us on Calvary, completed when on the cross Jesus cried, "It is finished." "God commendeth his love towards us, in that while we were yet sinners Christ died for us." When we were enemies we were reconciled to God by the death of his Son. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. We all shall be satisfied when we see our dear Redeemer, who is now revealed to our faith as the one altogether lovely. Faith is one of the spiritual fruits. Having faith now to believe that Christ is the Son of the living God, proves a spiritual birth, and proves our relationship to the second Adam, the Lord from heaven. To this faith is revealed the "moreover" blessings enumerated in Romans viii. 30, in addition to the positive truth set forth in the 29th verse, that all those whom he foreknew, he also did predestinate to be conformed to the image of his Son. This will be consummated when we shall see him as he is, and shall be like him, in the resurrection, when our vile body shall be fashioned like unto his glorious body.

Now, dear brother, if I have understood you, the "moreover" blessings are now, in this time state, given to the predestinated ones, whom God did foreknow. "Moreover, whom he did predestinate, them he also called." The apostle says, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me."—Gal. i. 15. Yes, it is a great blessing indeed to be called by grace, and to have ears to hear the gospel. What a glorious sound to a vile sinner like me. "And whom he called, them he also justified." "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no man be justified."—Gal. ii. 16. The last blessing is, "And whom he justified, them he also glorified." And this is from the heart of him who spake as never man spake. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.

And the glory which thou gavest me I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one. \* \* \* That the love wherewith thou hast loved me may be in them, and I in them."—John xvii. 20-26. Love is the crowning blessing. "We know that we have passed from death unto life, because we love the brethren." But who are the brethren we love? Well, I will tell you the character of those I love. They are they who love Jesus, the Savior of lost and guilty sinners; who know and believe the truth, that in their flesh there dwells no good thing, and with the apostle are constrained to say, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." In believing this they thereby prove that they believe in Jesus through the apostle's word, and are therefore included in the prayer of Jesus, and have a sure ground to hope that their worthless names are written in the book of the life of the Lamb slain for sinners like them. Is it not the acme of glory to be called by his grace to believe this? It is written there, because you were elected or chosen in him before the world began, that you should be redeemed from sin, and from the law of sin and death. The poor leper, when the leprosy was spread over every particle of his flesh, was pronounced clean by the priest. Can it be so with us who know the deceitfulness of our wicked hearts, and the precious blood of Jesus, and are without spot or stain? Yes, the whole of salvation is sure to all who are included in the prayer of the Savior. Though the vilest sinner that ever drew the breath of mortal life, salvation is secured to them in the new and everlasting covenant in Christ Jesus, in the oath and promise of our predestinating God, who wrote our names in the book of life before Adam's dust was fashioned unto man, and neither sin, men nor devils can ever erase or blot it out. We may often lose the joy of salvation, and cry, "O wretched man that I am! who shall deliver me from the body of this death?" but we can never, no never, lose the salvation.

While writing I entirely forgot at times that I was writing to a beloved teacher in Israel. You will please pardon a poor sinner.

THOMAS H. SCOTT.

NEEDMORE, Pa., Feb. 20, 1892.

ELDER G. BEEBE'S SONS—DEAR BROTHERN:—I send you a letter written by sister Marcella Barnet, of the Springfield Church, which contains her experience of grace, and the conflicts she was called to pass through before she could find a home, as she had not the privilege of hearing Baptist preaching. One year ago last November I visited the Springfield Church for the first time to try to talk a little for that little band of brethren and sisters. Sister



## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 16, 1892.

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

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## THE FALLEN ISRAEL.

"THE virgin of Israel is fallen; she shall no more rise; she is forsaken upon her land; there is none to raise her up."—Amos v. 2.

In compliance with the request of brother Kennard, on page 87, the following remarks are submitted for the consideration of our readers, and especially for his own examination. Whatever obscurity and error may be found in our views, it is certain that the inspired testimony is correct, and it will be clearly understood by all to whom it is revealed by the Spirit of truth. Nothing can be truly valuable to the saints but that which is thus shown to them; and they are sure of being taught of God all that he has appointed for their good and for the declarative glory of his own name. Beyond there can be no profit to be had in seeking for the understanding of those things which are the secret counsel of the Father of God. All that is written for our gratification is that which is revealed by the Spirit of truth.

all that is written by the Spirit of truth, and nothing therein revealed is profitable for them when they take of the things of Jesus which he shows it unto them. Only as it is shown to the saints can even the inspired testimony be understood. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. xv. 4. In testifying of Jesus the whole volume of the prophetic Scriptures is revealed for the instruction of the saints; but it is impossible that they should receive that revelation in any other way but through faith which is the fruit of the Spirit and the gift of God. Since all the things of the Spirit are spiritually discerned there can be no advantage to the old and educated over the babes who have been taught of God.

"The virgin of Israel is fallen."

In its application to the literal Israel this lamentation refers to the desolation which was to be visited upon them under the Assyrian captivity. Their luxurious habits and idolatrous worship are rebuked by the Lord in this prophecy; and the dreadful sufferings appointed for them are vividly described. In their prosperity they are well represented by a royal virgin surrounded with ease and wealth; and their over-

throw is described as when this virgin is reduced to utter desolation and abject poverty. Soon after this prophecy was delivered to Israel the impending ruin did come upon them in their being delivered into the captivity foretold. But there is more importance to us now in the antitypical significance of the events which are here left on record. In considering the text as portraying the dealings of the Lord with his spiritual Israel, the daily experience of the saints will be brought to view; and in this will be found both admonition for them to give earnest heed to the commandments of their Lord, and encouragement under the severe chastening of their faithful God. It is very profitable to observe that even in her desolation the Lord recognizes the daughter of Israel as the virgin to whom he has spoken every word of promise and comfort. This is so contrary to reason that the saints are ever ready to heed the discouragements of unbelief when they are based upon their unworthiness and departures from the way of obedience. Although Israel had gone into idolatry on the mountain of Samaria, yet the Lord recognized them as the virgin whom he had chosen to be his peculiar people. He says by this prophet, "You have I known of all the families of the earth; therefore I will punish you for all your iniquities." Remembering this, the very suffering of chastisement is made to yield to the sufferer an unmistakable evidence that the Lord recognizes him as a child. When thus enabled to find comfort in the rod, the suffering one is made to rejoice in the deepest tribulation through which he is called to pass. It is not that he is not crushed under the weight of his distress; but that he experiences under his own conscious weakness that the omnipotence of the everlasting arm is his support. In the basest of rebellion and sin Israel never ceased to be the chosen nation of God; so, in the antitype, there can never be any sinful action of the elect subject of divine grace, by which the love of God can be forfeited. In herself it is true that she is fallen; but in the infinite grace of God she is still "the virgin of Israel."

The choice of Israel as his own peculiar people was not because of any superior merit which the Lord had seen in that nation, but by the sovereign election of his own will. Therefore, no depth of iniquity on their part could cause the withdrawal of that favor which had been bestowed upon them. This is shown in the record which is given of their continual rebellion and transgression of the covenant which God gave to them, and his unchanging faithfulness in their protection and preservation. Their suffering under his chastening rod in transgression was no less evidence of his constant care for their welfare, than was the rich manifestation of his favor toward them in obedience. Yet there was a

very marked difference between the condition of that nation when walking in obedience and when in rebellion. It was as visited with just punishment that the virgin of Israel was fallen; and in this condition she must bear the penalty of her sins. Yet the Lord was still merciful to her unrighteousness. So the word of the Lord by another prophet declares, "O Israel, thou hast destroyed thyself; but in me is thy help."—Hosea xiii. 9. In this wonderful way the salvation of the saints is shown to be exclusively by the grace of God, not only in their ultimate deliverance from sin and exaltation in everlasting glory, but also in their preservation amidst all the conflicts and trials of their mortal pilgrimage here in time.

"She shall no more rise." It is manifest that this clause of our text is not to be understood as contradicting the testimony of this prophet as well as all the record of inspiration. While there was not any possibility that the fallen virgin of Israel should rise from her desolation by any efforts of her own, and all hope was thus forbidden, yet the omnipotence of her God was displayed in raising her from her low estate, and restoring the waste places which had been destroyed. In the visitation of his rod upon the virgin of Israel, it was true that there was no prospect that she should ever rise from that utter desolation and ruin to which she was reduced. Then it was that "Zion said, The Lord hath forsaken me, and my God hath forgotten me."—Isa. xlix. 14. This is in substance the same mournful complaint which is expressed in this clause of our text. It is needful for the profit of the chastened one that darkness hide from his view every ray of comfort. So Jeremiah says, "My strength and my hope is perished from the Lord." Yet in the next moment he refers to the unfailing mercies and compassions of the Lord as the reason why we are not consumed.—Lam. iii. 18-27. It is one of the peculiar lessons taught in the experience of the saints, that in darkness they hear the word of the Lord which they must speak in the light.—Matt. x. 27. Indeed, so marvelous are the works of our God that he makes the very darkness itself serve to show his people things which they could never discern in the light of comfort and prosperity. When she has been raised by the infinite love and mercy of God from the depth of desolation, the virgin of Israel is qualified to testify that the Lord is very gracious, as she could never do without that experience. This makes it necessary that she must sink in such despondency as is expressed in our text, in order that she may bear witness to the abounding grace of God in bringing her up out of the depths of hopeless condemnation and pollution.

"She is forsaken upon her land." The land which God gave the nation of Israel was their dwelling place.

In that goodly land every needed comfort was provided for their sustenance and protection so long as they were obedient to the provisions of that covenant which was given for their observance by the Lord who had brought them out of Egypt. Yet even in that goodly land they were not independent of the favor of their God. In their departures from his law the Lord withheld the rain and the dew, so that the earth yielded no harvests, and famine prevailed throughout their borders. Their enemies carried them away captive, and they served hard taskmasters in strange lands; diseases and plagues destroyed them; and they were brought by suffering to confess their iniquities. Under such visitations of the just judgments of God upon them they might well conclude that the virgin of Israel was forsaken upon her land. In this experience the dealings of the Lord with his spiritual Israel are vividly portrayed. Although they have been brought to hope in the grace of God for salvation from their sins, the saints are often looking to their own works for merit, and searching in the emotions of their natural hearts for evidences that they are led by the Spirit of God. In thus looking for the marks of the Spirit's work in their natural mind, they are forsaking their hope in the grace of God, and thus denying their trust in the redemption that is in Christ Jesus. In this departure from their Lord the land is made desolate, and are they to feel that the Lord has forsaken them? All their evidences of communion with God are hidden from their sight, and they feel indeed that they are forsaken. So far as their present realization of it is concerned, they do sink so low that their hope is perished from the Lord. Thus they are made to cry from the end of the earth, "Lead me to the Rock that is higher than I!"—Psalm lxi. 2.

"There is none to raise her up." In this conscious destitution there is that necessity for calling upon the name of the Lord which is characteristic of the experience of all who have seen themselves justly condemned in the sight of God. Like the helpless man at the pool, the condemned sinner has no one to render aid in his extreme need. Not only his own strength is exhausted, but there is none who can afford him relief. This is the deplorable condition in which he finds himself in all his wanderings, whenever he seeks for an occasion for glorying in himself, and endeavors to claim some worthiness in his own works. This is the experience of the whole church of God, who is represented by the "virgin of Israel" in our text. There is none to render aid or comfort to the desolate and fallen one in her need. Thus is she made to know her dependence alone upon the grace of her Redeemer. He will bring again the captivity of his people Israel. So he declares in the close of this prophecy, "And I will plant

them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." This is the gracious promise which can never fail to sustain and deliver his chosen virgin of Israel out of all her afflictions, trials, darkness and temptations. However much it may appear to unbelieving reason that there is no hope for the fallen one, the mercy and truth of God can never fail to bring deliverance.

Having endeavored briefly to comply with the request of our highly esteemed brother for our views of the text specified, we would add a few words with reference to his regret that there should be differences among the brethren. It is true that dissension and strife do not arise from the principle of spiritual love which identifies those who are born of God. All discord results from the carnal devices of the natural mind. The Spirit of truth leads every one in perfect harmony. But it does not follow that the truth as revealed in Christ Jesus may be maintained without exciting controversy and opposition. Even when proclaimed by the infallible tongue of the Lord himself there were occasions when his disciples could not hear his sayings. It is not to be expected that there will be any gifts in the church more able and clear than that wonderful word which was spoken directly by Jesus. In the days of the apostles there were wars and fightings among the disciples; and it is recorded that those hateful contentions resulted from their lusts which warred in their members. They must be traced to the same source in the present time. The only test of truth must ever be the infallible standard of inspiration. If divisions result from the maintenance of that doctrine which bears the seal of this divine authority, the responsibility rests upon those who oppose the truth. If the introduction of theories without the support of the inspired record is found to result in strife, the responsibility rests upon those who are teaching such carnal devices. The doctrine of God our Savior can never be received by reason; hence, it will make manifest the enmity of the carnal mind when it is presented. The followers of Jesus are not at liberty to shun to declare the whole gospel of the grace of God, for fear of encountering this enmity. On the other hand, they are to preach the truth in love and not meet carnal enmity with that fleshly principle of resentment which naturally seeks to render evil for evil. It is perhaps as difficult as anything which comes before the saints for them to rightly determine whether they are led by the spiritual principle of love, or by the carnal emotion of personal pride, in contending for what they esteem to be the truth of God. Even though the point for which we contend be in itself truth, still we may err in bringing a fleshly temper to support our argument.

"Though justly of wrong we complain,  
Or faithfully sinners reprove,  
Yet still we do all things in vain  
Unless we do all things in love."

(Continued from page 83.)

for Jesus has said, "Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven." If the minister I was talking to had told the truth, he would have said that he believed just like his members; for when he preached he did not preach what he told me he believed. When I was not there he would tell the people they could believe on the Lord if they would; but when I would go to hear him he would say it was of grace, and not of works. O! had it not been that the dear Lord sent deliverance unto me they would have caught me in their snare. Paul said, "If God be for us, who can be against us?" My mother told me about the Old School Baptists, and told me I believed just like them. I often said to her that I would like to hear one of them preach. When mother and I were talking about the Old Baptists I could not help loving them. I loved to talk about them. There was no preaching at Springfield, so I did not know when I would get to hear them; so I wrote to sister Greenland to let me know when any of their preachers were to preach at Springfield, for I did want to hear them. I could find no one with my full experience except my mother. She was not a member of the Old Baptist Church, but she believed as they did. She would tell me of the Old Baptist preachers stopping at her parents' home. Her aunt belonged to the church, and lived with my mother's parents. I loved to hear my mother tell of these things. I was so sick of hearing the Arminians that I went but very little to their meetings. There was no food for me there. I would have far more enjoyment in reading my Bible, which was a comfort to me. I would read it aloud to my mother, and we would have a little talk, and she would tell me about the Old Baptists. I told her I believed I could walk twelve miles to hear them preach. After awhile we heard that Elder E. V. White was to preach at the Springfield Church. When I heard that I was very glad, for I thought I would go. But mother was very sick, and we did not expect her to live from one hour to the next, so I did not get to the meeting. In the fall of the same year a cousin of mine sent me word that there would be preaching at Springfield on the second Saturday and Sunday in November. Surely I was glad when I received the card. It seemed to me that I could not wait until the time should come. I got the card on Thursday, stating that the preaching was to be on the next Saturday and Sunday. I was learning dressmaking, and could not go on Saturday. I went home on Saturday to get my brother to go along with me. When we got to the meeting-house the

preacher was there, and a friend of mine introduced me to him. I was very glad to see him, and he soon began to preach. His preaching truly was as sweet as honey and the honeycomb, for he preached just what I believed. It was food for my poor, hungry soul, which had so long hungered for just such food. It seemed to me that I ought to ask for a home with them, for there was nowhere else I could be satisfied after I heard brother Mellott preach. It was the first gospel sermon I had ever heard. It was not with enticing words of man's wisdom, but was in demonstration of the Spirit. As soon as preaching was over I asked the preacher to go home with me; but he could not go. He said that Elder E. V. White was to preach on the fourth of December, and that I should come and hear him. I did go and hear him preach, and he also explained my case, as much so as if I had told him, and plainer than I could have told him. It seemed a mystery to me for those Old Baptists to tell my experience better than I could tell it myself. When brother White asked if there was any one there that wanted to tell the church some of the dealings of the Lord with them, I felt that I had nothing but a poor sinner. They were all so much better than I was that I ought not to ask my name among them; but it seemed that I could not go away without saying something, and it was very little that I said. The minister and several of the members went home with me, and I talked to them at my home. The next day I was baptized by dear brother White. It was a calm, peaceful day to me. In the afternoon I walked to Saltillo which is two and one-half miles from our place. I did not remember one third of the steps I took. Whenever I looked everything seemed calm and peaceful. As I got in sight of Saltillo I thought I never before had seen that town look so beautiful. That day was a day of joy and happiness to me. I have often since thought that it was a great wonder Elder White baptized me, with no better evidence than I gave to the church that I was born again, of the Spirit. I have often thought that it may be I deceived the church, and would be a great hinderance to them; for if they knew me as I know myself they would not fellowship me at all. The things I would not do, them I do; and the things I would do, I do not, because of sin that dwells in me. "I find then a law, that when I would do good evil is present with me." Much of my time I am away down in the valley, and think I hardly dare have a hope in Christ; but when it pleases the dear Lord to let the light of his countenance shine on me I can view him as the one altogether lovely, the chiefest among ten thousand. I then can say with the psalmist, "Praise ye the Lord. Praise the Lord, O my soul." May the grace

of our Lord Jesus Christ rest and abide with you all, is my prayer

Dear brother Mellott, if you send this to the SIGNS OF THE TIMES to be published I am afraid you will only send it because of the love you have for me, for it is as imperfect as the writer.

Your unworthy sister, if one at all,

MARCELLA BARNETT.

THE FRUIT OF THE SPIRIT.

(Continued from page 66.)

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

Peace. Said Jesus to his troubled disciples, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." This glorious word as used by the precious Savior of Israel is truly a wonderful one, for it is from *eirene*, and signifies unity (not merely union), concord. "These things I have spoken unto you, that ye might have peace. In the world ye shall have tribulation; but be of good cheer; I have overcome the world." The apostle, in his epistle to the brethren at Corinth, said, "Finally, brethren, be of good cheer, be of good cheer, because ye shall receive the kingdom of God, which is peace and joy, and shall be with us, which an anxiety of mind shall not bring, which the God of peace is set forth in such a manner, that ye may clearly and fully show that the peace proceeds from him, and that the brethren at Corinth could not have peace" if they were not the recipients of that peace; and how absurd to talk about living in a place or condition that we are not in. The apostle said to the church at Ephesus, "For he is our peace, who hath made both [Jew and Gentile] one, and hath broken down the middle wall of partition (between us); having abolished in his flesh the enmity, (even) the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace."

The blessed Savior said to the disciples concerning spiritual peace, "Not as the world giveth, give I unto you." Nations have war, then a settlement takes place, and each power enters into a treaty of amity and commerce; but soon again a violation of the treaty occurs, and blood is shed again, showing that *that peace* rests upon conditions, and nothing certain about the matter. Now legal teachers of a kind of religion in our land talk about the peace of God on conditions, viz: as long as you are obedient, do your duty, fulfill what we require of you, peace will be your blessing for so doing. But such talk needs to be carefully analyzed, and then will be seen some

of its fallacy; and first they have much to say about obedience. Now let that important word be tested. One man owes another a sum of money, and he is so bound by law that when his obligation becomes due he must pay it; but, at the same time if he could avoid it he would not satisfy the demand. Now how deep is his honesty? Only what the law compels him to do: and before God he is a dishonest man. So with carnal religious deeds, performed by men in order, as they say, that they may have peace with God, and escape eternal punishment. It remains true that when a cause is removed the effect ceases; and if the fear of hell and eternal torment could be fully removed from the children of men in our day, nearly all the religion of our present time would die off of that disease known as indifference, infidelity, atheism, &c.; for that kind of religion is designated by the apostle as "our religion;" in which religion, he says, "I lived a Pharisee." Right here it may be well to ask, Does the word religion mean a cause or an effect? It certainly is an effect; for literally it is from *religio, to bind to or* strong, for it is from *thres* signifies outward religion; therefore as the strength is higher than the form of outward

which is "the" for "the wicked are" sea, when it cannot waters cast up mire and is no peace, saith my God wicked."

What a blessing it is which brethren can meet in peace, and enjoy that unity and concord which such peace produces; and it can truly be said at such times, "Peace is a kingdom;" and it is a blessing which the world can neither give nor take away, but is controlled by him who "arose, and rebuked the wind, and said unto the sea, Peace, be still;" and there was a great calm. Not only are the literal elements subject to his will, but the tumultuous passions of the soul are subject to his divine command; for of him it was said by inspiration, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, *The Prince of Peace*. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this." How important that the churches which are enjoying peace should remember that such a great blessing is "the fruit of the Spirit,"

and given them by their heavenly Lover, the Prince of Peace, and not on account of their good deeds, as men; but the zeal of the Lord of hosts performs it. And what plain words the apostle uses concerning the obedience of his dear brethren; for he says, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in [not with] you, both to will and to do of his good pleasure. Do all things without murmurings and disputings; that ye may be blameless and harmless [sincere], the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." In Christ's sermon on the mount he said, "Blessed are the peacemakers; for they shall be called the children of God." Praying for the peace of God's dear people is something much deeper than a fleshly desire and the utterance of words; for the very fruit of the Spirit is there, and the supplication openly made flows from that living fountain, and certainly will be accomplished according to God's will. The apostle James says, "There was a man subject to like temptations as we are, and he prayed earnestly [because the Spirit had promised him the earnest of what was to take place] that it might not rain; and it rained not on the earth by the space of three years and six months; and he prayed again, and the heaven gave rain, and the earth brought forth her fruit." So when the Spirit enables God's loved one to pray for peace, it will be given, and not before. The declarations in the one hundred and twenty-second Psalm are, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and my companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good." When the Spirit gives that prayer it will be answered, yea, is already answered, and sweet peace is in the heart of that happy soul; because our God said, "I will yet for this be inquired of by the house of Israel to do it for them." Also, "And it shall come to pass that before they call, I will answer; and while they are yet speaking, I will hear." A great amount of Scripture might be adduced to clearly show that when the Spirit of the living God indites the petition it is always answered; and when the form of words used, as prayer, is caused by fleshly sympathy, or a desire to accomplish something before the appointed time, such prayer or prayers avail nothing whatever; but when the child of God can say, "Thy will be done," from the heart, that prayer is offered in holy subjection to his Father's will; but that commanding and

demanding form, that sometimes we hear, is not prayer, but a breaking forth of carnal desires.

When a church or churches get into dire confusion, and get to biting and devouring one another, and it seems evident that they are about to be "consumed one of another," and war is raging, frequently councils are called, and resolutions passed, and a formula of words prepared, and then printed, and sent forth, and the statement made, Now if all differences are dropped, and each party lives according to this agreement, by doing this, that and the other things, we shall surely have peace again. All such agreements avail nothing whatever, unless the glorious Mediator, the Prince of Peace, has given the gracious blessing of peace; for it is not vested with mortal man to make spiritual peace; and too often in such councils there is a spirit, though hidden for a time, "You must yield to my terms in order to have reconciliation and peace;" but after such deliberations, for a time there may be the appearance of quiet; yet soon bitterness, animosity and back-biting break out again, and rage worse than ever, which shows there was a cry of Peace, peace, when there was no peace; only a hypocritical mantle thrown over the dire confusion; but when the heavenly Lover, Jesus Christ, the Prince of Peace, bestows that great boon upon his disciples, there will be no need of calling councils and issuing formulas to bring about peace; for then each true believer will esteem his brother or sister better than himself, or herself, and the ardent desire will be to meet together and greet each other in true affection. Then, with sweetness in their souls, they can say, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Then a sweeter and more glorious theme will be theirs than laying down carnal rules to allay strife and debate; for they will be feeding on that rich, delicious fruit, peace, and their hungry souls are being satisfied at their heavenly Lover's prepared table, and they will then know something of the real meaning of the words, "I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; drink, yea, drink abundantly, O beloved." In this day, when so many visibly organized churches are torn and rent by carnal doings, that church or churches, living in peace, have reason to cry, Hosanna in the highest, for such a blessing from the Prince of Peace.

(To be continued.)

BLANCO, Texas, Feb. 26, 1892.

BRETHREN BEEBE:—I send you the following sketch to do with as you think best.

"Who maketh thee to differ from another? and what hast thou that thou didst not receive?"—1 Cor. iv. 7. In reflecting upon this and other portions of the inspired word some things have occurred to my mind of much interest to me; and hoping that if I am enabled to present them in a clear, tangible light they may prove of interest to my brethren, and honoring to God, I wish with your consent and approval to offer a very few of my thoughts relative thereto.

In the first place the text speaks for itself, and teaches that all the gifts wherein the Lord's believing children are made to differ from each other are from him; and though the text and its connection applies to believers and gifts of the Spirit, yet we see that the same variety and diversity of gifts prevail among sentient beings in the natural world as in the spiritual world or kingdom. Though the latter all sprang from the same original stock, Adam, and their natural life was given them in him, yet in the development of that life by natural birth we see that in the human family there is manifested an almost infinite variety of character, so much so that no two agree in every particular trait of character. And as there was and is a special time for each one of the races from Adam to be born, and a special purpose in the creation of each and a certain sphere in which to act, and offices to fill. Notwithstanding such great variety of character there is beautiful harmony and astonishing oneness in their active operations, as they all mutually harmonize and co-operate in promoting the social happiness of the whole body when properly exercised. As the human family are born into this natural or material world in order to inherit and enjoy the life and perform the offices assigned to each, so in order to citizenship in the spiritual or heavenly kingdom the subjects of it are born into it, and that in order to receive that grace and enjoy the life that was given to each heir of eternal glory in Christ before the world began, as they were chosen in Christ, in whom grace was given them before the foundation of the world. Thus they receive grace for grace; for unto every one of the heirs is grace given according to the measure of the gift of Christ. Although all the gifts of the body or church are by one Spirit (for by one Spirit are they all baptized into one body, and made to drink into the same Spirit), there is a great diversity of both gifts and administrations of gifts; still there is such a relationship that all those gifts when properly exercised mutually harmonize and co-operate in the edification of the body. For a full elucidation of the subject I refer

you to 1 Cor. xii. In this we have an infallible basis for christian unity and church fellowship, which will be maintained as long as each subject of the kingdom abides in his calling, or in the exercise of the functions of the office peculiar to his gifts; but when we get out of our own sphere of action and assume to act in that of others, or to dictate to them the course they should pursue, we have confusion. For instance, one brother may see his way clear in reaching conclusions drawn from the inspired word, and other brethren may, for want of light, and not being endued with a suitable gift to see the propriety or scriptural correctness of such conclusions, be disposed to deride and censure his brother as teaching heresy; whereas if at the same time they were blessed with insight into the subject they would see a beauty in it as being in harmony with the word and glorious perfections of God. I am fully satisfied that such brethren often charge those with whom they differ with holding and teaching things of which they are innocent. This, I suppose, they would not do if they understood them. Nothing but a faithful abiding in and a patient waiting for the manifestations of this one Spirit can remedy the present evils that afflict our body, and preserve it pure, as a bride adorned for her husband.

It may be thought by some super-observers that the harmony of the operations of material things, including that of sentient beings, is the result of chance, casualty, or certain circumstances, or that it is the result of the operations of what is called the laws of nature. But as to the first, they are words without meaning, and therefore are not the cause of anything. As to the second, no part of said harmony results from circumstances of which God is not their author. What are termed the laws of nature are nothing more nor less than the incessant administration of divine providence. But it may be thought, Why all this ramble in presenting these things that pertain to God's government over his creatures? Because in it we discern such a wonderful display of the glorious perfections of our God that with emotions of joy and reverence we are enabled to realize with the psalmist that all his works praise him; for in the divine economy, infinite wisdom, power and goodness shine in all their resplendent glory. Though it may seem egotistical, yet I must say that if any of my brethren excel the unworthy writer in having and cherishing a profound veneration, or hold in higher esteem the high and lofty God who alone inhabits eternity, it is simply because their sensitive organs are more happily adjusted or better adapted to that end or purpose. According to my understanding of the text heading this, in connection with other Scripture, all the differ-

ences or distinctions that exist among God's rational creatures, whether physical, mental or spiritual, are what their Creator has made. To illustrate my view of it I will say that all the difference between me and Judas is what our Creator made; and so of all the distinctions that obtain in the various stages of human existence. In all this there is perfect congruity of all the infinite and glorious perfections of our Sovereign, and in which they shine with untarnished glory. Although in the kingdom of grace there is a great variety of gifts, and also of character (as the natural powers of its subjects in regeneration are not annulled, nor even impaired, but refined, enlightened, and set in order), yet in the kingdom there is provided a broad basis for the promotion of christian unity, by exercising those christian graces which our King has enjoined upon his subjects, especially that of christian forbearance; but an illiberal or bigoted spirit should be held in abhorrence, as being the main cause of all the evils that afflict our body. In my reflections upon the order, harmony and wise adaptation that prevail in God's economy of creation, providence and salvation, I feel assured that his sovereign will is (so to express it) the central axis, of which his providence is the great wheel, whose evolutions uphold the counsels of eternity, in which the destiny of worlds and all creatures are involved, and move along in the grand procession to the final consummation of all things. This sentiment is so beautifully expressed by a heathen philosopher and poet that I will copy, as follows:

"Father and King of heaven! my footsteps guide;  
My wish with thy decrees shall coincide;  
Too feeble for denial or delay,  
I follow where thy purpose marks my way.  
Were I reluctant, still the chain proceeds,  
And drags the unwilling, and the unwilling leads;  
Resigned, I stand to suffer and to do,  
What must be borne or suffered, resigned or no."

In conclusion I wish to say, that as some of my brethren seem to think that on some points of doctrine my views are better adapted to confuse than to instruct, and owing to the present state of agitation among brethren, I am inclined to agree with those brethren, that at least my writing will do no good. Although I do not yet see the error of any point made, and my duty to abandon it, yet I think it best at present to withdraw, as I do not wish to be fettered nor restrained in giving expression to my sentiments. I will say to those brethren who have by private letter requested me to write, please excuse me, and accept my grateful acknowledgements for your kind notice of me.

Your brother, I hope, in gospel bonds,

JAMES WAGNER.

MAXWELL, Cal., Nov. 15, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—As my year's subscription for the SIGNS OF THE TIMES will soon expire, and I cannot well get along without the paper, I inclose my remittance for another year. For nearly a year it has been coming to me, laden with precious fruits, which are indeed food for the weary, burdened soul. I am located in the extreme West, where I am never blessed with the privilege of meeting any of those dear ones with whom I claim relationship, who are known as old-fashioned or Predestinarian Baptists. Although they are scoffed at by the world, and accounted as the offscouring of all things, for their faith in the truth, I firmly believe they are that holy nation, that royal priesthood, and that peculiar people chosen in Christ before the world was, and predestinated that they should show forth the praise of him who called them out of nature's darkness into the marvelous light of the glorious gospel of the Son of God, who redeemed Jacob, and ransomed him out of the hand of him that was stronger than he. Yea, he found him in a waste, howling wilderness; he led him about and instructed him; he kept him as the apple of his eye, and, thanks be to his adorable name, he is still with his people in all their wanderings, and he will never leave them nor forsake them in time or eternity.

Now, dear brethren, while it is a great satisfaction to me to read the rich editorials and writings of the brethren, in my weakness it seems that it is deplorable that there are differences among the brethren. The apostle has condemned strifes, contentions and debates among the saints; he reproves, rebukes, and admonishes them to be steadfast, immovable, always abounding in the work of the Lord. It appears to me that there is a growing variance among the brethren in regard to the origin of sin; which is calculated to gender strifes, and perhaps divisions, among them. One holds the predestination of all things; another says, "That makes God the author of sin." Another will say, "Adam was formed out of the dust of earth a sinful creature, which was manifested by the sinful act in the garden of Eden." This is new to me; for the Scripture declares, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions."—Ecc. vii. 29.

It does seem to me that the more poor, puny man strives to get at the deep and hidden mysteries which God has been pleased to keep secret, the greater will be his perplexity and confusion. There would be more joy and peace among the saints if they could be content to rejoice in the things which it has pleased God to reveal, which is that salvation is alone by grace, through faith, and that not of themselves; it is the gift of God, free and unmerited on the part of those who are saved. No

created mind can grasp the depth of this mystery; for, with all his understanding and experience, Paul exclaims, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things; to whom be glory forever. Amen."—Rom. xi. 33-36.

Now, dear brethren, I feel that I have written enough of this poor, imperfect scribbling. Lest I weary your patience, I will quit. Please look over all mistakes and short comings, for you will readily see that I am a poor scholar.

Please give your views through the SIGNS OF THE TIMES on Amos v. 2, and oblige your poor, little brother, if one at all,

D. KENNARD.

(Editorial reply on page 84.)

#### CHANGE OF RESIDENCE.

C. G. MILLER having changed his residence from Rimer, Ohio, to Spencerville, Allen Co., Ohio, requests correspondents to address him at the latter place.

Having changed his residence from Salisbury, Md., to

#### CAREFUL.

It occurs that in re-subscription that we are using a wrong name, especially for a married lady. The name may be going in either her or her husband's name, and if in her name and the renewal is in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

#### OBITUARY NOTICES.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I now forward for publication in the SIGNS OF THE TIMES a notice of the death of Mrs. Nancy Van Buskirk, of Hopewell, N. J., who departed this life Jan. 13th, 1892, aged 80 years and 1 day.

The subject of this notice had been a member of the First Hopewell Old School Baptist Church for nearly sixty years, during which long period of time her course of life was such as to conclusively show that she heartily believed what she professed, and dearly loved her brethren and sisters. In every relation of life she adorned her profession, whether as wife, mother, neighbor or friend.

Her last illness was of short duration, being only about one week, and there appeared to be a complication of diseases; but probably the main cause was what is known as "La Grippe." She finally

passed away from the body in which she groaned, being burdened, very calmly and peacefully. She has left three children (one son and two daughters), and how many other relatives I am not prepared to state, but a large number of friends, as well as the church, of which she was a very worthy member. Truly an excellent woman has fallen asleep. Her funeral was Jan. 16th, and the text used upon the occasion was 2 Cor. v. 1-5.

ALSO,

DIED—In Hopewell, N. J., Jan. 27th, 1892, Mrs. Mary H. Moore, widow of John A. Moore, aged 76 years lacking 2 days only; and it seemed very peculiar that her burial was on the anniversary of her birth.

Sister Moore had been a member of the First Hopewell Old School Baptist Church about thirty-eight years, and was baptized by the late Elder P. Hartwell. During the time that she was a member of the church no countenance was given by her to any of the modern, carnal, religious isms which now abound in our land; but she delighted in the Bible truth of eternal, personal, unconditional election of all the members composing the church, the body of Christ, special atonement, efficacious grace, final victory of all the vessels of mercy over every foe, and "that all things [not part of them] work together for good to them that love God, to them who are the called according to his purpose." She also loved to hear, when it was set forth, that wherever the Scriptures spoke of the sufficiency of redemption they always pointed it in the certain efficacy of redemption that the Scriptures knew nothing of an atonement for sin in the sense that clearly show that personal redemption and consequently redemption.

She had been in feeble health for some time, and her death was the result of pneumonia finally contracted. She has left three children (one son and two daughters), and as to the number of friends and neighbors, I am not informed how many. She was a member of the church of which she was a member. Her funeral was Jan. 27th, and the text used upon the occasion was 2 Cor. v. 1-5.

WILLIAM J. PURINGTON,  
HOPEWELL, N. J., March 4, 1892.

Mrs. Eliza B. Woodson, wife of A. L. Woodson, was born Feb. 19th, 1825, and died Nov. 29th, 1891.

We were married in Boyle Co., Ky., early Monday morning, Jan. 1st, 1844, and left for my home in Woodsonville, Hart Co., Ky., reaching there the third day, where we lived happily together until the Lord took her to himself. She and her family were "Reformers," her father being a preacher of that faith. The Lord blessed us that she was kind and respectful to my old brethren when they visited me, and I was the same to her brethren when they visited my home. Her brethren have treated me with marked respect, and my brethren treated her in the same way. She was of course prejudiced against an experimental knowledge of grace, or what is termed experience by the Old School Baptists.

She was ill five months with what two of the best physicians pronounced apoplexy, or palsy seated in the brain, but was rational until some seventeen days before she expired, at which time she was taken worse. Her mind seemed to give away, except at intervals. At this time I notified my children by telegram: Isaac T. Woodson, of Louisville, Ky.; Warren E. Woodson, of Fort Worth, Texas; Mary L. Coward, wife of W. M. Coward, of Woodland, Cal.; Matt. Woodson, of Mid-

dlesborough, Ky.; and J. Crit Woodson, of Louisville, Ky.; J. Waller Woodson and E. Belle Woodson living with me. The children all reached their mother's bedside before she expired (except Warren E. Woodson, who came four days later), and were around her when she passed away as an infant falling asleep, and then they kissed her farewell.

When she was taken worse she said to me, "Shall we part?" I replied, "I hope not." I then hoped that she would recover. Some time after this my youngest daughter was at her side, and she said, "Deatte, where is your father?" I went immediately to her, and she said, "Don't forget me." I told her that I could not forget her; that my soul had gone up to God that we might be bound together in the bundle of life; that we should look to Jesus, who died for our sins, and arose again for our justification. Some time after this, while I was near her, she exclaimed, "Glory! glory! glory!" After a few moments she said, "I am so happy." My daughter says that she attempted to clasp her hands. After another short interval she said she felt that she was forever blessed. She said to me, "Are you satisfied?" I told her that I was perfectly satisfied; and I am satisfied that salvation from the throne of God had visited us manifestly, and that my dear companion had beheld the glory of God in the face of Jesus Christ, filling my soul with consolation of the Holy Ghost, and making me willing to let her depart and be with Christ. She was ever ready to visit or minister to the sick, kind to the poor and needy, never turning an object of charity from her door unfed or distressed if she could aid him. She was a kind and affectionate wife, a faithful and industrious keeper at home, and truly a blessing to me, bringing up my children with all the care and solicitude that a mother could give, and now they rise up and call her blessed." She bore me nine children, eight of whom lived to be grown. The eldest having consump-

I sent him to Florida. He died in Orleans, was sent home by the rail-roads as a passenger, and we buried him in our family burying-ground. A happy family has been broken up. Myself and youngest daughter are left alone, lonely and sad, to pass my remaining days on earth in much affliction.

A. L. WOODSON.

WOODSONVILLE, Ky., March 2, 1892.

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## CORRESPONDENCE.

### THE FRUIT OF THE SPIRIT.

(Continued from page 86.)

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

*Long-suffering.* When "the Lord said unto him [Ananias, the cloud of the Lord], Arise, and go into the street which is called Straight, and inquire in the house of Judas, for one called Saul of Tarsus; for behold, he prayeth, and hath seen in a vision a man named Ananias coming in and putting his hand on him that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem; and here he hath authority from the chief priests to bind all that call on thy name: but the Lord said unto him, Go thou thy way! for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel; for I will shew him how great things he must suffer for my name's sake." "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting." The apostles "departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name." It may not be amiss right here to carefully notice the distinction between suffering and punishment; and all punishment involves suffering; but suffering is not always punishment; for in punishment punitive justice is inflicted. The dear servants of God endured suffering, but they did not feel punished, but rejoiced. I feel that these distinctions should be made, as long-suffering is a fruit of the Spirit; and some from carelessness, and others from a worse cause, have so confounded these two principles as to almost render them of no account. We will notice the two original words in the New Testament, *makrothumia*, long-suffering, and is recorded in the New Testament twelve times from the same original word: *ekdikesis*, full justice. So much for technical terms, and there I wish to leave them. Read the martyr Stephen's defense,

recorded in the seventh chapter of the Acts, and see the manifestation of long-suffering as described in that chapter; and in any of the writings of uninspired men can so much matter be found in the same number of words? No. And hear his last words, "And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit! And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." Must not the heart of the person be made of adamant that can read the description of that scene and not be touched with emotion? And who dare say that long-suffering, the fruit of the Spirit, was not in Stephen's heart in those moments? And he was not punished, although his murderers thought so; but he was going directly from all the scenes of woe in this life to immortal glory. "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace." Could a man walk with a sum of money in his pocket if he had not a penny in his possession? No; neither can a professed follower of the meek and lowly Jesus walk with long-suffering if he is not in possession of that glorious fruit; but he may assume to do so; but our God beholds him exactly as he is; for God is not mocked, but his children may be for a season; but after a time hypocrites will have to reap what they have sowed. "It is a faithful saying, For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us." Concerning the apostle proclaiming the gospel, he said, "Wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God." When the attempt was made to dissuade the apostle "not to go up to Jerusalem, then Paul answered, what mean ye to weep and to break

mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn you." "Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of water, in perils of robbers in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

What an example of suffering, patience and forbearance did those dear servants exhibit in their lives, clearly showing that they had been made the recipients of that glorious fruit of the Spirit, long-suffering; for when reviled, they reviled not; when scoffing atheists "pointed the finger of scorn" at them, they retaliated not; when bitterly denounced for the truth's sake, as revealed in the gospel, they did not seek revenge, but showed long-suffering towards their enemies, knowing that Jesus Christ, their heavenly Lover, hath the hearts of all men in his hand. "Dearly beloved," said Paul, "avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord; therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. How true it is that it is much better to suffer wrong than to do wrong; and it is ordered

by our God that we cannot get away "from ourselves;" and they who know the power of reigning grace, and have tasted that the Lord is merciful and kind, have precious moments in their meditations; and at times, when night shall have mantled the landscape, they lay their heads upon their pillows, knowing that they have enemies, yet feel that those foes have the real punishment in their own persons. Such peaceful, happy meditations are the effects of being blessed with that fruit of the Spirit; long-suffering, feeling that their heavenly Lover is their front guard and rear ward. We are frequently told that any man can so cultivate himself that he can be long-suffering, mild, and kind to his enemies. Such ones may assume to have done so, and perform the outward acts, having some worldly motive in view; but if long-suffering is not a reality with those, outward deeds are only hypocrisy in the sight of God. "Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil." Said the blessed Savior, "Beware of false prophets, which come to you in sheep's clothing [outward formality, showing much zeal; but the Lord then, as to-day, knew their hearts, and exactly understood their every motive]; but inwardly are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." Here we have recorded two of Jehovah's canons; and the negative is as sure and positive as the affirmative. Have they who talk about cultivating their minds, so that they can produce the long-suffering of the Spirit, ever read these declarations? If they have, they certainly did not understand them; for nothing can be more diametrically opposed to the teaching of the Scriptures than the carnal theory that the mind and affection can be changed through the medium of the will. The heaven-born and spiritually-taught have learned a very different lesson from that; for they know that long-suffering is a fruit of the Spirit, and is the gift of God. If any of God's dear children feel enough interested in these remarks to read them, cannot the question be asked them, Dear brethren and

sisters, can you not remember the time when you did not feel like bearing anything patiently that crossed your feelings and appeared to rasp against you, so that a "peevishness of mind" sometimes made you very unhappy at times? But now, since you have had a hope in the mercy of God, through the Lord Jesus Christ, you can bear your trials and afflictions with such different sensations of mind; and the reason is, you have experimentally learned something of the sufferings of your dear Redeemer, and the glorious fruit of the Spirit has been given you, for which you cannot be too thankful to God for that long-suffering bestowed upon you.

(To be continued.)

#### EPHESIANS IV. 31, 32.

"LET all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

Aside from the love of God which actuates his chosen people to walk in wisdom's way, and in the path of understanding, there are duties most sacred laid upon them, which belong not to the world, but which are inseparably connected with the life and standing of the true followers of Christ. The saints in the United States and in all the world to-day need the admonitions as they are laid down in the inspired record, just as much as did the saints at Ephesus when Paul sent his epistle to them. Time and circumstances may change the form and condition of nations, so that the things applicable to the well being of the world at large eighteen hundred years ago would have to be modified or even changed to suit the condition of the present time; as, for instance (I quote the assertion of a so-called divine of the new school), "Were Jesus to come to the earth in the flesh *now*, instead of eighteen hundred years ago, when he did come, he would not, as he did then, select for his disciples poor fishermen, illiterate and rough-garbed; but he would choose the highly educated and refined gentleman, broadclothed and fresh from the schools of theology." These are the spectacles through which the world view christianity. But spiritual Israel to-day is as it ever has been, poor and needy, worshipping in the simplicity of the truth of the gospel the God who changeth not, the same yesterday, to-day and forever; the God who maketh his poor and afflicted people rich, not with silver and gold, nor with the things which perish with the using, but with the far more precious things of the kingdom of Christ." 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." And this is the riches of the little children of the kingdom. Jesus is their abund-

ance. For by him all things consist, and he is the fullness of him that filleth all in all. In the beginning of the chapter from which our subject is taken the apostle entreats his brethren, beseeching them that they walk worthy of the vocation wherewith they are called. In this treaty, love and duty become so intimately blended that they become one. Most frequently in natural things the reward for our works is the price obtained for doing them; but as subjects of the law of Christ, and as servants of Christ, the reward of all our service is in doing it. Peace and gladness of heart is the reward of our integrity, while starvation and death is the sure result of negligence and disobedience. We become barren and unfruitful, fiery trials overtake us, we are cold and stupid, we groan in darkness, the pangs of hell get hold upon us, the children's bread is no longer ours, we feed upon husks; and while in these straits some will say, This is a judgment God has sent upon you for your wicked acts (which is about the way Job's three friends talked to him). But if I judge my heart aright, with "My flesh I serve the law of sin;" and as my wayward feet wander into forbidden paths, it is because of my own disobedience I am chastised, the disobedience itself being the chastisement. With my heart and mind I serve the law of God, having a sincere desire of heart that I may be enabled to walk in all the order of the Lord's house blameless; and what greater punishment can I receive, when I find my walk is crooked and my conversation ungodly? I think I do at times realize that both life and death are in me, as it is in every storm-tossed pilgrim. "As it were the company of two armies." Yes, both life and death. And as the life (which is my light) shineth in death (which is my darkness), the darkness of my flesh comprehendeth it not, and goes on serving the law of sin. Yet how glorious is the truth that where sin abounds in the sensible, conscious sinner (and it abounds in none other), grace doth much more abound. So "by grace are ye saved through faith;" and by faith we are enabled to remove every mountain of sin that rises in their blackness, surrounding us. Then as faith in lively exercise permeates all our being, we are enabled to put away from us all bitterness, and wrath, and anger, and clamor, and evil speaking, with all malice, and thereby love doth work her perfect work in us. We realize too that in no other way can we be purged. All that is in our flesh, with the lusts thereof, tend to death. Therefore we cannot by any creature effort of the flesh put away the things of the flesh. Then love can work her perfect work only as we by faith look away from and above the things that are seen, to things that are not seen. Faith is the gift of God, and cometh from God out

of heaven, an invisible source, exercising our hands and feet and tongues to loathe and turn away from that which is inherent in the flesh, and press toward the mark for the prize of the high calling of God in Christ Jesus. The only change I have ever realized that has taken place in my flesh is that action which has been brought about in my motions, being brought into abeyance as wrought upon by the spirit of truth. The superabounding of grace, where sin doth also abound, and as my own salvation is wrought in me by the spirit of truth, so I am enabled to work it out with fear and trembling, putting away the uprisings of the lusts of my flesh, with all malice.

"And be ye kind one to another."

How important is this, not only for our own comfort of soul, but for those with whom we have to do, and for the well being of the whole body of Christ. And then again, whosoever is unkind to one of Christ's little ones, injureth Christ also. The children of God, when manifested as such in the world, are no more under that old law of sin and death, neither that law that was given by Moses, to which they were subject in the times past; but they have been forever freed from that law by him who was "made of a woman, made under the law, to redeem them that were under the law." And now they are under the law of a new commandment. "That ye love one another [said Jesus], as I have loved you." And under the law of love in Christ Jesus we manifest kindness one to another. We are not to marvel that the world hates us, for the world hated Jesus also. But if our brethren show marks of unkindness toward us, it gives us whereof to glory in tribulation, that we may show forth the glory of God's grace in forbearing one another in love; that we may be kind one to another, inasmuch as we ourselves are also subject to the infirmities of the flesh. As God's grace in our own hearts does manifest unto us our own weakness, so we are enabled to bear with the weaknesses of our brethren.

"Tender hearted." The love of God as shed abroad in our hearts, takes away (as God has declared) the stony heart out of our flesh, and gives a heart of flesh. And as we are enabled to view (by faith) the marvelous loving-kindness of him who through love gave unto us his only begotten and dearly beloved Son, and all that he suffered for our sakes, so our hearts are melted into tenderness for our brethren. It is the brethren, and not the world, that the apostle admonishes that they be tender-hearted, putting away the evils of the flesh, with all malice.

"Forgiving one another, even as God for Christ's sake hath forgiven you." When we realize the wonderful manner in which our own sins were forgiven us, how Jesus bore all

our sins in his own body upon the cross, it seems a little thing that we forgive one another when we trespass one against the other. But O how hard it is sometimes (for me at least) to fight against the uprisings of our carnally depraved nature. Our earthly, sensual condition is to resent every injury inflicted upon us, seeking revenge. But being no more under the law of a carnal commandment, which demands an eye for an eye, and a tooth for a tooth, &c., we are under law to Christ, where, having "seen the end of all perfection," we realize that "his commandment is exceeding broad." For "the commandment of the Lord is pure, enlightening the eyes;" and under this sweet and precious law of love, forgiveness flows out pure and abundant, even as it is purified by the streams whereof make glad the city of our God; and it is constantly a well of water in every child of grace, springing up into everlasting life. There are no recourses in the flesh that will produce true forgiveness. It can only come from a life hid with Christ in God. Therefore as we cannot produce forgiveness out of the flesh, neither can we call into existence the life which God the Father has vouchsafed unto us in the forgiveness of our sins for Jesus' sake, so let us strive in rendering service with our mind to the law of God, to overcome the wily attempts of the subtle serpent, that we may with gladness of heart sing the songs of Zion in our own land, giving praise to the glory of God's sovereign grace, who hath saved us, and called us with an holy calling, that we may be enabled to unburden our hearts before all our brethren, in that sweet union of soul which recognizes no evil passion, lifting us above all petty differences which arise alone from our short-sightedness, in which we are blinded by the gods of this world, whose habitations are in the flesh, wherein dwelleth sin; and in that sweet union which binds our hearts as one, may we with holy zeal overlook our brother's fault, esteeming each other better than ourself, giving all blame to supposed or apparent unkindness to ourselves, as the only possible source, inasmuch as we are weaker and more unkind than all our brethren; in which Spirit we can truly say, in the sweet words of the apostle, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

B. F. COULTER.

PHILADELPHIA, Pa., March 1, 1892.

HIGH GATE, Ont.

DEAR BROTHER IN CHRIST:—As you have on different occasions requested me to write something for publication, I will try this morning and do so. I have tried several

times, but the fountain of utterance has dried up ere I had written but a few words, and so it may be again. Experience is what I shall attempt to say a few words about. Have I an experience? O yes, I have, and a painful one too. Every one of Adams's posterity, I reckon, has an experience of some kind or other. But have I a christian experience, or an experience of the grace, mercy and favor of God bestowed upon me in a spiritual sense? or, in other words, have I Christ Jesus formed in me the hope of glory? This is the all-important question with me, besides which all other questions dwindle into insignificance. It is not, is my neighbor or friend, or someone else, going to be saved? though I believe I have longed very earnestly even on that question. But when one is led to see and feel that they are guilty sinners before a just and holy God, and realize in their own souls that eternal misery and separation from God and all that is good is to be their lot, it occupies all their attention, and all they feel like saying or doing is to cry, "God, be merciful to me, a sinner." Lost and ruined to all eternity! What a terrible position to be in! It is my firm conviction that when any poor soul is brought to this awful place it is utterly impossible for them to be much concerned about anything else but their own salvation. "What must I do to be saved?" God has called them, each and every one, alone, just as he did Abraham, and they go out not knowing where they are going, and are all their life wandering around, and have no certain dwelling place. I am well aware that the majority of professed christians in our day call all such as have such an experience narrow minded, selfish, and old-fashioned bigots; but with such I have nothing to do; God will judge them; and if he ever leads them to see what they are, they too will fall down and worship him, and say, I perceive that God is in just such creatures, that before seemed so selfish to them. I did not intend to write about the first experience of a child of God, when the light of God's holy law reveals to us or them the condition they are in, but to write more particularly of my wanderings since I have had a hope in the mercy and favor of God, and an interest in the great sacrifice for sin, even the atonement of Jesus. But O! how can I begin to tell all the places I have wandered into during these last twenty-five years that I have professed to have such a hope? I can truly say I have been led in a way that I knew not, and it is of the Lord's mercies that I am not consumed. It seems, as I look over my pathway during all that time, that none of God's chosen ones have walked in such crooked ways as has been the lot of the poor, unworthy writer; not, perhaps, so much outwardly, though that has been crooked enough, God knows; but it is not or

that I wish to write particularly, as man can judge of that. Truly I can say that when I look at my outward walk and conversation, what great difference does there appear to be between my walk and that of the world? I am vain, worldly-minded, running after the gaudy, glittering toys of the world, and often joining in its vain conversation and unseemly jesting, instead of being, as the apostle exhorts, sober minded, and to abstain from all appearance of evil. But while I must plead guilty to an outward inconsistency in conduct and conversation, it appears to be almost entirely overshadowed by commotions, strifes and depravities within, that often cause me to wonder, Can ever God dwell in such a creature as I know myself to be? O! the warfare at times is terrible, and I can say that my foes are lively and strong, and at time it does seem as if the victory was theirs. I lay entirely overwhelmed, and at their mercy; but what a mercy that the victory is not ours, but the Lord's. When he appears for our help every foe hides its head and we praise him for his great deliverance, and think we will take heed to our steps in future, and walk more carefully; when even as these thoughts are in our hearts down we go again, worse, if possible, than before. Then we say, Surely God has forgotten us; our Lord has forsaken us. That is what Zion says. O! is it possible this is the language of Zion? If so, I may still hope in the Lord of Zion; but surely none of the children of Zion can have such feelings as I do, for at times pride and angry feelings fill my soul with turmoil and confusion, so that, look which way I will, there is no way of escape; and when I cry and shout, he shutteth out my prayer, and hath inclosed my way with hewn stone. So I find by experience that I am a helpless captive until the Lord opens the prison doors and says, Come forth, ye prisoners of hope. Then again we are enabled to praise him for his wonderful works. But as one says, no sooner is one fright over than another doth him seize; for the Lord has not called his people to walk in flowery paths, but we are promised tribulation, sorrow and persecution here in the world. There have been times when I have felt a certain degree of comfort in the thought; but O! at times I feel that I have no real love to God and his people; and for days and weeks I have no desire to read the inspired record, or if I do read it, it is with indifference or carelessness, so that I do not remember a word I read. It seems like idle tales, and I put it aside with a feeling I cannot express. But O how easily I can be interested in other things and other literature that is of but momentary importance. O how easily I can be offended with a brother, and how ready to speak of his failings and faults, and how slow to speak of his virtues. Surely I can say that my

tongue is an unruly evil, full of deadly poison. I know that the wise man speaks the truth when he says, "Though thou bray a fool in a mortar with a pestle, yet will not his foolishness depart from him." Again, in my wandering I get away off, where no man dwells, a land of deserts and droughts, so that my soul and spirit seem to draw nigh unto the gates of death, just ready to perish; and perhaps right in this barren land I am tempted to doubt the existence of God himself, or that there is such a thing as religion at all. O how fearful it is to have such thoughts and suggestions come to the mind! But perhaps some poor, tried soul has been there, and can have fellowship with me in these deep places. I wonder if the psalmist had any such feelings when he said, "I sink in deep mire where there is no standing; I am come into deep waters where the floods overflow me." I understand that this language is the language of Jesus when overwhelmed with the sins of his people, and the justice of God against sin poured on his devoted head; but I read that he was tempted in all points as his people are, though without sin. But Satan himself came to him with "If thou be the Son of God;" and though this temptation had no place in his pure, spotless soul, it is not so with his people. The Captain of the Lord's host alone can roll back these terrible foes, and say with effect, "I am thy salvation." But it seems to me there are times when I can remember nothing at all of the Lord's mercies, so that I can say with the poet,

"Hardly sure can they be worse  
Who have never heard his name."

I am troubled on every side. I am troubled because I do not have trouble, and am afraid I am going along too easy. Sometimes I hope I am afraid to do wrong from a pure motive, and then I think it is just because I fear punishment. Sometimes I hope I have a love to God, his truth and his people; and again I feel as far from love and fellowship to anything that is good as it is possible to get, and there appears to be nothing in me but hatred, variance, wrath and strife, a perfect Babel of confusion. O! perhaps some will say, this is an awful state for a professed follower of Jesus to be in. So I feel it is, and so oppressive is the weight of all these things at times that I almost despair even of life. I look around on the religious world, and all is prosperous and beautiful; no trouble there. As it was in the days of Noah, they marry and are given in marriage, religiously, and oppress the people of God, laugh and scorn at their trials and afflictions, and their old, narrow minded ways, and say they are not fit to live in this enlightened age of the world. The Lord says by the mouth of the prophet, "I will feed them that oppress thee with their own

flesh, and they shall be drunken with their own blood, as with sweet wine." O how terribly is it fulfilled in our own day, when we see the professedly religious world feeding themselves with their own doings, and glorifying their own works, and saying, These be the gods that save us. O! surely they are drunken with their own blood, and God has sent them strong delusions, that they should believe a lie.

Dear brother, I am getting away from my subject, and think it wisdom not to draw out this communication any longer, though I have scarcely touched my own feelings. So far do my wanderings seem out of the path of God's chosen people that when I meet with them I feel that if they only knew me and could see all my crooked wanderings they would withdraw their fellowship from me. But you will perhaps ask if I have no bright side to all this gloomy picture. While I cannot help but admit that there have been times when my hope has been encouraged, and songs have been given me in the night, even praise to the Lord, yet at present I feel like those of old when asked to sing one of the songs of Zion, who said, "How can we sing the Lord's song in a strange land?" Yet I realize that it is always in the night we learn knowledge, and that it is those that are weaned from the breast that he teaches his judgments. It is those that go down to the sea, "the mighty deeps," that see the way of the Lord, and understand his works. It appears that Job learned wisdom in his trial, for he says, I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." Jonah, when he was in the belly of the whale, learned that salvation is of the Lord. I believe God's children learn only by experience. There is no theory in vital religion, and whatever has not been burned into the heart by the Spirit of God is but as chaff, and the day cometh that it will be driven away. The Savior says his words are spirit and life. That is what we must have or die. I will not further trespass. Unworthily,  
R. SCATES.

REISTERSTOWN, Md., March 8, 1892.

DEAR BRETHREN BEEBE:—The interesting and forcible editorial in the SIGNS recently upon the subject of secret societies has stirred up my mind somewhat, and I have also felt like penning down some reflections upon the same theme for your readers. I hope not to repeat what was there said, and I also desire to say nothing contradictory to it. I have never belonged to any secret organization whatever, and have never desired to unite with any. Personally I know nothing of their secret workings. I do not even know that their members are bound by oath to anything, but suppose it is so, ac

(Continued on page 93.)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 23, 1892.

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

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

## FORBID HIM NOT.

"AND John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us."—Luke ix. 49, 50.

In compliance with repeated requests, the following thoughts in regard to this record are submitted to the consideration of our readers. Doubtless there may be some of those who have solicited our views, who have themselves been led more fully into the true significance of the text than the very limited understanding which has been given to us. But should we never write or speak until assured that there was no one else as competent to expound the subject, there could be no further occasion for our speaking or writing concerning the mystery of salvation through the grace of our Lord Jesus Christ. So long as it is confessed that all that is advanced by uninspired men is to be tested by the revealed record of truth, there is unrestrained liberty for the presentation of whatever views may be entertained by any of the followers of our Lord. Only by this consideration are we encouraged to present for the consideration of our brethren such understanding as we have of any portion of the doctrine of God our Savior.

In the circumstance recorded in our text an important principle of truth is illustrated. Like all the examples given in the scriptural account of the teaching of our Lord, the case under consideration is evidently designed to set forth the principle of truth in its strongest light. If any disciple might be justified in forbidding one to use the name of Jesus as giving authority for his work, surely this chosen apostle, whom Jesus loved, might have been that favored one. But while it is evident that the apostles were moved by zeal for the honor of their Lord in what they did, they had transgressed the principle of his government by assuming the power to forbid the exercise of that gift which was evidence of the indwelling of the Holy Ghost in those who possessed it. Such assumption ignored the authority of Jesus as the only lawgiver in his kingdom. It does indeed appear to reason that none should have exercised the power of casting out devils in the name of Jesus unless they also followed him with the apostles. Perhaps John and his companions may have reasoned that it was only by the sacrifice of all their temporal interests that they had been favored to enjoy the instruction and spiritual

gifts which had been bestowed upon them; and it might well seem inconsistent that one who had made no such sacrifice should be blessed with the power over devils, which had been bestowed by Jesus upon those who had left all and followed him. This murmuring disposition is still often found working in the hearts of the disciples of our Lord even in these times. Because the dispensations of divine providence are not consistent with the carnal judgment of those concerned, it is not uncommon for the suggestion to arise in their minds that the Lord is not controlling such events. Under such circumstances they are subjected to a great deal of anxiety lest the triumph of the wicked should defeat the purpose of God at least so far as the incidents troubling them are concerned. The tempter rarely suggests that there may be a failure of the eternal purpose of God in the final salvation of his people from their sins; but it is in regard to the mysterious events of time that the faith of the saints is most severely tried. The prosperity of the wicked contrasted painfully with the afflictions of the saints in the sight of the psalmist; and the whole testimony of inspiration shows the portion of them who are chosen of God as in the furnace of affliction; consequently it appears to the saints when looking at the things which are seen, that the Lord has forgotten to be gracious, and that in anger he has shut up his tender mercies forever. It is when thus captivated by unbelief that there seems to be necessity for the follower of Jesus to exercise his own judgment in regard to the action which he should take for the defense of the doctrine and order of the kingdom of his Lord. When thus blinded by natural reason, the saints are ready to accept the suggestions of the tempter, and trust to their own devices. Thus they choose that way which seemeth right unto a man, but the end thereof are the ways of death.—Prov. xiv. 12. The Lord will never fail to rebuke his followers who have been thus bewildered in mistaken zeal for the honor of his throne. He has not required at the hand of his disciples that they should assume the guardianship of others who trust in him; neither has he commissioned even inspired apostles to make laws for the government of his kingdom. It is a practical denial of his authority for a believer to accept the direction of any religious guide other than that perfect rule which has the seal of the word of the King in Zion.

In the case reported by John to our Lord, it must be observed that it was in the name of Jesus that the devils were cast out by the one whom John forbade because he did not follow the apostles. This was an entirely different thing from the pretense of such as now claim to be casting out devils, or converting sinners, in their own names, and by the use of devices of

their own invention. There is no compromise with the adversaries of the truth in recognizing the work of those who ascribe all the power of salvation to the name of Jesus. In recording the same circumstance which is related in our text Mark says that Jesus explained his command still further, saying, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me." This was conclusive evidence of faith in Jesus. Without that faith it was impossible that the name of Jesus could be spoken in the exercise of his authority. So Paul says, "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. This truth was exemplified in the case of the seven sons of Sceva, who "took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." Their presumption was condemned; "And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded."—Acts xix. 13-16. None can recognize the divine power and authority which is in the name of Jesus but those whom he has blessed with that knowledge of God which is eternal life. The Spirit of truth, whom the world cannot receive, neither knoweth him, is the only Teacher who has power to give this living knowledge of Jesus. The fact that devils were cast out by the one whom John found, is conclusive assurance that he knew Jesus as the Lord of life. There is no precedent here established for the saints to receive in their fellowship those who are teaching for doctrines the commandments of men. Such do not confess that Jesus is the Savior of his people from their sins at all; much less do they cast out evil spirits in his name. Nothing can be done in the name of Jesus without his direct commandment. Until the opposers of the truth can show the precept of our Lord by which they are governed in their religious teachings and works, there can be no propriety in their recognition as followers of Jesus. The very fact that they do lightly speak evil of the truth is sufficient to forbid their recognition as disciples of Jesus.

The one whom John saw casting out devils in the name of Jesus, must have been a believer in that name. This is one of the signs by which the Lord declared that they that believe should be followed. "In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark

xvi. 17, 18. In the apostolic age there can be no question that these signs were literally fulfilled in the attestation of the divine power of the gifts then bestowed upon chosen believers. The same Spirit still dwells in all who are born of God. In the sight of natural men there are no such exhibitions of miraculous gifts as were then displayed; because the evidence of the power of divine grace is not such as can be seen by natural reason. Even the subjects of grace can only rest in the testimony of that faith which is the fruit of the Spirit, and which cannot be received by the natural man. When they attempt to bring their carnal reason to confirm the witness of the Spirit in their own experience they invariably fail to gain the assurance for which they seek. Reason belongs to the natural man, and it can no more receive spiritual truth than the blind in nature can see the light of the natural sun. For this cause there is and ever must be continual warfare between the testimony of the Spirit as received by faith on the one hand, and the unbelieving mind on the other, which cannot see that testimony. This is the conflict which is experienced in the subjects of grace throughout their pilgrimage here in time. In vain they endeavor by their own strength to cast out from their own hearts the tormenting devils of doubt and unbelief; their efforts are as ineffectual as the adjuration of the sons of Sceva, above referred to. But when they are enabled by grace to speak in the name of Jesus, every adversary is vanquished at once. Though an host should encamp against them, their heart shall not fear while by faith they have the assurance that the Lord is the strength of their life. Then in the name of Jesus they cast out the dark hosts of devils whose suggestions challenge the truth of their trust in the Lord.

There is no divine authority for any follower of Jesus to forbid the most feeble believer to trust in the name of the Lord. It may appear that one is so depraved that to human view there is no ground for such a vile sinner to hope in the blood of the Redeemer; but there is no case too hard for the Lord. From the vision of Peter upon the housetop the saints may still learn the wonderful lesson that God is able to cleanse from all sin every chosen vessel of his grace and mercy. In the name of Jesus the legion of devils must be cast out of the raging madman among the tombs; in that name Saul of Tarsus was delivered from the control of that persecuting madness which had made him a terror to the saints; in that name the sins of the justly condemned thief on Calvary were blotted out; and it is only in that name that any guilty sinner has ever been brought to cherish a good hope through grace in the love and favor of God. Who shall presume to set bounds to that infinite grace of God

in which is the only trust of any sinner for acceptance in the sight of the Judge of quick and dead?

There is in the natural mind of every believer a vein of pharisaic trust in self, by which he unconsciously claims some degree of merit in the sight of God; and that hateful principle is most clearly displayed in the readiness to condemn those who do not conform to the standard which is set up by carnal pride in our own minds. Under this selfish motive the mind is ever ready to pass judgment against those in whom we see nothing attractive. When the tempter has so far blinded a disciple of Jesus that he is engaged in looking for the faults of others, he is very nearly prepared to begin to smite his fellow servants and to eat and drink with the drunken, whose intoxication is produced by the Babylonish wine of self esteem. This is the servant whose portion shall be appointed to him with the hypocrites. "There shall be weeping and gnashing of teeth."—Matt. xxiv. 48-51. It is not enjoined upon the followers of our Lord that they shall give attention to the weakness and frailties of their brethren, nor even that they shall devote their energies to the detection of hidden faults in those who claim to be disciples of Jesus. When in the true light of the knowledge of the glory of God every quickened sinner will find in himself sufficient room for all the condemnation which he has to deal out. Then he will not be engaged in forbidding the exercise of the grace bestowed upon others who call upon the name of the Lord; but will rather seek himself to walk humbly before God, and in meekness he will esteem others better than himself.

Since even this beloved disciple and chosen apostle, with the advantage of the personal presence and instruction of the Lord, yet erred in this case, and brought upon himself the reproof of his Master, it is not strange that such errors are committed by the saints in the present time. Whenever we accept any standard of faith or practice for which there is not a clear and express authority of our King, the reproof in our text applies to us. Our motive may be as much zeal for our Lord as was that of John, yet without the word of the only Teacher in Israel we are sure to be found in rebellion against him. The law of the Lord is perfect; therefore it enjoins all that is lawful for the saints to observe. "So then every one of us shall give account of himself to God. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."—Rom. xiv. 12, 13.

#### DISCONTINUANCE OF HALF-PRICE HYMN BOOKS.

WE have withdrawn the offer to send at half-price our large type edition of hymn books for pulpit use. For prices see last page of this paper.

(Continued from page 91.)

According to the common report. I desire here to speak of some things which I do know concerning some of them at least; and what it is in my mind to say is not desired or expected to influence men of the world, but simply the children of Zion. There are some things which I do know, and which all may know, in most secret societies, and perhaps in all, which it seems to me would, if once thought of, forbid any believer in Jesus from uniting with them.

While I have never been a member of any secret society, yet circumstances have frequently brought me in contact with them, and have led me to much reflection concerning them; and some of my reflections I wish to speak of. I remember that in my youth, before I knew how Old School Baptists generally regarded them, the name of "secret society" itself was repellant to me, and somehow was always in my mind associated with deeds which feared the light of day. As I thought of God and salvation and christian experience, and felt the light and liberty of the gospel shining in my soul, I could not feel that it would be in harmony with what I had experienced to be shut in by the bonds of secrecy, to what I could not know until I was engaged in it. I could not feel that it would be right to unite with any society until I knew perfectly their objects and methods. In secret orders I could know nothing until I had become a member; and if when a member I saw anything dishonoring to God I should be shut out from exposing and denouncing it. Had I been questioned in those early days I presume that I could not have given a well-defined reason for the repulsion of feeling which I felt toward secret societies; but the feeling was strong within me that I could not live near to Christ, and be a member of such societies at the same time.

These were the feelings of my youth. As I grew older various things came up in my mind and confirmed me in my former feelings. In the village near where I lived there was a large division of the "Sons and Daughters of Temperance." They met once a week. Nearly all my young associates were connected with it, and most of the older people in the vicinity also were enrolled in it. From what I knew of it I have no doubt that some young men were kept from a life of dissipation by it. As they met stately my young friends would tell me of literary exercises, such as debates, lectures, and other things which were engaged in. I was very fond of such exercises, and felt that it would be a great pleasure could I take part in them. I was again and again urged to unite with them. I remember one man, a prominent citizen, and whom I respected much, and whose good opinion I desired, urged upon me very frequently to become one of them. He said, "We know that you

do not drink at all, and it is not for your sake; but we want your influence, to help others who are in danger." I will give my reply, because it would still be my reply. "You know that I do not drink any kind of intoxicating beverage, and I never expect to. I have made up my mind to let all such things alone as long as I live. I think all know that, who know me at all. If I have any influence over any one I have as much now as I should did I connect myself with your society. I cannot see that any one would be moved by me then if they are not now. Besides, I belong to a temperance society already, a society organized more than eighteen centuries ago by our blessed Lord and Master. It is the highest, the most perfect society on earth. It believes and teaches its members to practice true gospel temperance. I cannot consent to say that this society, the church of God, is not enough. If you have anything good in your organization I am glad; but I have more that is good in the church of Jesus Christ. I cannot consent to believe that the influence of a Son or Daughter of Temperance for good is any more than that of a consistent member of the church of Christ." This was in substance my answer then; this would be my answer now. Why should a christian forsake the greater and more precious thing for the less? Let the world do what good they may, and as they may; but a christian must not stoop from his high vantage ground upon the Rock of Ages in the church of our God. It kept running through my mind, "When I was baptized in the name of Christ I became pledged outwardly before God and men to live a life of temperance. Is not that pledge enough?" Then, in addition, the fact that it was a secret society stood in my way. I could not join in what I could not inspect first.

In later years one or two other things in respect to some secret societies came to my knowledge which would forever shut me out from uniting with them. After moving to Maryland I was soon called upon to attend the funeral of a young man, a son of one of our members. I found that he was to be buried with Odd Fellowship honors. I had never witnessed anything of the kind before, and their religious service was all new to me. On the way to the cemetery a gentleman in the hack with me said that he could never recognize their religious service by so much as lifting his hat, because in their prayers they made no mention of the name of Christ. This set me to listening more carefully, and I found that he had told the truth. I have attended several funerals of the same kind since, and never heard the name of Jesus mentioned. I cannot understand how a christian can join in such spurious worship as this, for he is taught to ask all in the name of Christ; and yet I have heard men who claimed to be ministers of

the gospel of Christ act as Chaplains, and read such christless prayers at the grave of their dead brother. I remember hearing a dear brother once tell the following as his experience. I will give the substance as he narrated it, if not the words. If this should fall under his eye I hope he will excuse me for the liberty I take.

Years ago, while a member of the New School Baptists, he united with, I think, a lodge of the Odd Fellows. Soon they made him Chaplain of the lodge. The first time he was called upon to officiate in this position he closed his prayer, as he had been wont to do, with the words, "We ask all in the name of the Lord Jesus." Directly afterward he was approached by one of the older members, who told him that he needed some instruction, as his prayer showed. His adviser said to him that when he prayed in the lodge he must not use the name of Christ. Said he, "We have members who are Jews, and others who are Unitarians, and of course they do not believe in Jesus; and so we must have nothing said that will offend them. For the future pray to God, but leave out the name of Jesus." This was a revelation to the young Chaplain, but his decision was soon made. He said, "My Bible teaches me to ask all in the name of the Lord; and if I cannot ask in his name I cannot pray at all. God will not hear me on any other ground." Then he said, "The Lord Jesus is my Savior, my best friend. I can do nothing without him. I am not safe anywhere without his presence. If I cannot bring him into the lodge with me I cannot come myself." The brother, as I understood him, left the lodge from that night. Could he, as an earnest, humble, consistent follower of Christ, have done anything else?

A dear brother, who is now at my home, has just told me that he once united with the Grangers. He considered their purpose good, and was anxious to do all in his power for the benefit of the farming interests. He still thinks the object aimed at good, but was shortly compelled to leave them for the same reason I have named, the christless forms of worship. No mention is made of the only Daysman and Intercessor. I have just remarked to him that sometimes men of the world, profane men, were appointed to read the religious service among these orders; and he has replied that this does not seem to matter so much, because they are not a christian society, for they openly reject the name of Christ.

I have nothing to say with regard to worldly men, who know not Jesus, who choose to join these beneficial orders; but a christian falls from his high standing, and practically rejects Jesus, when he unites with them. In one or two instances, in which I have known of good brethren uniting with such organizations, I have not felt like making it a subject of labor by the church, because

I believed that the brethren would soon see for themselves how Christ was rejected there, and would be compelled by their own conscience to come out.

I leave these reflections with the people of God, if they should be published, only adding the word of admonition, "Let us not reject Christ," as we surely shall do if we join in a Christless worship.

I remain your brother in Christ,  
F. A. CHICK.

PATSBURG, Ala., Jan. 30, 1892.

DEAR BRETHREN BEEBE:—With your permission I will try in my weakness to offer a few thoughts to the household of faith through our much esteemed medium of correspondence, the SIGNS OF THE TIMES, on the following Scripture, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."—Rom. vii. 4.

The apostle, it seems to me, shows conclusively in the opening verse of this chapter the impossibility of the unregenerate man being legally married to Christ. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth?" So we see that the man is "alive." I understand this to mean alive to sin and dead to righteousness, which is the condition of every one of Adam's race until quickened by the Holy Spirit; and while in this condition he is under the dominion of the law of sin and death, which is the law that was transgressed in the garden of Eden. To be under the dominion of the law is to be under the rule and government of it; for the word "dominion" means "sovereign authority." The word "sovereign" appears in the definition, and is, if possible, a stronger term than dominion, meaning as it does supreme in power, a supreme ruler, monarch, king, or emperor. Consequently we see that as long as the man lives to sin he is under the sovereign rule, supreme power, or exclusive government of the law of sin and death; and his fruit will be (unavoidably) just such fruit as is produced by the government of such a law, or the dominion of such a husband. Now, if this be the case, and this is the true condition of the bride, the church, the Lamb's wife, while in a state of nature, she cannot be legally married to another until she is freed from this law or husband. If individuals should profess (as they often do) to be married to another, even to Christ Jesus, while under the dominion of the law, they are simply making adulterers or adulteresses of themselves; because they are not at liberty to be married to another until freed from the first. The apostle illustrates this fact by the husband and wife—that the wife is bound by the law to the husband so long as the husband liveth; but

if the husband be dead she is free from that law, so that she is no adulteress though she be married to another. While it is a fact that on every hill and in every hollow almost throughout the whole universe there are men professing to be ministers of our God, persuading men and women in a state of nature (or who have not been freed from the law) that they are at liberty to be married to another, I am not afraid nor ashamed to say that they are persuading men and women to make adulterers or adulteresses of themselves, for the Scriptures of divine truth bear me out in this assertion; and these professions, together with the persuasions of these so-called ministers, are nothing more nor less than some of the fruit borne during their subjection to the law, and are fruits of the law, and not unto God. They are telling, as it were, the bride that her groom or husband is wooing and beseeching her to marry him, but she would not; yet she knew nothing of this fact until these hirelings came around and told her. Nonsense indeed it is. You had as well try to make me believe that my wife did not know when I was wooing and beseeching her to marry me. When God speaks to or calls the dead sinner whom he has chosen as a member of the bride, the church, the Lamb's wife, that sinner hears. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand." But the apostle, in the fourth verse of the seventh chapter of Romans, says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." Notice that the apostle was speaking to brethren that knew the law, that had been taught by the Spirit of God to know the law, with all its horrible consequences; for indeed this is the way, and the only way, that we can learn the law, and learn in deed and in truth that we are under its dominion. But, dear child of God, you that know the law, have seen yourself lost and ruined, without God and without hope in the world, have been killed to the love of sin, and made alive to righteousness, there is therefore now no condemnation to you, for you are become dead to the law by the body of Christ. As the law (even the law of commandments contained in ordinances) stood as a middle wall or partition between Jew and Gentile, and was abolished by Christ, so the law of sin and death stood as a middle wall between the bride and Christ, her husband; and it was also torn down, and the bride was forever redeemed from under the dominion or condemnation of this law.

I hope not to be misunderstood. I do not advocate (as brother Hancks says) the Methodist holiness idea, but I simply wish to convey the idea that the church is forever wholly (not in part) redeemed from under

the law of sin and death; and the office work of the Holy Spirit is to give the heirs of salvation a knowledge of this fact, to show them that they are dead to the law by the body of Christ. Now they are at liberty to be married to another, even to him who is raised from the dead, and are under another law, that requires them to be married to him who is raised from the dead, that they should bring forth fruit unto God. While the law had dominion over us we could not legally marry another, but were subject to the law; so now we are under law to Christ, which law forbids our mixing or mingling with any of the isms of the day, which are nothing more nor less than fruit borne by them under the law. Consequently they are not fruits unto God, but unto the law, their husband. So now, dear child of God, you who have passed from death unto life, have been killed to the love of sin, and are now under the law that was given for the government of the children of the Most High, that requires you to separate yourself from the world, obey your Lord and Master in baptism, arise to walk in newness of life, and should serve now in newness of spirit, and not in the oldness of the letter. I sometimes hear the children of God say they can serve their God out of the church as well as in it; seeming to think they can bring forth fruit unto God while in direct rebellion against his law. It seems to me about equivalent to saying that the wife can legally bear fruit to her husband without marrying him. I do not mean that to unite with the church is all that is required of the child of God, as that is only one duty, while there are many other duties required of us as followers of the meek and lowly Lamb of God; but God forbid, if it is his holy will, that any of us should, after professing to be married to Christ, be found mixing and mingling with the world in a worshiping capacity. While our land is flooded with institutions called churches, it behooves us to stand aloof from all such. We are married to another, even to him who is raised from the dead. Let us be true to him, and not be found embracing any of the Babylonish daughters of the day, although they be dressed in gay clothing, having all the latest styles and modern inventions, such as Sunday School Unions, Temperance Societies, Tract Societies, Missionary Societies, Theological Schools, &c. From such turn away. "Touch not, taste not, handle not" the unclean thing, saith your God, "and I will receive you, and will be unto you a God, and ye shall be unto me a people."

Hoping that these lines, if they appear in the SIGNS, may induce some of our brethren to write on this subject, I will close. May the Lord pardon error, and add a blessing consistent with his will.

A. H. WILLIAMSON.

SMITHVILLE, Va., Jan. 4, 1892.

VERY DEAR BRETHREN BEEBE:—I would I could tell you how dear the SIGNS is to me, and how much I desire its prosperity. I would I could help in a more substantial way than by good wishes; but, dear brethren, you know something of my situation here, and how utterly impossible it is for me to do the least thing. I truly live in a waste wilderness, among those who know not the truth, and despise the gospel of the Son of God. Were it not for the comfort and companionship of the dear SIGNS I would sometimes feel I should lose my way amid the darkness that surrounded me, together with the deadness and desolation of my own vile heart. But at times when I read such letters from dear brethren as brother Coulter's, written to brother Staton, and many others, as well as your many sweet and comforting editorials, I feel encouraged to hope I am led by the same Spirit.

Dear brethren, it seems to me that your last editorial is just suited to the needs of such a poor, helpless sinner as I. As I read where you speak of the refiner seeing his own image in the metal, I felt that I could not be of that number, though the great truth I felt to be beautiful and true concerning God's dear people; but for me, I can see no hope that I can be of that number, so black and sinful am I; and instead of growing more like my blessed Savior, I seem to grow less and less like him; more worldly minded, my cold, hard heart, so dead and lifeless, with so little sense of the great and unspeakable love of the dear Savior of sinners; and I feel so little, if any, of the power of the gospel. Thus I live from day to day, without the power to cry to the Lord for help. But as I read the sweet and comforting words describing the poor sinner who is brought to feel that he is sinking in places where there is no standing, the billows and waves of distress ready to engulf him, all hope seems cut off from every source, then he must cry for help; not with the voice, perhaps, but from the depth of his overburdened heart, a cry wrung from him, "Lord, save, or I perish;" I say, as I read these sweet words to me, hope seemed to revive in my heart; for, if not deceived, I do think I know something of this fearful experience; not only once, but many times have I been brought thus low. As I read I felt confronted with the hope that I might be of that "third part" whom the dear Lord will bring through the fire. But O! what am I, that I should dare to hope for such glorious things? It seems to me that all my trials, instead of burning up the dross, have the opposite effect, and make me more hardened, more and more unlike my Savior. But as I read such letters as brother Coulter's, and others, my hard heart seems touched, and I feel a longing desire to clasp their hands and to tell them of the love I feel for them, and the

hope springing up in my heart that we may be journeying to the same home.

Dear brother, William Beebe, I hope to meet you at our association in August. Remember me in love to your wife and family, as well as all the dear brethren and sisters in Warwick. With much love, your unworthy sister,

MARY J. COX.

NEW HOPE, Pike Co., Ark.

DEAR BRETHREN BEEBE:—If it seems consistent to you, I wish you to publish the following letter. It is good news from a far country to me. Yours truly,

J. C. FOX.

SIX MILE, Ill., July 22, 1891.

MR. J. C. FOX—DEAR BROTHER:—In compliance with your request I will make an effort to answer your welcome letter, although it is a very painful undertaking, on account of the position into which I am drawn, my fingers being as stiff as my penholder. When those loved ones that I never saw in the flesh write to me, and desire that I should answer them, I am going to do as best I can, regardless of the pain and suffering on my part. If I can say one word of comfort to God's humble poor I feel that I am amply paid for all my suffering. The letter you saw, which I wrote to that precious brother, I was almost ashamed to send, for it seemed to me it was as near nothing as anything could be; yet many of the brethren and sisters have written to me and mentioned that letter. I was fifty-six years old the 30th of last June. You were born into this world of sin and sorrow forty days before I was. If I ever have been born again, it was in the spring of 1857. But, my dear brother, you spoke of our all being one age. I believe the whole family of God were chosen in Christ at the same time, and that the whole family were redeemed at the same time. As far as choice and redemption are concerned, the whole family are of the same age. The apostle says, "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." My dear brother, were you consulted in the matter of choice; or was your name written in the Lamb's book of life, and you called in time, in consequence of what was done for you before you were brought into existence? God is not only all-wise and all-powerful (and who dares deny it?), but he is an absolute Sovereign; and I understand that an absolute sovereign owes allegiance to no one. Yet the Arminians claim that notwithstanding God made all things that were made, and chose his people in Christ before the foundation of the world, man is a free agent, and has the power to accept or reject salvation, just as he

sees fit. The Bible says they were an elect people; that the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." If God is an absolute Sovereign, he had a perfect right to make a world, and to people it; and he had a perfect right to give that people a law, and had a right to claim obedience from them. Had he not a right to select just as many as he saw fit for one purpose, and leave the remainder just as it suited him? If this is not his prerogative, then he is not an absolute Sovereign. But says the Arminian, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Who is it that should have everlasting life? Why, the believer. There is not a word said about the unbeliever having eternal life at all. How was it, my brother, with you? Did you feel that you could accept or reject? Did you not feel that you were willing to accept anything that would save a poor, lost and undone sinner? I think I hear you answer, Yes. Your prayer was, "Lord, save, or I perish." But says the Arminian, "God has set good and evil before the sinner, and tells him to choose which he will take." But the sinner's heart is just as wicked as Satan can make it, and rolls sin as a sweet morsel under his tongue. There is no fear of God before his eyes. Which, my brother, do you think the unregenerate sinner would take? The apostle says the natural man receiveth not the things of the Spirit of God; for they are foolishness to him. And they are not only foolishness to him, but the apostle says he cannot know them. It is not reasonable to suppose that a man will accept what is foolishness to him, and take a thing he knows nothing about, in preference to something he understands and loves. Besides, I understand the Bible to teach that the unregenerate sinner is not capable of making a choice in a spiritual sense. He is dead, and is not in possession of the faculty of choosing or refusing, until there is life imparted, and then it is too late to go to work to get life. When he is made alive, then he realizes his condition by reason of sin and transgression, and finds that he is as destitute of the power as before he was of the will. Now he cannot see how God can in justice save such a sinner as he views himself to be. Now he learns that God sent his Son into the world to seek and to save that which was lost. The poor sinner is made to realize that it is him that the Son of man came to save. Had it not been for that great love wherewith he loved us, even when we were dead in sins, and had he not quickened us together with Christ, and saved us by grace alone, we would be eternally lost. Now we realize that the everlasting arms are underneath us.

My dear brother, I might write volumes, and the subject would still be as interesting as ever. I live on the Air Line Rail Road, at Keen's Station, Six-Mile Post-office, Wayne Co., Ill. Write again. May the God of all grace be with you now and forever. Amen.

JAMES CRASK.

OBITUARY NOTICES.

DIED—Of pneumonia, at her home near St. John's, Brooke Co., W. Va., Jan. 27th, 1892, **Michal Wells Carter**, aged 70 years.

The deceased was a daughter of Absolom and Helen Owings Wells. Her father was one of the pioneer settlers of the county, having settled on the farm on which Mrs. Carter died in the year 1799. She was married to Samuel L. Carter on Jan. 21st, 1844. The result of this union was six children, four of whom preceded her to the grave. She leaves her husband, two sons, E. C. and A. L., both of Brooke Co., and one aged sister, Mrs. Eliza W. Smith, who resided with her. She was a consistent member of the Old School Baptist Church, having united with the Cross Creek Church in 1848. She was a firm believer in the Old School Baptist doctrine, and in that faith she and her sister lived, being the last two members of the Cross Creek Church. She had been afflicted with asthma for the last twelve years, and during that time her sufferings were very great, which she bore with christian fortitude, always saying, "Thy will, not mine, be done." She was a faithful wife, a loving mother, and an affectionate sister.

E. C. CARTER.

DEPARTED this life after a lingering illness from generally failing health and old age, **Mr. Henry Hogan**, of Woodstock, Ulster Co., N. Y., aged 83 years.

Mr. Hogan was not a professor publicly by confession of faith before witnesses, but hoped at the time of his demise, as he had for years, that he was a possessor of living faith in Jesus Christ his living Lord, and desired to depart and be with Jesus Christ his Lord. He was a lover of peace among the saints, though not one among them as a professor. He realized what order was among them, because of love, working no ill to its neighbor.

An aged widow, our sister in the church of Olive & Hurley, with four sons and two daughters, survive him. May the dear Lord still sustain our sister with his strong arm, and enable her to trust in him, who is the widow's God, that she may cast her care on him, as she has in the past while caring for the dear departed one; and may each member of the family, from the least to the greatest, know his abounding mercy and his everlasting love, for Jesus' sake, is my desire.

It was the pleasure of the Lord that our aged friend's wish should be carried out, in that I should preach at the time of his burial to the people, which I endeavored to do; and though nearly all were strangers to me in the flesh, I trust there were a number of lovers of truth in the company gathered to pay their last respects to the departed dead.

J. D. HUBBELL.

KELLY'S CORNERS, N. Y.

**Abraham Funk** died of "La Grippe" on Dec. 21st, 1891, at his late residence in Macon Co., Ill., aged 82 years, 3 months and 18 days.

He was born in Logan, Hocking Co., Ohio. His father died when he was nine years old, leaving his mother a widow with five children, he being her oldest son. Soon after the death of his father he with his mother moved on a farm three and one-half miles southwest of Logan, where he lived forty-five years. When about the age of twenty-three years he was united in marriage with Miss Martha Crook. To this union were born eleven children, of whom seven sons and two daughters survive him. His companion and two daughters preceded him to their eternal home. He had thirty-eight grandchildren and seven great-grandchildren. He and his companion joined the Old School Baptist Church at Scott's Creek on April 14th, 1839, and were baptized by Elder John Parker. They lived one mile from the church-house,

and their home was a place of entertainment for every one, especially those of the same faith and order as themselves. In the year 1863 they moved to their late home in Illinois. Ever since he was bereft of his companion (which has been seven years) it has been his desire to depart, and go where he hoped she had gone. Then why should we grieve, when his wish was granted, and we have that blessed assurance that they have met where parting is no more?

MRS. J. B. STIERS.

LOGAN, Ohio, March 8, 1892.

DEPARTED this life Dec. 10th, 1891, at 11 o'clock a. m., after one hour's sickness of heart failure, **Deacon Samuel Lynch**, aged 79 years, 3 months and 25 days.

Brother Lynch professed a hope in Christ in the pardon of his sins, and was baptized by Elder C. S. Price, Jan. 27th, 1849, and thus he had been a prominent member of the Indian Creek Church of Primitive Baptists for more than forty years, in the bounds of the Redstone Association, which was constituted in Pennsylvania about the year 1776. The Lord made him useful to his dear people; and his house was ever open to entertain and refresh all lovers of the truth as it is in Jesus. He proved his faith by his works, and showed that zeal for the house of God which is according to Bible knowledge and spiritual understanding. His soul was delighted in the great work of the Spirit of God, in adding to the church such as shall be saved. He had no faith in the unfruitful works of darkness, nor in the doctrines and commandments of men, all of which are to perish with the using; indeed, he opposed everything, in a church sense, not according to the glorious gospel of the blessed God. Our brethren in the ministry will not soon forget brother Lynch and his dear family. He was so kind, so pleasant, and so instructive, always ready without a murmur to meet the brethren and help them on their journey. He was undoubtedly a strong pillar in his church. But he filled the number of his days on earth, and died in the full triumphs of that faith once delivered to the saints, and is gone to that blissful country, the heavenly (Heb. xi. 16), where the wicked cease from troubling and the weary are at rest.

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

He leaves a widow, seven sons, one daughter, five sisters and a number of grandchildren, also the Indian Creek Church and many friends, to mourn their loss. May God bless the bereaved.

A. FRIEND.

**W. H. Blanton** departed this life Jan. 25th, 1892, in the city of Louisville, Ky., aged nearly 38 years.

He joined the church at Beech Creek, Shelby Co., Ky., in the year 1874, when he was about twenty years old, and at the time of his death, and for several years previous, was Clerk of said church. I find written on a blank page of his Bible, in his own hand, the following:

"I, W. H. Blanton, joined the Old School Baptist Church in the year 1874. There I hope to remain until I am called away from this vain world of sin and sorrow, to dwell with Christ the Lord, where come no chilly winds nor poisonous breath to mar the rest of the blessed.—Aug. 24th, 1879."

The writer knew him for about fifteen years, having recently been engaged with him in business, and I always found him perfectly fair and honest in all his business dealings with his fellow-men. He had been in bad health for some time, having passed through a severe spell of fever last summer; and notwithstanding that his last illness, inflammation of the bowels, results fatally in nearly all cases, he outlived the time usually allowed to cause death. The writer was with him seven consecutive nights before his death, and with the assistance of his physicians,

wife and mother, did everything in our power to relieve his suffering, which was intense. He bore it, however, patiently and heroically, and stated, an hour before his breath left him, "I don't think my time has come yet." He went off as one going to sleep, that sleep "from which none ever wake to weep."

He left a wife, a smart little boy about two years old, a mother and five sisters to mourn their loss; and an expression of regret comes from every one who knew him that he had to die so early in life.

A FRIEND.

LOUISVILLE, Ky., March 13, 1892.

SISTER Emaris Mullen was born in Lawrence Co., Miss., Aug. 25th, 1813, and died in Attala Co., Miss., Oct. 7th, 1886, aged 73 years, 1 month and 12 days.

She joined the Primitive Baptist Church in Holmes Co., Miss., more than thirty years prior to her death. She was baptized by Elder McDonald. She lost her husband forty-two years prior to her death. She was left with two sons and three daughters. The two sons were lost in the late war. Sister Mullen was a worthy example of christian piety, and a great lover of the SIGNS OF THE TIMES. She suffered much in her afflictions, but bore it all with christian fortitude. Her funeral was preached at the grave by Elder W. B. McAdams. In token of her strong and abiding faith, shortly before her death she sang the following words:

"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?"

It will be noticed that sister Mullen was born on the 25th day of August, and sister Demeris Langston on the 26th day. In addition to sister Mullen's case I will say that her three daughters are yet living, and are devoted Primitive Baptists.

Sister Langston, as before stated, was born on the 26th day of August, 1813, and died in Leake Co., Miss., Jan. 29th, 1891, aged 77 years, 5 months and 3 days.

She had been a member of the Primitive Baptist Church nearly forty years. She was baptized by Elder Wilbanks. She too was a devoted Baptist, and also a great lover of the SIGNS OF THE TIMES. She was the mother of two sons and one daughter. The daughter died when about grown. The two sons survive her, with grandchildren, great-grandchildren, and many relatives and friends, to mourn their loss, but not as those without hope. Her funeral was preached by Elder J. R. Willis, of Edinburg, Miss.

The writer was personally acquainted with these two old mothers in Israel, and regarded them as remarkable twins. Perhaps such has not been published in any history of our people. Their maiden name was Miller.

WM. GUESS.

WATER VALLEY, Miss.

THROUGH the mysterious providence of our God we are called upon to record the death of an esteemed and faithful servant of Jesus Christ, in the 69th year of his age, on Tuesday, March 1st, 1892.

Elder Pallas McGay died of pneumonia at his home in Nance Co., Neb., having lately moved from near Adams, in Gage Co., Neb.

In attempting to give a brief review of the history of such a man we feel that justice cannot be done in a notice in our papers, as space will not permit, and as no record has been kept of the principal points; but we can truly say in this case, with the apostle Paul, to the brethren with whom he has mingled, "Ye are our epistle written in our hearts, known and read of all men: manifestly declared to be the epistle of Christ," &c. He was a man of limited education, but had a good understanding of human nature, and a penetrating judgment of the ways of men; so that when enlightened by grace,

and opposed by the work-system, he had frequent debates, and wielded the sword of the Lord to good effect on the opposition. He was good in counsel among his brethren, and always advised for peace if possible. Comprehensive in his views of the teachings of the Scriptures, he was an able defender of the doctrine as held by the Old School Baptists. Faithful to the end, he died preaching, and by an exemplary life had the confidence of those around him in the ordinary walks of life. It can truly be said of him that a father in Israel has gone home. He made but one or two appointments in the course of about thirty years of ministerial labors, but he was there to fill them with his presence. He found in the Old Testament a rich storehouse of types and shadows to be applied to the experience of God's children, bringing many comforting evidences therefrom for their edification and strengthening.

He was born in Champaign Co., Ohio, grew to manhood there, and in early age moved to McLean Co., Ill., where the Lord brought him to a knowledge of his saving grace and love, and put him into the ministry. He was an active mover in all that concerned the welfare of Zion, as well as in life's business, having gathered around him much of this world's goods, but distributing to a large family of children. He was aiming to release his hold on everything but a living, and to give himself wholly to the work of the ministry, of which there is need in this western country. He came to this state about six years ago, and has spent much of his time traveling and preaching. In his death the little church at Cheney, Neb., loses a good and faithful member and defender of the doctrine, the family a loving and kind father and husband, whose example is worthy of being followed, and the neighborhood in which he lived an excellent citizen. May God comfort us. He leaves a bereaved widow, seven children, a number of grandchildren and one brother to mourn their loss.

In answer to a message the writer was present at his funeral, and tried to speak words of comfort to the bereaved from the words of our Savior to Martha (John xi. 25), endeavoring to show the source of all our comfort to be Jesus and the resurrection.

JAMES H. RING.

CHENEY, Neb., March 8, 1892.

(All Primitive Baptist papers please copy.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, MARCH 30, 1892.

NO. 13.

## CORRESPONDENCE.

### THE FRUIT OF THE SPIRIT.

(Continued from page 90.)

"But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law."—Gal. v. 22, 23.

*Gentleness.* Said the apostle, "But we were gentle among you, even as a nurse cherisheth her children; so, being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us." "And the servant of the Lord must not strive; but be gentle unto all (men), apt to teach, patient [margin, forbearing], in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover [awake] themselves out of the snare of the devil, who are taken captive [alive] by him at his will." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be *no brawlers*, but gentle, shewing all meekness unto all men." "But if ye have bitter envying and strife in your hearts [mark carefully the expression, in your hearts; not merely as you appear outwardly; for as one "thinketh in his heart, so is he"], glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. For where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, *gentle*, and easy to be entreated, full of mercy and good fruits, without partiality [wrangling] and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." It seems very important that a brief remark should be made right here. When grain is sown literally it reproduces or perpetuates itself; and when the person says, I sowed wheat on that ground, but when the grain matures, it proves to be oats, or barley, would not the evidence be incontrovertible that wheat was not sown? Now, does it not say that "the fruit of righteousness is sown in peace of them that make peace?" How vain it is for men to talk about their gentleness, that they are bearing burdens, trials, afflictions and persecutions with

gentleness, if in the heart there is no such principle, or if in possession of that glorious fruit in heart, at the time they talk about the sacrifices they have made, and how gentle they were, if then they were led by the flesh to do those things; and for a time the gentleness may be openly exhibited; but how searching the words, "Be not deceived; God is not mocked [man may be]; for whatsoever a man soweth, that shall he [not some one else] also reap." Said the dear Redeemer, "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." The blessed fruit of gentleness grows not on the tree of man's fallen, depraved, fleshly nature, but on the tree of life. Said the Redeemer to his disciples, "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." In what the Savior said to his disciples here one modifying word should be carefully noticed, and that is the "*as*." In common parlance amongst men, *as* and *like* are considered synonyms; that is, have the same meaning; but that is not always the case, as in this circumstance; for if wise like serpents, it would charm the prey and then devour it; but "wise as serpents" signifies in as great a degree; for *as* is from *hos*, in order to; and *like* is from *homoios*, resembling. We may all rest assured that the blessed Jesus did not teach his disciples to resemble serpents. Our blessed Lord and Master while God incarnate set the example for his dear children while they sojourn in the flesh, and it ought to be carefully noticed that the dear Redeemer showed gentleness continually; and when the scribes, Pharisees, doctors, lawyers and Sadducees were silenced, it was because they were attempting to entangle him in his talk, and to set aside the glorious fact that he was the Son of God. The servants of our God are not sent forth to enter into angry controversies with fallen, depraved men, nor to stir up strife and confusion among the children of men, any further than the child-like faithful proclamation of the gospel may bring to pass such a state of things; and when in a humble frame of mind, gentleness will be clearly shown; for the charge was given to Timothy,

"Preach the word, be instant in season out of season, reprove, rebuke, exhort, with all long-suffering and doctrine;" and in thus doing gentleness was to be exhibited, and surely would be if that blessed fruit of the Spirit was felt and realized when expounding the Scriptures. To-day when unkind remarks are made concerning the man or men who have faithfully and fearlessly declared the truth in the love of the same, instead of retorting in a malevolent spirit may they be enabled to feel the force of the words, "A soft answer turneth away wrath, but grievous words stir up anger. The tongue of the wise useth knowledge aright, but the mouth of fools pour out foolishness." The servants of Jesus are sent forth to feed sheep and lambs, and in so doing they are not to prepare the food for the flock; for an under shepherd said, "But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us;" and no man can go beyond what God has bestowed upon him; for said the apostle, "But unto every one of us is given grace according to the measure of the gift of Christ." How utterly impossible it is for any of God's dear children to go beyond the measure of the gift for them in Christ. "For yourselves, brethren, know our entrance in unto you, that it was not in vain; but even after we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention; for our exhortation was not of deceit, nor of uncleanness, nor in guile; but as we were allowed of God to be put in trust with the gospel [not anything beyond God's purpose], *even so we speak*, not as pleasing men, but God, which trieth our hearts. [That is a trial that mortal eyes cannot see, nor carnal reason enter into]. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness; nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome [used authority] as the apostles of Christ." Because the dear disciples of Jesus were the happy recipients of the fruit of the Spirit, did not prevent them from being bold in the defense of the truth, and being so gentle among the loved ones of our God, clothed their declarations with great and convincing power; and

Paul's treatment from his enemies was for the furtherance of the gospel;" for he said, "And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear. Some indeed 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, yea, and will rejoice." It has been according to God's will, age after age, to raise up men and send them forth, armed with the panoply of heaven, to boldly defend the truth; and their neither fearing the frowns of men, nor seeking their applause, has been conclusive evidence that they were the recipients of the fruit of the Spirit; and their simplicity and gentleness gave them great power; for it is the purpose of God, at times to give unto some of his servants the simplicity of the little child, and the harmlessness of the dove, yet the boldness of the lion, and has blessed the ministry of such ones to the comfort, edification and building up of his dear children in the faith of God's elect; and the kindness, gentleness, long-suffering and patience of such one have shown that they were peace-makers; and such meekness clearly shows that they are led by the Spirit of God; for Jesus said, "Blessed are the meek; for they shall inherit the earth." For "the meek also shall increase [add] their joy in the Lord, and the poor among men shall rejoice in the holy One of Israel; for the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut off; that make a man an offender *for a word*, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of naught. The true, tried, faithful and God-fearing servants of our Lord Jesus Christ desire to fill the place assigned them by their heavenly Lover, not desiring worldly fame, neither wishing to imitate any of the modern doings of antichrist, with which our land is now so filled; and such faithful servants of God, who are partakers of the fruit of the Spirit, and have learned in the school of experience something of their own nothingness, short-comings and heart-wanderings, will not read the Scriptures in order to show their

carnal skill in criticising and correcting, nor attempting to, what inspired men have written, because some declarations do not harmonize with their carnal notions of things.

I find that it will not do for me to indulge my range of thought on the subject, as I have already occupied as much space in the SIGNS as I ought to ask for at present; and I will close by quoting the balance of the text, which reads, "goodness, meekness, temperance; against such there is no law." I desire to add, as a final conclusion to my communication, the declarations of Jehovah penned by his servant Isaiah, "Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, said the Lord."

WILLIAM J. PURINGTON.

HOPEWELL, N. J., March 21, 1892.

KELLY'S CORNERS, N. Y.

MY DEAR BROTHER IN JESUS:—How pleasing it is to learn of the welfare of one another in Christ Jesus. It was a comfort to me to hear from you. The very exercises of your soul are mine also. "As in water face answereth to face, so the heart of man to man."—Prov. xxvii. 19. I found in the perusal of your affectionate letter that "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." "How sweet to my soul is communion with saints." Their fellowship and love in the truth are full of comfort and edification to one another. Our dear Redeemer, in that wonderful prayer recorded in John xvii., says, "I pray not that thou shouldst take them out of the world." Then, my brother, we may rest assured that while we are here in the world the Lord's purposes are to be fulfilled in us; and this is to appear during all the time of our sojourn in this tabernacle. To-day the words were in my mind, "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." To this my heart responded. My very soul yearns thus to glorify our gracious God. The short time of our pilgrimage to the better, heavenly country I would spend to the honor of him whose amazing, sovereign grace has saved a poor sinner like me. Much and continual hindrance I meet with in my flesh. I often lament my fruitlessness; and I know by experience that our gracious Lord is the only power and source from whence a poor sinner can be made to bring forth fruit unto the praise of his dear name. "From me is thy fruit found," saith the Lord. How pleasant it is to have in remembrance the many comfortable and profitable hours that we spent in one another's company,

conversing together about the affairs of Zion, and our own souls' experimental interest in the things of Christ. We have wept together and rejoiced together (I believe) in Christ Jesus.

I am glad that the members of "Beulah" are knit together in love. My soul's desire to the Lord is that you may ever walk as the meek and lowly followers of the dear Lamb of God, and ever seek to comfort and edify one another in the truth as it is in Jesus. It is written, "He that departeth from evil maketh himself a prey."—Isaiah lix. 15. "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. Then, my dear brother, in some degree this must be your lot. Think it not strange; the same afflictions are the heritage, and are accomplished in your brethren, that are in the world.—1 Peter iv. 12; v. 9. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world."—John xvi. 33. To be no more an alien, a stranger and foreigner, but a fellow-citizen with the saints, and of the household of God, is a high and divine calling. The church of God walking in the truth of the gospel is a sweet retreat. God's dwelling place is Zion. O, my brother, how often, when sorely tried, and it would seem that I was "pressed out of measure, above strength," I have gone to assemble with the little flock, and my God has eased my smart and soothed my troubled heart in the love and fellowship of the dear kindred in Christ Jesus. Our Beloved has looked upon us in his infinite compassion and tender love; and when he smiles upon us we are constrained to smile upon him in return. We love him because he first loved us. He bringeth us into his banqueting house, and his banner over us is love.

We are now living among the hills and mountains, called the Catskill Mountains. As I journey about, or even when at home, wherever I look these mountains are in sight. As I have traveled about and upon these mountains, in the spirit I have journeyed and feasted upon many a mountain spoken of in the holy Scriptures. If it is agreeable I shall be glad to have your company, and, God willing, by faith we will visit some of these mountains. Our feet would tire to journey there literally. The exact geographical location to us will be immaterial if the Holy Spirit is gracious to us, and spiritually translates us there; then our journeying and our stay will be pleasant.

"The ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat."—Gen. viii. 4. This is indeed a wonderful sight! The ark, "wherein eight souls were saved by water," is a precious and lively type of the salvation of the church in Christ Jesus.—1 Peter iii. 20; Heb. xi. 7. God spared not the old world,

but saved Noah.—2 Peter ii. 5. Thus Noah and his house represent all the election of grace. Now, my brother, where would there be any hope for us but for the glorious and comforting doctrine of eternal election? "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Let us then behold by faith the ark and those therein as the type of Christ and his body, the church, now resting upon the mountains of Ararat. There has been an awful flood, the "bottles of heaven" (Job xxxviii. 37) Jehovah poured down upon the world of the ungodly. All the fountains of the great deep were broken up, and the windows of heaven were opened. Forty days and forty nights the waters prevailed, and every living substance was destroyed which was upon the face of the ground, both man and cattle and creeping things; and the fowls of the heavens, they were destroyed from the earth, and "Noah only remained alive, and they that were with him in the ark." The waters increased and bore up the ark, and it was lifted up above the earth; and the waters prevailed, and were increased greatly upon the earth, and the ark went upon the face of the waters. In the self-same flood that drowned the world of the ungodly was the salvation of Noah in the ark. "Saved by water."—1 Peter iii. 20. These waters represented the judgments and justice of the Almighty. He is a just God, and the Savior. He is just, and the justifier of him that believeth in Jesus. The ark was baptized by the flood, and tossed about upon the mighty, raging deep; but though overwhelmed in the deluge of waters, still it rode upon the face of the waters, bearing its chosen freight. What a blessed view this is of Jesus! In him our ark is our salvation. He weathered the storm. Jesus braved the flood of Jehovah's judgments.

"On him almighty vengeance fell,  
That must have sunk the world to hell.  
He bore it for the chosen race,  
And thus became their hiding-place."

On him were poured the vials of God's wrath, for he bore the sins of his people. He came to save his people from their sins. Noah was in the ark all the while the flood endured. While the flood's fury beat upon the ark he was graciously secured—mercifully, safely housed in the ark. Those eight souls saved by water and the ark were one. This is a great mystery; but it sets forth Christ and his church.—Eph. v. 32.

During the flood Noah noted as he looked forth from that window the rising of the waters. "The flood increaseth fast," carrying away the world of the ungodly. At length the tops of the highest mountains were covered, and all flesh died; but the

ark containing these loved ones of God "rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat." The bottles of heaven were all spent; the last drop of wrath has descended. On Jesus, our Ark, it all fell; but the beloved Savior was not wrecked. All is over, all is finished, all in him are saved; and now the ark is resting upon the mountains of Ararat. O what a signal resting place! Ararat signifies "holy ground." Resting upon holy ground, the mountains of Ararat. O, my dear brother, while we tread by faith upon the mountains, and view the sacred scene, let us put off our first Adam shoes from our feet; for the mountain where Jesus, the Ark of our salvation, resteth is indeed holy ground. "I have set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee."—Psalm ii. 6, 7. How blessed it is, while upon these mountains of Ararat, to realize spiritually our oneness with Noah in the Ark, Christ Jesus, wherein we are saved by water. God was with Noah all the while he was in the ark; for God did not say to him, "Go thou into the ark," but, "Come, thou and all thy house, into the ark." Our Savior's name is Emmanuel, which being interpreted is, "God with us."—Matt. i. 23. What a depth there is in this revelation, dear brother; but I will not stay to dwell upon the glorious theme of the incarnation of the Son of God. The ark rested; so Jesus rested. He finished the work which the Father gave him to do. The work of salvation is done. "It is finished," was the dear Redeemer's triumphant cry. He entered into his rest; and, like the ark, he rests upon holy ground.

While the ark was plowing its way through the mighty flood, while the windows of heaven poured forth their torrents, Noah was all alive to the awful fury of the Lord that was being executed. Those rushing waters, that incessant, beating flood, told of the terrible justice of the holy God; but the waters were the salvation of Noah and his house. The ark was in the deluge of waters; it endured it all. The waters bore up the ark; it went upon the face of the waters for the salvation of the elect ones. All the called of God, the subjects of God's grace, like Noah in the ark, are called to know the fellowship of the sufferings of Christ; and they also, like Noah, are blessed of God to find rest in the ark upon the mountains of Ararat. In Christ our rest is glorious. Here all the perfections of the Lord are declared. Upon holy ground we rest. There is no fear of any upheaval. Nothing can disturb our rest in the finished salvation in Christ Jesus. Who is he that condemneth? Who shall lay anything to the charge of God's elect?

"The terrors of law and of God  
With me can have nothing to do:  
My Savior's obedience and blood  
Hide all my transgressions from view."

What a scene is presented to view from these mountains of Ararat when the ark rested. Noah looks forth. There is the vast expanse of waters. All mankind have perished in the flood. The heavens no longer empty their bottles. The fountains of the great deep are restrained in their breaking up. The fury of the raging flood has subsided; the rain is restrained.—Gen. viii. 2. It is enough. Justice is satisfied.

“The opening heavens round him shine  
With beams of sacred bliss.”

The waters, the ark, the countenance of Noah, are all aglow with glory in the sunlight of the Almighty, and behold in that dark receding cloud that glorious, cheerful, beautiful sight, the rainbow. O to be blessed with spiritual understanding of these things; then our stay in these mountains O how sweet! Look, my dear brother and companion in Jesus, at the language of our covenant Jehovah in Isaiah liv. 7-10: “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. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.” O Christ,

“If thou hast my discharge procured,  
And freely in my room endured  
The whole of wrath divine,  
Payment God will not twice demand,  
First at my bleeding Surety's hand,  
And then again at mine.

“Turn then, my soul, unto thy rest;  
The merits of thy great High Priest  
Have bought thy liberty.  
Trust in his efficacious blood,  
Nor fear thy banishment from God,  
Since Jesus died for thee.”

In these mountains of Ararat it shall be seen that God will no more be wroth. The bow in the cloud is the everlasting token. Round about the throne of the Almighty is the rainbow.—Rev. iv. 3. Sometimes, dear brother, when unbelief sets in, and Satan assails and accuses us before God, we fear that we shall come short at last. In our infirmity, like Zion of old, we are ready to say, “My God hath forgotten me;” but see upon these mountains the ark resteth, and in yonder cloud the Lord of hosts, our salvation, has set his bow as a token that he will no more destroy the earth with a flood. Thus undisturbed the ark remains. It resteth upon the mountains of Ararat. In the new covenant our gracious God speaks: “The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on

thee.” “This is as the waters of Noah unto me.”—Isa. liv. 7-10.

“Did Jesus once upon me shine?  
Then Jesus is forever mine.”

Let us linger yet a little while upon these mountains. See the smoke ascending from off the altar which Noah hath built. “Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.” Noah was a poor sinner, whose hope was in the blood of atonement. It was “by faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith.”—Heb. xi. 7. All the “while the ark was a preparing,” during all those long years, he was a needy sinner, needing salvation. He kept on with the work. The fear of the Lord moved his heart; and by faith he prepared under the direction of his God this ark. So now, in recognition of the sovereign mercy and grace of God, he offereth burnt sacrifices unto the Lord.

Well, my dear brother, like as it was with Noah, so with us: it is the reigning grace of God that has saved us in Christ Jesus, our Ark. Only for the eternal purpose (Eph. iii. 11) and grace of God, given us in Christ Jesus before the world began (2 Tim. i. 9), we must have perished in our sins, like the ungodly world. Before we take our leave for the present, if these mountains let us take a glimpse of the ark. It hath no sails, no steam engine to propel it, no rudder nor compass nor chart. There are no mariners in charge. Did Noah then, and his house, pilot the ark amidst the raging flood? Was it his hand and wisdom that kept it safe from being dashed and wrecked against the mountains? O no. God was with Noah in the ark. “Salvation is of the Lord. “With Christ in the vessel we smile in the storm.” Then look at the door, the window also. It hath first, second and third stories. It is pitched within and without with pitch. Then take a glance over all the inmates of the ark. Noah and his family, the beasts, birds and creeping things; and food for them all was stored there for their use while in the ark. They all were gathered and went in by divine compulsion unto Noah into the ark, as God commanded.—Gen. vi. and vii.

All these things, beloved brother, are deeply significant of spiritual things. We need the Interpreter, the Holy Spirit, to reveal (1 Cor. ii. 10) unto us the spiritual mysteries to be seen in these mountains of Ararat. Truly if the Guide into all truth (John xvi. 13) is with us (Job xxxiii. 33) it is good for us to be in these mountains.

I leave you now, my brother. If agreeable to you, God willing, our next meeting shall be upon the mountain-tops, whither I hope the

Lord will lead us; and if planted there by the Lord (Ex. xv. 17) his abundant goodness will constrain our hearts to sing, yea, to shout from the tops of the mountains the unspeakable praises of our God.—Isa. xlii. 11.

I am, I hope, your brother in Jesus, and one whose soul delights to feed upon the mountains of Israel.—Ezek. xxxiv. 14; Isa. xxv. 6.

FRED. W. KEENE.

GARNETT, Kan., Feb. 17, 1892.

DEAR BRETHREN BEEBE:—On yesterday while looking over some letters I came across the inclosed letter from your dear departed father. While reading its precious contents my thoughts went back to the time when I received it, now more than twenty-one years ago. I was then young in years. I had but lately taken upon me the vows of christianity, in making an open profession of my hope in Christ, and had been privileged to follow my blessed Savior in the ordinance of baptism, to walk with him in newness of life. But O how different that life from what I in my blind imagination had thought it to be. I soon found to my shame and sorrow that I still carried about with me a body of sin and death; that, strive as I might, sin was mixed with all I did and said. O how it caused me to loathe myself. Oft did I cry out in bitter anguish of soul, “Lord, save, or I perish.” I was filled with doubts and fears, and my spiritual life seemed shrouded in such darkness as may be felt, with only now and then a glimmering ray of light which served to keep me from sinking in utter despair. While I was made to fully realize the truth of the confession of Paul, that in the flesh there dwells no good thing, yet I was constantly looking within for some good to emanate from the flesh, and some brighter assurance of my acceptance in the Beloved. Surely God does lead his little ones by a way they knew not, and in paths they have not known. He makes darkness light before them, the rough places smooth, and crooked things straight. I can now look back to that time of sore trial and see the hand of a loving Father leading me out of the blind confidence of self, to a more humble trust and living faith in my dear Redeemer. The kind and comforting words spoken to me by your dear father during his visit to our house, and the inclosed letter which I received a few days after his return home, was balm to my wounded spirit. Through the love and mercy of the covenant-keeping God the light of divine love broke through and dispersed the dark clouds that had so long obscured my spiritual vision. Although I have passed through many trying scenes since then, I have ever been able to look back to that time with comfort. I received several very consoling letters from him afterwards. This

one I have kept treasured up until the present time. I now yield it to you, hoping to see it published, that others may be comforted with the same comfort whereby I have been comforted. Should this meet the eyes of any of the tried and tempted little ones, I would say, Be of good cheer; for he that hath begun a good work in you will perform it until the day of Jesus Christ.

“When you cannot see the way,  
Only trust, and still obey;  
He who bids you forward go,  
At each step the way will show.”

Cease to look for any good in the flesh; but look ever to the Lord Jesus, who is the author and finisher of our faith.

With much love to you, and to all the household of faith, I remain your unworthy sister in Christ,

SARAH VAN VELSAN.

MIDDLETOWN, N. Y., Nov. 4, 1870.

MY DEAR AFFLICTED SISTER:—When I parted with you yesterday I promised to write you after my return; and lest in the multiplicity of my cares and labors I might defer it too long, I avail myself of this early moment to redeem my pledge. Regarding you, my dear sister, as one of God's redeemed and precious ones, I feel an ardent desire to write a word of comfort, which I humbly hope and pray our dear Lord may bless to your edification, and cause it to cheer you in your lonely moments. I know that you are blessed with the company of your dear parents, who have received the same precious faith, and are capable of ministering to your consolation; and that you are surrounded with very many very dear brethren and sisters; but still as you are confined to the house, and cannot participate with the church in the privileges of public meeting, I cannot doubt that you often feel solitary and alone. You told me in our conversation that a cloud had lowered darkly upon you for some time. This is common to all the saints of the Lord. But it is their blessed privilege, when they walk in darkness and have no light, to “trust in the name of the Lord, and stay upon their God.”—Isa. l. 10. And again, we are assured that “they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary, and they shall walk and not faint.”—Isa. xl. 31. Indeed there are very many great and precious promises to cheer and comfort the tried, tempted and tempest-tossed children of our Lord; and every one of them, my sister, belongs to you, whether you can realize it or not. God will, in his own time, and in his own way, apply them to you by his Spirit.

While from the depths of my heart I felt to sympathize with you, and would cheerfully bear a part of your afflictions, if thereby you might be relieved, I could but rejoice that God has so graciously prepared you to bear so patiently your physical

(Continued on page 101.)

## EDITORIAL.

MIDDLETOWN, N. Y., MARCH 30, 1892.

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

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

## FORGIVING ONE ANOTHER.

ELDER G. BEEBE'S SONS:—Will you kindly give your views on Matt. xviii. 23-35? I perceived with one of old, There are many things in the Scriptures "hard to be understood." Hoping you will excuse the liberty I have taken, I remain yours in hope of eternal life,

SUSIE P. MAY.

TORONTO, Ontario, Feb. 16, 1892.

## R E P L Y .

"Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times; but, Until seventy times seven."—Matt. xviii. 21, 22.

As the parable upon which our views are desired is clearly designed to illustrate the important instruction contained in these two verses, which immediately precede the portion of the chapter specified by our inquiring friend, it is thought better to quote them as the text, since their discussion will necessarily involve the answer to her inquiry. No proper understanding of the parable can be arrived at without considering it in the connection in which it was spoken by our Lord. It is very essential, also, in seeking the correct interpretation of every parable, that it should be regarded as explanatory of the subject to which it is applied by the Spirit. Much confusion may be avoided by remembering that as an illustration any parable may be correctly applied to subjects which are very distinct from each other; but when used by the Spirit of truth it is important to observe what is designed to be explained by the parable presented.

Under the legal dispensation as administered by Moses, to which the disciples had been accustomed to ascribe perfection, there was no provision for the forgiveness of transgressions. That "word spoken by angels," (that is, "by the prophets," as stated in the first verse of this epistle), "was steadfast, and every transgression and disobedience received a just recompense of reward."—Heb. ii. 2. Inflexible justice required the life of every one who was guilty of violating any demand of that covenant; and while the obedient servant found life in the approval of his works, the only sentence for the disobedient was "The soul that sinneth it shall die." The power to forgive sins was indeed ascribed to the omnipotence of that sovereignty which was regarded as peculiar to the eternal God. This appears from the reasoning of the scribes when Jesus healed the man who was sick of the palsy. When the Lord had said unto the invalid, "Son, thy sins be forgiven thee?"

they in their hearts accused him of presumption, saying, "Why doth this man thus speak blasphemies? who can forgive sins but God only?"—Mark ii. 7. The divine power manifested in giving health and strength to the afflicted one, while it silenced their cavilling, did not convince them that he had the power to forgive sins. According to the teaching of the law, sin could not be forgiven while justice condemned the sinner. It is not strange, therefore, that the enunciation of the law of love was beyond the comprehension of those who had been taught to regard the law of Moses as the embodiment of perfection.

To the natural mind it would seem that Peter had made a very liberal estimate when he supposed that he must forgive his offending brother until seven times. That suggestion would have demanded just seven times more than the natural mind could possibly extend forgiveness. The only forgiveness which is within the power of the natural mind is that selfish principle which will consent to let the offense pass if ample satisfaction be rendered. That is, if my brother owes me a debt, I am willing to forgive him when he has paid the last cent of the principal and lawful interest. While it is clear that there is no forgiveness at all in this case, yet it is often the best understanding that the saints have in applying the law of Christ to their own personal injuries. Under this carnal judgment, it always seems that forgiveness repeated until seven times must certainly satisfy the commandment of the King of Zion. Indeed, it would be very likely to afford an occasion for the tempter to persuade one that he had attained a commendable degree of christian excellence if he had even once forgiven the injury which had been inflicted by a brother. Then he might well be satisfied with himself if he had repeated that forgiveness until the same offender had been forgiven seven times. There would be abundant occasion in such a case for glorying in the flesh. By no means could boasting be excluded when this proud success had been attained; nor could it be said that such an exemplary character had no confidence in the flesh. Thus it is evident that he could not have fellowship with those of that circumcision to which Paul claimed to belong, "which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."—Phil. iii. 3.

But not even the large suggestion of Peter could satisfy the infinite grace contained in that love which is the law of the kingdom of our Redeemer. In the answer of Jesus to his inquiry, there is the most emphatic form of rebuke against that cold calculation which could measure the tender compassion growing out of the divine principle which unites the members of the body of Christ. When he says that the sinning brother must be forgiven "Until

seventy times seven" times, the direction evidently is to be understood as forbidding the application of any limit to the exercise of that perfect love which identifies those in whom dwells the Spirit of Christ. It is not consistent with the principle of divine grace to measure obedience to the law of our Lord by such limits as may be applied to transactions among the people of this world. Neither is the principle of forgiveness subject to the direction of the carnal will of those in whom it is manifested. If the fruit of the Spirit is seen in the offending brother, manifesting repentance, the Spirit of Christ in the offended brother cannot withhold that full and free forgiveness of all trespasses which is the measure of the divine favor needed by every subject of that grace of God which brings salvation. This is the law of the Spirit of life in Christ Jesus, which seals every subject of the grace of God.

When the believer finds himself ready to demand of a brother the full payment of all just requirements, it may well suggest to him the question whether this is exactly what he is prepared to ask of the Lord for himself. It is impossible that any disciple of Jesus should ask in his name to be forgiven in any other manner but exactly "as we forgive our debtors." If we forgive only when we have received full satisfaction for the offense against us, then that is all the forgiveness which Jesus authorizes us to ask in his name. There may well be solemn reflections in our hearts whether we dare to ask of God for no more mercy to be extended to us than what we are ready to manifest to our brother who has sinned against us. Much more may we tremble in consideration of our extreme liability to harbor resentment and unkind feeling toward our brethren when they have not really sinned against us at all; for many, if not most of the offences which mar the peace of the saints, are more the result of misapprehension than of real design to offend or injure the offended. The Spirit of truth has never authorized any one to ask forgiveness of God in the name of Jesus Christ, but as the same Spirit gives the suppliant that tender compassion which does indeed freely forgive those who have injured him. In this consists the evidence that it is the Spirit of Christ which moves our petitions. When directed by carnal selfishness, we can demand such favors as our covetous hearts may crave, without feeling our total destitution of right to ask anything of the grace of that God against whom we have sinned; but when the Spirit indites our prayer, making intercession for us, it shows our debt of guilt so infinite that the parable but faintly represents it in the great debt of the king's servant. Having been so freely forgiven that immense obligation by their King, from which they were hopelessly unable to deliver themselves, it is manifestly un-

becoming in the subjects of that grace to be found exacting from one another the uttermost compensation for their trespasses among themselves. This is illustrated in the parable to which our inquiring correspondent calls attention.

If in being called by divine grace the saints were fully released from the corruption of the carnal mind, there would be no occasion for the instruction contained in this portion of our Master's teaching. Since the disciples were already born of God they would have no other principle but the perfection of divine love to actuate their conduct; and Peter would have known without inquiring of the Lord, how far from the law of Christ was the thought of placing a limit upon the exercise of that heavenly love which is the fulfilling of his law. The inspired testimony of Jesus is adapted to the need of his followers who are still in the body of this death. When they are freed from this unrighteous nature they will have no further use for the inspired rule as their guide. Then they shall awake with the likeness of their Lord, and in the light of eternal day they shall see as they are known. But while they yet grovel in the flesh they do find it necessary constantly to ask instruction from the oracles of divinely revealed truth. That they may be perfectly informed in every circumstance attending their earthly sojourn, the Spirit has left upon record the perfect rule, which is never at variance with the direction of the same Spirit in the heart of every one who is led in the way of holiness. In our text is embraced the whole principle of that divine law which is the life of the disciples of Jesus. It is nowhere said by inspired authority that by literal observance of the precepts of our Lord any sinner may bring himself into the love of God. Neither is it dependent upon the action of the believer whether he shall continue to be the recipient of divine favor. The love of God is manifest in that he has chosen all his people in Christ Jesus, and by that choice it is made sure that they shall be made holy and without blame before him in love. Under the gospel dispensation there is no death. This is one essential principle in the doctrine of the gospel. Having loved his own, Jesus loved them unto the end.

To the covetous natural mind this doctrine of salvation exclusively by grace seems to give liberty to continue in sin. Hence the opposers of the truth often say that if they believed this doctrine they would take their fill of sin. Doubtless they say more than they are aware of in this assertion; for they could not more clearly confess that they love sin, and have no desire after righteousness. They who are led by the Spirit are blessed in hungering and thirsting after righteousness. They find perpetual trouble because of their lack of ability to live above

the power of sin, which is itself to them a most distressing bondage. It is for their benefit that the perfect law of liberty in the gospel is written in the Scriptures.

In their walking together as followers of their Redeemer the saints not only find that they have still the law of sin in their members, warring against the law of their spiritual mind, but that the same infirmity oppresses their companions who still bear about the body of this death. Everything selfish arises from that carnal mind which still works in the saints; and this is not confined to the individual suffering endured by each one on account of his own carnality. The same infirmity besets every one of the strangers and pilgrims, even though it may not be seen by their brethren. There is no power but the grace of God by which the saints can ever successfully resist the deceitful and carnal assaults of this evil in their own hearts. When trusting in their own strength and careful watching, they are always sure to be led captive by the devil at his will. "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."—Psalms cxxvii. 1. Then divine grace makes all the difference between the saint whose walk and conversation is most exemplary, and that one who is most completely carried away by carnality. There is no more room for glorying in the flesh in the one case than in the other. The love of God finds no place for resentment against the weakness of a brother who has been betrayed into serving the enemy by yielding to temptation. Pitying his infirmity, and considering the mercy of God in preserving himself from falling into the same snare, the true follower of Jesus would desire to restore such an one in the spirit of meekness. Even then, nothing but the grace of God can prevent the suggestion of carnal exultation in the very forbearance which is wrought by the power of the Spirit of Christ in his heart. Satan will always be ready with the reflection that there is some ground for self praise in his readiness to forgive and restore the erring one. But when the offense of the brother has involved a wound of our own personal pride nothing but the omnipotence of divine grace can produce the willingness to forgive the transgression. There is no possibility that Satan should counterfeit this divine work. It may be that our fellow-men may be deceived by a false pretense of forgiveness; but there can be no mistaking that work in the heart by which the Spirit of Christ moves the saint to love and pray for the very enemies whose wickedness has been designed to injure us. As surely as resentment manifests the power of sin and the control of the carnal mind, so surely does the Spirit of Christ produce the love and pity which embraces those who seek our

hurt. By this grace alone are the saints led to follow Jesus in that pathway of perfect love wherein there is no wrath or evil speaking. It is certain that all strifes attest the power of the carnal mind; of this the saints are painfully conscious. But it is also equally certain that there can be no forgiving one another in love without that Spirit which was gloriously displayed when Jesus with his dying breath prayed for the forgiveness of God to be extended to those whose sins brought him down to the lowest hell. There is no room in the kingdom of Christ for any consideration of selfish advantage; neither can the desire for retaliation find a place in that realm of perfect peace.

When any believer finds himself cherishing a disposition to exact satisfaction from a brother who has trespassed against him, he may be profited by seriously considering the conclusion of the chapter, in which our Lord gives the terrible meaning of the parable which he has spoken. To carnal worshipers it may seem that there is a threat of final destruction against those disciples who are acting as did the wicked servant in this parable; but such an interpretation is contrary to the testimony of the inspired word. As already stated, the truth here revealed has its application in furnishing the man of God unto all good works; and this is all needful for his guidance while here in time. In the experience of the saints to-day there are those who can testify to the cruel sufferings inflicted by those tormentors to whom the Lord has delivered them for the destruction of the flesh. The record tells of the same in the cases of David and Peter, who suffered the torments of being delivered by the faithful judgment of their Lord to the tormentors. Their whole debt is paid when by the grace of God they are enabled from their hearts to forgive every one his brother all of his trespasses. As the parable is applicable alone to the followers of Jesus, there is no reference to the final casting off of any of them. But they suffer the dreadful pains of death in their present experience of the rod of divine chastisement. To those whom the Lord recognizes as his children the rod of his chastening is more fearful than any natural terror of future torments.

DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

(Continued from page 99.)  
sufferings. I do rejoice that he has taught you in his own school to know that "These light afflictions, which are but for a moment, do work 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 that are not seen; for the things which are seen are temporal [that is, they are things of time]; but the things which are not seen are eternal."—2 Cor. iv. 17, 18. And, "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. And in verse 27, same chapter, we are told that Moses by faith endured, as seeing him who is invisible." No mortal eye hath seen, no human thought has comprehended, the glorious things which are revealed to our faith. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. It gave me great pleasure to witness how patiently you was enabled to bear you affliction. But that God in whom we trust could sustain his dear children when in the fiery furnace, for his precious form was seen walking with them in the midst.—Daniel iii. 24. He has promised to be with his people in all their trials. "When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walketh through the fire, thou shalt not be burned; neither shall the flame kindle upon thee; for I am the Lord thy God, the Holy One of Israel, thy Savior."—Isa. xliii. 2, 3.

Your afflictions, my precious child, are dealt out to you in infinite wisdom, in weight and measure, by the best, truest and most faithful and gracious friend you have in heaven or earth. "And we know that all things work together for good to them that love God, them who are the called according to his purpose."—Rom. viii. 28. God has commanded his servants to "Say unto them that are of a fearful heart, Be strong; fear not; behold, your God will come with vengeance, even God with a recompense; he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb shall sing."—Isa. xxxv. 4-6. O! I might fill volums with quotations from the sacred pages; but you have the precious book which contains them all.

"Precious Bible! what a treasure!  
Doth the words of God afford."  
And he has given you his blessed Spirit to bring them to your remembrance, and to apply them from time to time to your case, and open them to your understanding. But a little while shall we suffer in this world; but while here in the flesh we must have tribulation; but, dear

sister, be of good cheer; Christ has overcome the world.

"A few more days on earth to spend,  
And all thy pains and cares shall end,  
And thou shalt see thy God and friend,  
And praise his name on high."  
The psalmist was grieved when he compared his condition with the condition of the wicked and ungodly, whose eyes stand out with fatness, and who seemed to prosper in carnal things; but when in the sanctuary of God, and under the teaching of the Spirit, then he understood their end; then he saw how foolish it was to envy them; for with all his burdens and afflictions he was infinitely better off than they. "Nevertheless [said he] I am continually with thee; thou hast holden me by my right hand. Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psa. lxxiii. 23-26.

I send love to your afflicted mother, and hope she may be comforted in her afflictions, and soon restored to health. Remember me also to your father and all the family. May blessings attend you all.

Herewith I send you a hymn book, which I desire you to accept as a token of brotherly regard. It may afford you comfort while passing the time of your pilgrimage; and with my prayers for your peace and happiness here, and immortal glory hereafter, I desire to remain your friend and brother in the fellowship of the gospel of our Redeemer,

GILBERT BEEBE.

BRANTFORD, Ont., March 7, 1892.

DEAR BRETHREN BEEBE:—I have been reading over the letter of J. M. on his case spiritually, and your editorial on Willful Transgression, in the SIGNS of No. 7. I feel sure I very imperfectly understand either, and just why I should be so troubled about a matter I have no business with is a question I can hardly answer to myself, unless it be that all God's children are interested in the truth and each other. So strong has the impression come to write to you, that I fear to refuse; and so I have prayed (I hope sincerely) that you may be guided, either to print or destroy my thoughts on it. I do not know any subject more vital to the exercised believer in Jesus, than his or her walk in this sinful world, because though it is not the life, it is the evidence of his soul's health. In his anxiety our brother charges himself with being a willful sinner, and explains that when temptation comes on he yields without a thought of resistance to the snare, and even experiences in the fever of his fleshly mind a sort of pleasure, yet troubled by a counter knowledge impressed within, that the whole thing is abominable to God. As far as I understand him he is not puzzled

as to the question of salvation being purely of grace, nor destitute of hope in that grace. But what does make his heart ache is that though he feels he loves Christ and all whom he believes to be his people, these sad and stubborn facts of his uncleanness stare him in the face. I must confess I do not look upon this desire for purification, even of the body, as having its root in carnal pride, or a desire that fleshly holiness may take the place of the free pardon of sins. But rather that it is the pure prompting of the heavenly nature within, which yearns, and will yearn, to have even the filth of the outward man washed away, and to be made conformable not only to the mind, but holy walk

of Christ, as far as possible in this pilgrimage. So to live by the favor of God is what I call having the answer of a good conscience toward God, being justified by works, as Abraham, in offering up his son Isaac; in other words, his actions bearing a just testimony to the restraining power of God's perfect law of liberty, and he being enabled to bring forth more and richer fruit than can ever flow from the letter, which has only laid hold of the moral qualities of the natural mind. It seems to me Jesus reveals himself to his chosen ones in a twofold sense. First through the atonement, as satisfying all the demands of God's justice against them; and flowing from this, as an exalted Prince and Savior, the power of the Holy Ghost working through them, that they may have life, and have it more abundantly, for "There is hope in thine end, saith the Lord." I cannot for a moment doubt that our brother has experienced this life, and do rejoice that these vices grieve him, for sin of every kind should grieve every child of the Holy God. That grief I take to be a throb of health. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy: for the temple of God is holy; which temple ye are." Now as the Father of mercies and God of all grace has given our brother to taste experimentally the bitterness of what the world would only call harmless vices, but which he knows of a certainty to be the poisoned nectar of the serpent, which afterward stingeth like an adder, by clouding his sky, weakening his testimony, that Jesus has power to save his people from their sins, and dashes from him the pure cup of joy in the Holy Ghost; I take it that the same Father can and will give him power to resist and stand for his heavenly life against all the devices of the cruel enemy, Satan. As Paul learned his utter helplessness of himself to do any good thing, so must we all learn, and there must be a learning time; but surely the time of self-knowledge gives place to the time of the knowledge of God when the strong man who keeps the

sinful house is bound by the stronger than he; for the same Paul afterward declared, "I can do all things through Christ, which strengtheneth me." When this strength comes to a man he will not boast, even though he may have plucked out a right eye, rather than cause the weakest of his brethren to stumble over him. I speak feelingly, for when I was young I heard grace doctrine, and loved it, though I did not understand; but I was greatly stumbled, and finally turned aside by (to say the least) the thoughtless conduct of some who held it. Therefore I can pray and do pray that none who know the truth as it is in Jesus may hold it in connection with fleshly lusts.

May our dear brother have faith to be healed, for there is balm in Gilead, and forgive my presumption in pleading, as one who is easily stumbled, and ever ready to halt, in truth as I know it.

MRS. J. STREET.

FORT BRANCH, Ind., March 7, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I cannot think of doing without the SIGNS, for through its columns we hear from dear brethren and sisters whose faces we have never seen, but who all speak the same things, giving us evidence that they have been born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

I inclose a letter written by my dear sister, which I would love to have published in the SIGNS.

Yours in hope,

A. F. ATTEBERRY.

KEENVILLE, Ill., Feb. 24, 1892.

DEAR BROTHER:—I will try to write you a few lines. I have been feeling very poorly for several days. I feel so weak and nervous I can hardly hold my pen. The balance of the family are all well. My mind is so wandering this morning, and I am such a poor, ignorant, unlearned creature, that I do not feel like I could write anything that would interest you. My mind runs back this morning to my childhood, when we were all at home with our dear parents. Those were happy days; but now our dear parents are gone, and we are scattered, and O how many troubles and trials we have all had to pass through; but I hope when the Lord has served his righteous will with us here he will take us all home, where we will never be separated, and where troubles never come. O what a cheering thought! My mind often runs back to the time when I hope the Lord appeared to me the chiefest of ten thousand, and altogether lovely. I was not more than sixteen or seventeen years old when it pleased the Lord to show me I was a sinner, a poor, condemned sinner, and that within myself I could do nothing. I began to be greatly troubled. I would often try to pray for mercy. I loved to go to the Regular Baptist meetings; and

sometimes when the preachers would be at our house, and talking with father and mother, I would slip into the room and sit down where they would not see me. I loved to hear them talk, but did not want them to say anything to me. I often thought if I were as good as they were I would not have so much trouble. Sometimes my troubles would wear off, and I would almost forget them for a time; then again I would be very much cast down. I think it was in the year 1873 when the Lord appeared unto me, and took away my trouble. I went to bed one night with a heavy heart. I felt that I was such a vile sinner, there was no hope nor mercy for me; and if I were saved it would be by grace alone, and not for anything I had done or ever could do. I could not sleep. I got up, knelt down by the side of the bed, and tried to pray to the Lord to have mercy on me, and forgive my sins. I went to bed again, but soon my trouble was gone. I felt so thankful and so happy. I thought of my dear mother, and wanted to throw my arms around her neck and tell her what I hoped the Lord had done for poor, unworthy me. I could then say, as the psalmist, "Blessed be the Lord, because he hath heard the voice of my supplications. The Lord is my strength and my shield. My heart trusted in him, and I am helped; therefore my heart greatly rejoiceth, and with my song will I praise him." Next morning when I looked out everything looked so beautiful and pleasant, my heart was filled with praise to God for his goodness and mercy. I thought then my trouble gone, and I could always trust him as my Savior; but it was not long until I began to doubt. I was afraid I was deceived, and began to feel wretched. Something seemed to say, It is nothing but your own vain and foolish thoughts and imaginations. How glad I was then that I had not told any one. I thought I was deceived, and did not want to deceive any one, especially my dear mother. I tried to pray to the Lord that if my sins had been forgiven to give me some evidence; and I believe he did. Many times when I went to the Regular Baptist meetings I would take a back seat. I loved to hear them preach, sing and pray, but did not feel worthy to be among them. I often felt that I would like to be among them, but I did not think I was fit to be there. I made up my mind that I never would join the church, yet I believed it was the duty of all God's people to follow the example of their dear Savior and be baptized; but O, was I one of them? This was what troubled me. I felt all the time like there was something that I ought to do, but could not tell what it was. I tried to pray to the Lord to lead me, and if there was a duty for me to perform to show me what my duty was; and I believe he did, and made me willing to do anything that he

required me to do, for he has said that he would make his people a willing people. I could then say, as did the psalmist, "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." I felt then like I ought to go to the church and tell the brethren and sisters how good and merciful the Lord had been to me, and if they could bear with me in my weakness and unworthiness I wanted to be baptized, and have a home among them; but it was my unworthiness that kept me away so long. Just a few days before I joined the church I began to feel such a longing desire to be baptized that I could hardly wait until the next meeting; but when I did go I could say but very little. I felt ashamed of myself because I could not express my feelings better, and I thought the brethren and sisters would all be ashamed of me.

My dear brother, do not burn any more of your letters that you write to me. If you knew how much good it does me to get a letter from you, you surely would not burn them. If I could write like you can I would not be ashamed of my letters when I write them. I thank you, my dear brother, for your kindness in sending me the SIGNS. I would be so glad to see you all. Write as often as you can; I am always glad to hear from you.

Your little sister,

PHEBE A. KEEN.

TIFFIN, Ohio.

DEAR BRETHREN BEEBE:—Time like a stream carries us on from experience to experience, even from the cradle to the grave. Man, whose breath is in his nostrils, plays out his little part in the great drama of human life, and is cut off as the grass, to wither and die. Human inventions and systems are experimented with, and for a season give promise of perpetual growth, but in due time are superseded by something new. Nations rise and fall, not by chance, nor as the result of a blind destiny, but in perfect accord with the law, the will and purpose of God, the Maker and Ruler of the universe. Evil and good have struggled and wrestled with each other ever since man began to subdue and cultivate the earth; but righteousness has never warred against flesh and blood, for these are not responsible for the woes of humanity, but "against principalities and powers," the unseen powers, that gender "spiritual wickedness in high places." The prince of the power of the air always comes as a hypocrite, under the false pretense of doing good; neither does he hesitate to compel men to accept what he calls good. For centuries the compulsion was through fines, imprisonment and

death, and the pretended object was the salvation of souls and the glory of God; but the use made of spiritual and temporal power proved the real object to be dominion for the sake of spoil—spoil that would enable the rulers to enjoy the fat of the land as a divine right, and without useful labor. Priestcraft and kingcraft, ever having had this common object, were ever found in unholy league to maintain their power and dominion; but the nineteenth century has brought marvelous changes in the conduct of human affairs. Steam and electricity have revolutionized production and distribution of the necessaries and luxuries of life. America in all its latitudes has neither king nor titled nobility, neither has France nor Switzerland, the home of the Huegenots and the Waldenses; but the theoretical "equality of all men before the law" is challenged by the fact that thirty thousand millionaires own more than half the wealth of our country. The churches, under the lead of a high-salaried clergy, array themselves with millionaires, where under a former dispensation they doffed the hat and bent the supple hinges of the knee in the presence of lords and kings. One of our kings of capital gives a million dollars to a Baptist University in Chicago, where ministers will be educated to explain how the christian can serve God and Mammon at the same time. Thus are found in league the professed followers of Jesus with a class whom the Christ drove from the temple with a scourge of cords. So mighty has become their combined power that even now no man can buy nor sell unless he have the mark of the beast either in his hand or in his forehead. One of the subtle means of uniting the temporal and spiritual power in our country is the project of "putting God in the Constitution," stamping "In God we trust" upon our coins, and in the attempts being made to enforce upon all, Jew, Gentile and unbeliever, the so-called "christian sabbath." In all these things we discover neither common sense nor sweet christian charity, but love of self, of wealth, ease, of human homage, and dominion over men and women; but we need not marvel, for it is written, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The counterpart of this cold, calculating spirit, which throughout the Scriptures is called earthly, sensual, devilish, is found in the example and teachings of Christ, "A new commandment I give unto you, that ye love one another." "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." This is the sum of the law and the prophets. O love divine! Wondrous solvent of every human difficulty! Cure for every human ill! It makes the lion and the lamb to lie down together, beats swords into plowshares, spears

into pruning-hooks, exalts the lowly, humbles the proud, makes the richest poor enough, small enough, to go through the eye of a needle, that measures every soul that enters the kingdom. It melts the hardest hearts, and drives away the winter of our discontent. It is the lengthening chain that binds us ever to the loving Father, though we fly to the uttermost parts of the earth, or though we make our bed in hell. It brings into sweet communion those who aforesaid were strangers, and against each other. It visits the sick and afflicted, feeds the hungry and clothes the naked. It weeps with those who weep, and rejoices with those who rejoice. Yes, this love is the fulfilling of the whole law. Without it obedience is impossible. Under its blessed inspiration the yoke of the Master is easy, and the burden of duty light. Is there a record or memory of good in the past, or hope of good in the future, save the fruits of divine love? Why grow eloquent in describing the character of the tree, when its fruit is more eloquent than all our words? Why asseverate that we love God, whom we have not seen, when we love not our brother, whom we have seen? O Master, who makest the apple tree to differ from the trees of the wood, make our fruit the proof that we have been grafted into the true Vine.

"Thine shall be the glory,  
Ours the boundless bliss."

May the peace and love of Christ be and continue with all his poor and afflicted people everywhere, is the sincere desire of your unworthy brother,

JOHN SEITZ.

INQUIRIES AFTER TRUTH.

G. BEEBE'S SONS—DEAR BRETHREN:—Will you, or Elder F. A. Chick, or both of you, give your views of the bells and pomegranates which were around the hem of the robe which the high priest had on when he went into the holiest once every year to offer for the errors of himself and the children of Israel?

I am poor and needy. In hope of eternal life,

JOSEPH RICHARDSON.

MINONK, Ill., March, 1892.

WILL brother Wm. J. Purington please give his views on Jeremiah li. 7, and oblige one who desires to know and love the truth?

J. C. WILKINSON.

LIBERTY, Miss.

NOTICE.

AT the last session of the Delaware Old School Baptist Association it was prematurely decided to change the time for holding her next session, for 1892, from May to October. This action has caused such general dissatisfaction among most of the churches that the matter has been submitted, by those who asked for

the change, to the decision of the majority, and the decision is as follows (if our sister associations make no objections):

The Delaware Old School Baptist Association will in the future have her sessions to commence on Wednesday before the *fourth* Sunday in May, instead of (as heretofore) on Wednesday before the *last* Sunday in May.

Done by approval.

P. M. SHERWOOD,

Clerk of the Association.

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OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—It is with a sad heart that I send you an obituary notice prepared by our beloved sister Griffith of her dear husband, to publish in our family paper. He was a kind husband, an affectionate father, a kind and agreeable neighbor, and a bright and shining light in our church, always filling his seat when not providentially hindered.

E. BREWER.

My beloved husband, Wm. H. Griffith, departed this life Dec. 7th, 1891, after suffering severely two and one-half days with pneumonia and neuralgia of the heart, aged 50 years and 8 months.

He had been a consistent and faithful member of the Primitive or Predestinarian Baptist Church about twenty-five years, ever filling his seat at his meeting if not providentially hindered, as it seemed to be his chief delight to hear the glad tidings of great joy proclaimed to a dying world by the mouth of the watchmen on the walls of Zion, who cry aloud,

and shun not to declare the whole counsel of God. He was ordained Deacon some twelve or thirteen years ago, and filled the office ever since to the best of his ability, ever trusting in the Giver of all good to direct his steps aright. The church at Bethel, on Saturday before the third Sunday in June, 1889, licensed him to exercise his gift wherever in the providence of the Lord he might be called. He was married to Miss Lizzie Smith, of Bedford Co., Tenn., Dec. 3d, 1868, to which union were born twelve children, ten boys and two girls, eight of whom survive him, six boys and two girls, having lost by death four sweet little boys. The last one, dear little Jimmie, died of diphtheria only three weeks before dear father. The stroke has been severe, but by the grace of God we have been enabled to bear it so far; and we hope that his tender mercy and fatherly care may still continue, that we may be enabled to pass through all our lonely and sad days, and fear no evil. O may we truly say, with Job of old, "Though he slay me, yet will I trust in him." Although it seems hard to be left in so lonely a condition, yet we fully believe that all things work together for good to them that love God. We hope that we sorrow not as those who have no hope, knowing that he is gone from the evil to come.

"Asleep in Jesus! blessed sleep!

No more to wake, no more to weep."

LIZZIE GRIFFITH.

AUDUBON, Texas.

By request of the deceased I send for publication a notice of the death of Deacon Peter Mowers, which occurred on the 3d of March, 1892, in the 81st year of his age, at the home of his daughter, sister Malinda Tator, in the village of Cobleskill, N. Y., after an illness of about two months, the result of cold from exposure, terminating in lung and bronchial difficulty and heart failure. He affirmed from the first that it would be his last sickness; and that his time would be short he seemed to feel assured. Though his sufferings were at times severe, he bore them with christian fortitude, expressing a willingness to await his appointed time, when all sorrow and suffering should cease, and he enter that blissful haven "where the wicked cease from troubling and the weary are at rest."

Brother Mowers and sister Mowers, his wife, both related their christian experience and were baptized by Elder Hare on April 18th, 1853, and for nearly thirty-nine years he was found walking as a consistent member of the visible organization, sharing the esteem and sweet fellowship of the brethren. His home was for the greater part on a farm which he owned near Barnerville, which he disposed of, and purchased a smaller one adjacent to the village, his home then being in Barnerville until the death of his wife, when he disposed of his property and lived with his daughters, assisting in many ways in the affairs of the household to make home pleasant, their house being a place of resort for brethren when at or passing through Cobleskill. He served the church as Clerk for twenty years, when, at his request, he was relieved, and the writer was elected to perform that duty. For thirty-five years he acted as agent for the publishers of the SIGNS OF THE TIMES. He was chosen in 1883 to serve as Deacon, and entered upon the duties with much reluctance on account of a feeling of unfitness, exclaiming, in the language of the apostle, "Who is sufficient for these things?"

Brother Mowers was a faithful and punctual attendant at all appointments of the church, unless providentially hindered. Rarely, until the infirmities of age came upon him, was his place found vacant, his familiar voice (as his gift enabled him) leading in singing hymns and songs of praise, and usually in speak-

ing. At the covenant meeting we felt that our number was incomplete with Deacon Mowers away. Often have we taken sweet counsel together; and many are the pleasant journeys the writer has taken with him over mountains, hills and streams to visit brethren at a distance. His thoughtful regard for the welfare of the church and things pertaining to the kingdom continued unabated to the last. In keeping with his lifetime custom, he being a man of orderly regularity in his business habits, he gave instructions concerning his funeral, selected pallbearers, and requested that hymns 1228 and 1257, Beebe's Collection, be used on that occasion. In the language of another, he exclaimed on his death-bed, "I know that my Redeemer liveth." He was conscious to the last, being able to speak his mind until a short time before death closed the scene, when he calmly and peacefully closed his eyes, and breathed his last at five o'clock a. m. on the 3d inst.

His familiar form will no more be seen on our streets, nor his kindly voice be heard in the assembly of the saints. In him the young and the old alike found a friend. He won the respect and esteem of all, being "of good report of them that are without." His wife and a daughter, sister Harrison, preceded him several years ago. He leaves one son in Wisconsin, a daughter, several grandchildren, and other relatives and friends to mourn. We bow in humble submission to this dispensation of providence, feeling assured that he can and will all our sorrows heal, for the blessing of his comforting Spirit is promised to the believing mourner.

"He has only gone before,  
To dwell upon that blissful shore;  
The body crumbles back to dust,  
His spirit reigns with Christ, the just."

Elder Bundy spoke upon the occasion from 2 Corinthians v. 14-16; after which his mortal remains were laid to rest, awaiting the resurrection morning.

G. W. GUERNSEY.

Elder George Cottrell passed to his long-desired home on the 9th of March, 1892, aged 72 years, 8 months and 20 days.

He was born in Greene Co., Ohio, June 19th, 1819. He was married to Sarah Beason Sept. 29th, 1844, by whom he had two sons and one daughter, two of whom are still living. After the death of his first wife (the date of which I have no means of knowing) he was married to Caroline York, June 29th, 1857. To them were born fifteen children, eight daughters, of whom six are living, and seven sons, of whom three are living. He had seven grandchildren and three great-grandchildren. His funeral was held in Versailles, Darke Co., Ohio, on March 11th, and, according to his request while living, Elder John P. Peters preached from 2 Timothy iv. 6-8, followed by Elder J. G. Ford, from Isaiah xlvi. 9, 10. This request included the writer also, but sickness in my family prevented me attending. He requested also that I should write his obituary notice for the SIGNS OF THE TIMES.

I was with him on Monday of the week previous to his death, and he seemed to welcome me with all the joy of a father for a son. He seemed to feel a spirit of resignation to God's will, but spoke of his departure in all the joy of an unwavering faith, referring to a pleasing vision that he had had of the blessed Jesus in all his smiling favor and glory. He told me that he had tried to tell it to brother Ford and others, but could not; and, as he spoke, he raised his eyes in holy expectancy, as if to catch one more view of the vision that had so comforted him. Brother Ford wrote to me before that that brother Cottrell had tried to tell the vision to him, but truthfully remarked that it was designed for him alone. O how true it is that each blessed

grace bestowed is only felt by one in all its bliss, until the same gift is blessedly applied to another!

In Elder George Cottrell the church possessed a gift that bore well the part of a defender of gospel truth. A little before the close of the war I heard him for the first time; and though I did not see him again for several years I always felt to cherish his acquaintance as highly as of any brother I ever knew. He always preached the doctrine of God our Savior in its bearing upon experience, holding firmly to the truth of the absolute predestination of all things, the eternal unity of Christ and the church, and to the need of the sinner being saved by grace alone, manifested in time by the new birth, and kept by God's power only unto eternal glory. When with him last he referred to a certain minister of the new order who lay beyond hope of recovery, and who seemed not to be resigned to die. Brother Cottrell said that he had no fear of death; that he did not dread it any more than a little child would the best and sweetest apple. He rejoiced that his end was near, but he boasted nothing of himself, acknowledged the nature of the Adam man, the pain that he had to bear, and his sense of all his innate weaknesses. The visions and faith in Christ were his only stay. Sister Cottrell writes me that "he knew everything until the last, and told me everything that he wanted done. I wanted you to come, for he talked of you so much." But he was not more partial to me, as I know; for he often spoke in great love of all those whom he called his "dearly beloved brethren," for all of whom he cherished the deepest love. This will inform those kind friends, brethren and sisters who ministered to him from a distance that brother Cottrell always cherished their gifts as the blessing of God upon both them and him; but he needs them no more. His sorrowing widow still survives him; and though God has taken away her charge, it will not be amiss for a few who are able to remember her also in charity.

There are many reminiscences that would be interesting, but I have tried to confine myself to the "last days of the righteous," which God has so signally blessed as a living and dying witness of the power of his grace.

A. B. BRES.

SPENCERVILLE, Ohio, March 15, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, APRIL 20, 1892.

NO. 16.

## CORRESPONDENCE.

KETTERMAN, Mo., March 7, 1892.

DEAR BRETHREN BEEBE:—I have been requested by brother William Mellott, of Riddlesburgh, Pa., to give my views through the SIGNS on the following Scripture: "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."—Matt. vi. 9-13.

More particularly are my views desired upon the tenth and thirteenth verses. Here is a wide field for thought, and I feel incompetent for the task of explaining many things contained in the above Scripture. Though this is frequently called the Lord's prayer, I have always looked upon it as being the disciples' prayer; for to them it was given as a formula or guide in their addresses to the throne of grace. I think the Lord's prayer will be found in and all of the seventeenth chapter of John, as well as some other places recorded of Jesus praying to the Father. We do not entertain the idea of some modern religionists, that this prayer is to be learned and repeated *verbatim* as our prayer to God, for then it would become formal and unfeeling to us, and would not express our felt needs, as it would be repeated without understanding. We understand that it is the sentiment contained in it that is to guide us in praying to our heavenly Father.

"After this manner therefore pray ye." I have thought that this prayer was particularly suited to the twelve disciples in the early ministry of our Lord, since there is no mention of the name of the Son of God. At or about the close of his ministry on earth it is recorded, in John xvi. 23, 24, "And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full." Also, in John xiv. 13, 14, "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it." Again, "Ye have not chosen me, but I have chosen you, and ordained

you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 16. "After this manner." In this we notice, first, the order in which it is arranged, Father in heaven, holy name, his kingdom, his will; then the expression of the suppliant for sustenance, forgiveness, and deliverance from evil, closing with the kingdom, power and glory of the Father forever. Amen. This order of arrangement cannot be excelled. The holy name of God is first and last; the poor sinner inclosed on either side. Dear brethren, this is surely the manner of prayer. "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly."—Psalm lxxxiv. 11. As proof that God indites the effectual, fervent prayers of his saints, we notice the context: "For your Father knoweth what things ye have need of, before ye ask him."

"Our Father which art in heaven."

We are happy indeed in spirit when we have a feeling sense of the force of these words, and can realize that we have a Father in heaven, who loves us with an everlasting love, and with loving-kindness draws us, and to whom we can draw near by prayer and supplication, and who is supreme above all things, the highest power, who changes not, or else we would be consumed; declaring the end from the beginning, and from ancient times the things that are not yet done, saying that his counsel shall stand, and that he will do all his pleasure. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."—Deut. xxxiii. 29. "Yea, happy is that people, whose God is the Lord."—Psalm cxlv. 15. "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God."—Psalm cxlvi. 5. "Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O Lord, art our Father, our Redeemer; thy name is from everlasting."—Isa. lxiii. 16. Again, "But now, O Lord, thou art our Father; we are the clay, and thou our potter; and we all are the work of thy hand."—Isa. lxiv. 8. Many are the blessings spoken of to them that are enabled to go to the

Lord in prayer, and thus be stayed upon the Lord their God. I do not understand that the saints are blessed because of their prayer, but blessed in prayer, and because it is the will of God that they should call upon his name. "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."—Romans viii. 15. "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. "Blessed is the man whom thou chooseth, and causeth to approach unto thee, that he may dwell in thy courts: we shall be satisfied with the goodness of thy house, even of thy holy temple."—Psalm lxxv. 4. "Blessed are they that dwell in thy house: they will be still praising thee. Selah."—Psalm lxxxiv. 4.

"Hallowed be thy name." Hallowed is to make holy, consecrate, or treat as sacred. The Scriptures clearly set forth that God is holy, and that his name is holy. Under the law given by Moses is a beautiful figure of God's holiness, in the engraving made upon a plate of pure gold, and placed upon the mitre, or the holy crown which Aaron wore on his forehead when he entered the holy places made with hands. This is the engraving, "Holiness to the Lord."—See Ex. xxviii. 36; xxxix. 30. "In that day shall there be upon the bells of the horses, Holiness unto the Lord; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts."—Zech. xiv. 20, 21. "In 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. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory."—Isaiah vi. 1-3. "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."—Rev. iv. 8. The apostle Paul, in speaking about that choice made in Christ before the world began, says in forcible language, "Blessed be

the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."—Eph. i. 3. Peter uses similar words: "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."—1 Peter i. 3. "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort."—2 Cor. i. 3.

"Thy kingdom come." To my mind this is a very important subject, and one upon which I fear to express my opinion, knowing that I am so liable to err in regard to what it means in its full sense, and also that brethren have different opinions about the time when that kingdom came, or is to come. We think that all will agree that this kingdom is the one David speaks about in his prayer: "Thine is the kingdom, O Lord, and thou art exalted as head above all."—1 Chron. xxix. 11. Also in the following, "For the kingdom is the Lord's: and he is the governor among the nations."—Psalm xxii. 28. "Thy throne, O God, is forever and ever: the sceptre of thy kingdom is a right sceptre."—Psalm xlv. 6. "They shall speak of the glory of thy kingdom, and talk of thy power; to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations."—Psalm cxlv. 11-13. In view of the coming of Christ, and of his kingdom and authority, the psalmist says, "He shall come down like rain upon the mown grass: as showers that water the earth. In his days shall the righteous flourish; and abundance of peace so long as the moon endureth. He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."—Psalm lxxii. 6-9. This is confirmed by the testimony of Zechariah, "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. ix. 10. This kingdom has for its subjects the sons of men, and not angels, so to speak. These are they which are redeemed out of every nation, kindred, tongue and people, and translated into the kingdom of God's dear Son. They which are the children

of the flesh, these are not the children of God; but the children of God are also children of flesh and blood. Forasmuch as the children are partakers of flesh and blood, Christ, the King, also himself partook of the same (flesh and blood), that by his work, through the great power which he possessed, he should bring his subjects by successive steps into the full enjoyment of his everlasting kingdom. Though this kingdom is spoken of as the kingdom of heaven and kingdom of God, it embraces the vessels of mercy which were afore prepared unto glory; and they are exhorted by the apostle Paul to walk worthy of God, who hath called them unto his kingdom and glory. Christ was set up a King from everlasting, or ever the earth was, and all the members of that kingdom were chosen in him before the foundation of the world; yet there was a set time when he should favor Zion, in manifesting his love and power, and demonstrating to the kingdoms of earth the superiority of his kingdom, which is diverse from all other kingdoms. "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously."—Isa. xxiv. 23. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii. 44. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—Daniel vii. 14. Has the kingdom of God come? If it has come when did it come? Did it come on the day of Pentecost, or at the destruction of Jerusalem? Or do we still look for it to come? I think it did come, as predicted by Jesus in the two following passages of Scripture, and that he had allusion to the visibly organized church: "Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."—Mark ix. 1; see Luke xxii. 18. "Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom."—Matt. xvi. 28. The kingdom was to come in the generation that lived at the time in which our Lord and Savior spoke of these things; but, however, I cannot see the propriety of placing it to the time of the destruction of Jerusalem, just because that event occurred in or about the close of that generation. I have no doubt, according to profane history, that God did pour out his wrath upon that people unparalleled in the records of history; but I would inquire, Was this visible or

invisible to the world? Visible, no doubt. Then where is the manifestation of that purely spiritual kingdom? "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [margin—outward show]: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you" (margin—among you).—Luke xvii. 20, 21. He also says that his kingdom is not of this world, or else his servants would fight with the sword. Again, he says that except a man be born again he cannot see the kingdom of God. The kingdom is like the things pertaining to that kingdom: it is hid from the wise and prudent, and revealed unto babes, because it seemed good in his sight. The wonderful demonstration of his power to be displayed upon that most important occasion was to be of the Spirit. It was spoken of by the prophets as the "last days," when he should pour out his Spirit upon all flesh. Peter declared on the day of Pentecost that that prophecy was fulfilled that very day; and it is called "The great and notable day of the Lord." On that day (the day of Pentecost) was illustrated the power and wisdom of God, as well as the fulfillment of the words of Jesus to Nicodemus, that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Here is the discrimination. Some heard in their own language in which they were born the wonderful works of God, and at first were confounded, amazed, and marveled; but others, who could not hear nor understand, mocking, said, "These men are full of new wine."

The prophecy of our Lord in regard to the coming of that kingdom, and of those that stood there that should not taste of death till they saw the kingdom of God come with power, is witnessed by the apostles, according to Peter's testimony: "This Jesus hath God raised up, whereof we all are witnesses." "Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."—Acts ii. 32, 33. "And killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses."—Acts iii. 15. "And we are his witnesses of these things; and so is also the Holy Ghost."—Acts v. 32. There is a question which has often arisen in my mind which I cannot satisfactorily answer. It is this: Shall we continue to pray, "Thy kingdom come?" If it has come, we need not pray for that which is present or at hand. But here arises another question: Has the kingdom of God come to us in its fullness? I think not. We have not personally realized the glory of that kingdom. May we not continue, while in this tabernacle of clay, to pray, "Thy kingdom come," looking forward to the dispensation

of the fullness of times, when he shall "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him?" For it is through much tribulation that we shall enter the kingdom. We are dead, and our life is hid with Christ in God. When he who is our life shall appear, then shall we appear with Jesus in glory. If we suffer with him, we also shall reign with him.

"My soul shall pray for Zion still,  
While life or breath remains;  
There my best friends, my kindred dwell,  
There God my Savior reigns."

"Thy will be done in earth, as it is in heaven." All acceptable prayer must be in accordance with the will of God, as no prayer of any saint can change the will of God in any particular; and all addresses in the form of prayer that are in conflict with the will of God do not come to the throne of grace, and are therefore of the flesh, and vain, and cannot be answered. Worldly religionists have always contended that they have the power to change the will of God concerning themselves by prayer and good works, thus robbing God of his sovereignty and his foreknowledge. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." This idea, that God is changeable, and can be swayed by poor, weak creatures such as men, is at the bottom of all false and idolatrous worship. A child of God, when approaching his Maker in prayer, feels that he is all weakness, and that all strength and power is of God, and that his will is unchangeable; but a feeling sense of his own need as a poor sinner impels him to ask for that which he needs, and he asks just because it is the will of God, though at the time he may not realize that his petition is in accordance to that holy will. "And he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"—Daniel iv. 35. "But our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxv. 3. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places."—Psalm cxxxv. 6. The natural mind of the saint cannot be resigned to the will of God, and can never say, "Thy will be done in earth," because it is enmity against God, is not subject to the law of God, neither indeed can be; neither shall it reign or have the predominance over the saint who walks not after flesh, but after the Spirit, for the elder shall serve the younger. We that are in the Spirit on the Lord's day, with grace in our hearts, who worship God in spirit and in truth, rejoice in Christ Jesus, and have no confidence in the flesh, can say, "Thy will be done in earth, as it is in heaven." But here is a conflict, a trial of our faith, because the flesh is cut crosswise, and keenly feels remorse, until in some way it is gratified, or that providence has favored

us in earthly things; then the conflict for the time ceases, and we settle down to enjoy the earthly bounty of the hand of providence. We may for a time be like the strong man armed, able to keep our goods in peace till a stronger comes, and by adversity the old man is again brought low, his goods are spoiled, and before we are hardly aware of it we are crying to the Lord out of the depths of our poverty for sustenance in our extremity, and feel to realize that we have been unmindful of the goodness and mercy of our God, though his faithfulness to us has never failed. When we look at the Captain of our salvation we see in his life sorrow and suffering, but no disappointment, because he knew his Father's will, and in all things he was submissive to the will of the Father. Before his coming he said, "I delight to do thy will, O my God: yea, thy law is within my heart."—Psalm xl. 8. After his coming he said, "For I came down from heaven, not to do mine own will, but the will of him that sent me."—John vi. 38. In several other places it is recorded of Jesus testifying to his submission to the will of the Father. The things spoken of by the prophets concerning him had to be fulfilled in every particular, because it was prophesied of him, and all prophecy was in accordance with the will of God. Man, vain man, is a rebel, and the poison of Satan is deeply rooted in his nature. "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?"—Rom. ix. 19, 20.

"Give us this day our daily bread." As God overrules all things, material as well as spiritual, I think this includes our natural subsistence as well as our spiritual bread; and as we are dependent upon the blessing of God for our natural life every day, so are we dependent upon his bounty for that literal bread which is a figure of the true bread that came down from heaven, whereof if a man eat he shall never hunger, but shall have everlasting life. The prophet Isaiah, in speaking of him that walketh righteously, says, "He shall dwell on high; his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure."—Isa. xxxiii. 16. "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm xxxvii. 25. Many are the afflictions of the righteous; but there is a glorious comfort for them in the blessed assurance of their Lord and Master, that as he lives, they also shall live. He gives unto them eternal life, and they shall never perish; hence their waters are sure, and their bread shall never fail, for "He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." A woman may forget the

child she bare, but the Lord can never forget his children. Their names are engraven upon the palms of his hands; the walls of Zion are continually before him. They are also kept as the apple of his eye. Shall any of these perish? No, not one. They may hunger and thirst, but they shall be blessed even in these things, and learn from whence cometh their supply of spiritual and temporal sustenance.

"And forgive us our debts, as we forgive our debtors." It is evident from the connection in this chapter that the word "trespasses" may be used instead of "debts." "For if ye forgive men their trespasses, your heavenly Father will also forgive you."—Matt. vi. 14. The new translation in the above sentence gives the word "trespasses" instead of "debts." This may be as nearly correct as "debts," since we find it recorded in Luke, "And forgive us our sins; for we also forgive every one that is indebted to us."—Luke xi. 4. God alone has power to forgive sins, as is set forth in many places of the Scriptures; but notwithstanding all these many proofs of the ability of God to forgive sins, men claim the right and power to forgive the sins of their fellow-creatures, and teach that any sinner can merit favor with God by good works to such an extent that his good works atone for past sins; thus making the sinner his own savior, and setting at naught the blood of the covenant, and have counted it "an unholy thing." There are so many places in the Scriptures which speak of the forgiveness of sins which I cannot now refer to, a few must suffice. David says, "Look upon mine affliction and my pain; and forgive all my sins." "I acknowledged my sin unto thee, and mine iniquity have I not hid." "For I acknowledge my transgressions; and my sin is ever before me." "Help us, O God of our salvation, for the glory of thy name: and deliver us, and purge away our sins, for thy name's sake." "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared." Daniel prayed, "To the Lord our God belong mercies and forgiveness, though we have rebelled against him." From the foregoing we understand that before the coming of Christ the patriarchs and prophets looked to God alone for the forgiveness of sins, and nowhere else, and to him they prayed for pardon. Before the birth of Jesus it was spoken of him that he should save his people from their sins. After the resurrection it is spoken of him, "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." "Forgive us our debts, as we forgive our debtors," should fall with awful weight upon our conscience when addressing the throne of grace. How can we ask God to forgive us our sins, when we have

not the spirit to forgive our fellow-creatures? Can we go to God in prayer when we feel that we have been wronged so badly that we want revenge, and have no feeling of charity for our enemies, or those who have injured us?

"O may his meekness be my guide,  
The pattern I pursue:  
How can I bear revenge or pride,  
With Jesus in my view?"

"And lead us not into temptation."

Upon this portion I can say but little; however, I shall make a few quotations. James 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." Jesus was tempted while in the flesh, but he was able to resist all temptations. Paul says of him, "For in that he himself hath suffered being tempted, he is able to succor them that are tempted."—Heb. ii. 18. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."—Heb. iv. 15. I think in the sense in which James uses the word "tempted" Jesus was never tempted, for the expression, "But every man is tempted, when he is drawn away of his own lust, and enticed," could never apply to Jesus. In this sense temptation would mean a departure from the path of rectitude. God suffers his saints to be tempted, in fact, they are surrounded with temptations; and one of the most fruitful sources of it is in the carnal nature, or old man principle. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—1 Cor. x. 13.

"But deliver us from evil." There is none that can deliver but God. Christ is spoken of as the Deliverer, who should come and turn away ungodliness from Jacob. "There is no king saved by the multitude of a host: a mighty man is not delivered by much strength." "Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine." God not only delivers his saints from everlasting ruin through the Lord Jesus Christ, but he delivers them daily from the evil of this world. Jesus prayed for them, he prayed not for the world; also that the Father should not take them out of the world, but keep them from the evil. The apostle says that they are kept by the power of God through faith unto salvation, ready to be revealed in the last time. "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." "Thou art my hiding place: thou shalt pre-

serve me from trouble; thou shalt compass me about with songs of deliverance. Selah." David also said, "The Lord is my rock, and my fortress, and my deliverer."

"For thine is the kingdom, and the power, and the glory, forever. Amen." As I have spoken about the kingdom at some length, I shall pass on to the power of God. I can scarcely hint at this. It is so vast and far beyond my comprehension, as are all these things which I have been speaking about, that it looks vain in me to try to show others anything about the power of God. I know but very little of that power, only as it is set forth in the Scriptures. It is evident from them that there is no power really but which cometh from God. The powers that be, the apostle says, are ordained of God. Many religionists will readily agree that God has all power; but when we come to speak of his power to quicken dead sinners, and give them spiritual understanding, they will deny that God has such power, and that the sinner can resist God, and prevail over his Spirit. But this is not the teaching of the Scriptures. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "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." "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." Paul says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings; being made conformable unto his death."

To speak of the glory of the Lord is to repeat what is written about it in the Scriptures. If we have a hope of eternal life, we also hope to be glorified; but what it is I cannot tell, for it doth not yet appear what we shall be; but when Christ, who is our life, shall appear, then shall we also appear with him in glory. There is nothing in the world that can give a faint idea of that glory. The experience of the saints tells them that it is wonderful and mysterious; but what it is they cannot tell. "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. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory. Selah."—Psalm xxiv. 7-10. "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created."—Rev. iv. 11. "Now unto the King eternal, immortal, invisible, the only

wise God, be honor and glory forever and ever. Amen."

As ever,

JEFF. BEEMAN.

Ghent, Ky., March 14, 1892.

DEAR BRETHREN BEEBE:—I received a letter from sister E. McQuerry some time since, in which she says, "I take the privilege of writing to you, asking you to write through the SIGNS OF THE TIMES on experimental religion as viewed from a scriptural standpoint." I should long since have written to her by private letter upon that most interesting subject, if she had not failed to give me her post-office address. I have written but little for publication since 1887, for fear I might again be involved in controversy, except by way of answer to requests by dear brethren and sisters. While it affords me great pleasure to comply with the requests made of me, yet I think it better to do so by private letter.

What I understand to be "experimental religion" is the dealings of the Lord with his dear people, and the revelations he makes to them when he reveals himself to them, as he has done from the dawn of time to the present. It is written, "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward." Although he went forth mourning because he was childless, yet the Lord comforted him in his sorrow when he said to him, "I am thy shield, and thy exceeding great reward." After this revelation to him he believed in the Lord, and it was accounted to him for righteousness. Surely that was experimental religion. Although he then had no child or children, yet the Lord said to him, "In thy seed shall all the nations of the earth be blessed." How often when God's dear people are bowed in humility the Lord appears to them as he did to Abraham, and lifts them above the sorrow and gloom that surround them, by some sweet and ever-precious promise. It was not enough that the Lord said to him, "Look now toward heaven, and tell the stars, if thou be able to number them. And he said unto him, So shall thy seed be." But still a higher and more glorious revelation was to be made to him, which was, "In thy seed shall all the nations of the earth be blessed."

Now, dear sister, having taken a glimpse at the wonderful revelations made to this ancient servant of the Almighty, let us go to Bethel, and there take a look at that poor wanderer from the sweets of home and a mother's love. Let us look at him who was a supplanter; one who deceived his father, and secured to himself the brithright, and the blessing which under the law belonged to his brother. And when he had fled from the anger of that brother, and had reached Bethel, in that lonely

(Continued on page 125.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 20, 1892.

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

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

## ELECTION.

G. BEEBE'S SONS—DEAR BRETHREN:—If it meets with your approval, I would like to see the editorial in the SIGNS of October 15th, 1878, republished. If I understand some they are now holding that the spiritual or eternal life of the saints is all that is included in the election of grace. I understood your father, and also our ministers we once had among us in Kentucky, to hold that the election of grace is in Christ, and that sinners are embraced in that election. Your brother,

W. D. THOMPSON.

WADE'S MILL, KY.

While the Scriptures testify that God has an elected or chosen people, which testimony is so unmistakably written that even those who hate the doctrine are compelled to admit that it is found in the Bible, it is to be regretted that any who profess to believe and love the doctrine should indulge in wild theories or vain speculations as to the true scriptural meaning of the terms in which it is expressed. Although we have been somewhat familiar with the discussions upon the subject for almost seventy years, we have not until quite recently witnessed any important lack of harmony among the old order of Baptists in regard to the import of the divine testimony.

From some of our exchange papers we have seen some insinuations made that there are some of our brethren who deny that the election of grace includes the choice of sinners of the family of mankind to salvation by and through the blood and righteousness of our Lord Jesus Christ; and those are represented as holding and teaching that only the spiritual, eternal life of the saints, which existed in God the Father, and was given to the church in Jesus Christ, with all spiritual blessings, before the foundation of the world, was and is all that was or is included in the election of grace. There may be those who hold and teach such things; we can only say we have never met with any whom we have so understood. As our own name, with the names of many of our correspondents, has been very freely used in this connection, it may be proper, in order to prevent good brethren from being misled in regard to our views, for us to set forth, in as plain a manner as we can, what are our sentiments on this important subject. In doing this, we propose to notice the various applications of the term to Christ himself, and also to his people.

First, it is applied to Christ himself: "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles," &c.—Isa. xlii.

1. The application of this text to himself, Christ claimed (Matt. xii. 16-21); "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased; I will put my Spirit upon him, and he shall shew judgment to the Gentiles." "I have made a covenant with my chosen." "Then thou spakest in vision to thy Holy One; and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people." "He shall cry unto me, Thou art my Father, my God and the Rock of my salvation. Also, I will make him my first born, higher than the kings of the earth. My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven."—Read Psalm lxxxix. "Wherefore also it is contained in the Scriptures, Behold, I lay in Zion a chief corner-stone, elect, precious: and he that believeth on him shall not be confounded."—Isa. xxviii. 16; 1 Peter ii. 6. These Scriptures are deemed sufficient to show that our Lord Jesus Christ is called the Elect or Chosen of God; and in all cases wherein he is so called, it is in reference to his Mediatorial headship of his seed, or church, unto whom, when they believe, he is precious.

Secondly, we will call attention to a few passages in which his seed are also called elect or chosen of God, as being chosen or elected in him before they were partakers of flesh and blood, and as the seed which had their being in him before the foundation of the world. "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people."—1 Peter ii. 9. A generation implies the descendants of a seminal head, as developing the nature of the parent; and as this chosen generation was chosen in Christ Jesus before the foundation of the world, it must, we think, relate to the spiritual, eternal life which was with the Father and was given to his people in Christ before they were partakers of an earthly nature in the earthly Adam. "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. 4.

We presume it will not be contended that anything was, in this sense, chosen in Christ that did not exist, or that was not really in him, when the choice was made; and this choice was before the foundation of the world, and all spiritual blessings were given to us, according as God had chosen us in Christ before the foundation of the world, just as all temporal blessings were given us in the earthly Adam after the foundation of the world. Spiritual bless-

ings apply only to a spiritual people, as temporal things apply to natural people. "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. But he that is spiritual judgeth all things," &c.—1 Cor. ii. 14, 15. In the unity of this spiritual life all the heirs of God did exist in Christ and were blessed in him before the foundation of the world, and were loved of the Father in Christ even as the Father loved him, and he loved him before the foundation of the world.—John xvii. 23, 24. This is what we call eternal, vital union in Christ. It is a union or unit of life; which life was not given to us in the earthly Adam, but in Christ, who is the second or anti-typical Adam, which is the Lord from heaven. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. By our first or natural birth, which is of the flesh, we were brought forth in the image and nature of the earthly Adam; and by our second birth, of the Spirit, we are brought forth as children of the second Adam; being in this second birth born, not of corruptible seed, as in our fleshly birth, but of incorruptible, by the Word of God (which is Christ), and which liveth and abideth forever.

We have never held or taught either that our earthly nature was given us in Christ, or that our spiritual or divine nature was given to us in Adam, nor that our earthly nature was in any sense in eternal, vital union with Christ. Our earthly nature is born of the flesh, and is flesh; and as "all flesh had corrupted his way upon the earth" (Gen. vi. 12), all that is born of the flesh is born of corruptible seed. It never was, it is not now, nor will it ever be, in vital union with Christ until it shall be changed from mortal to immortal, from corruptible to incorruptible, or until death shall be swallowed up in victory. Still we do hold that the election of grace does embrace and include as many of the fallen sons of Adam as the Father has given to the Son, out of all the tribes and kindreds of mankind, and as many as Christ has redeemed; and that this election secures the redemption from sin, corruption, mortality and death, hell and the grave, all them that are afar off, even as many as the Lord our God shall call. For, "Whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Therefore Paul said to and of them, "But we are bound to give thanks always unto God for you, brethren, beloved of the Lord, because God hath from the beginning chosen [or elected] you to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. This election unto salvation clearly applies to God's chosen people, who in their fallen, earthly nature were of the fallen race of Adam; but were nevertheless from the beginning

chosen or elected to salvation. Hence Peter says of them, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ."—1 Peter i. 2. The foreknowledge of them, as identified personally in their election unto salvation, is a perfect guarantee of their predestination to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; because "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. What God knoweth now he has always known; for his knowledge is so perfect that it cannot be improved. He declared the end from the beginning. His counsel shall stand, and he will do all his pleasure. And their blessed Redeemer, as the great Shepherd and Bishop of their souls, knows them; for he says, "I am the good Shepherd, and know my sheep, and am known of them. My sheep hear my voice, and I know them," &c.—John x. 27.

Christ, as the Mediator, is the chosen of the Father, as the foundation of Zion, elect, precious.—Isa. xxviii. 16. He is chosen of God, and precious.—1 Peter ii. 6. He is chosen as the Covenant-head of his seed, or people.—Psalm lxxxix. 3. He is chosen and anointed to preach good tidings unto the meek, and to save his people from their sins.—Isa. lxi. 1-3. And he is chosen to be the Head over all to his church; and the church is chosen as the fullness of the body of him that filleth all in all.—Eph. i. 22, 23. He is chosen to be a Prince and Savior, for to give repentance to Israel and forgiveness of sins; and they are chosen out of all the kindreds of mankind unto salvation, through the redemption that is in Christ Jesus their Lord.

## DO NOT FORGET US.

WITH the close of the year 1891 a large number of our subscribers time expired, and from many of them we have not yet heard. We are in need of all amounts due us and request all who can to send us a remittance. If your time is out and you are not able to remit for another year just at present do not feel that it will be doing us a kindness to stop your paper, for we would rather continue it and wait for the pay than lose your patronage altogether.

## PLEASE BE CAREFUL.

IT frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 123.)

wilderness, without earthly comforts, he laid himself down and pillowed his weary head upon the rocks, believing that he was alone. But the Lord appeared to him; for the Lord was in that place, and he knew it not. Ah, dear sister, when you and I were in the great wilderness of sin, we like Jacob were supplanters, and that too in a deeper sense than was Jacob. We had been all along through life claiming that we could reach heaven and immortal glory by our good works; thus supplanting God of the glory of salvation: supplanting him who says, "I am God, and beside me there is no Savior."

But Jacob dreamed a dream, "And behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land where on thou liest, to thee will I give it, and to thy seed. \* \* \* And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the gate of heaven." Surely feelings of awe and dread seized him; for he saw how dreadful is this place. It is evidently true with all God's dear people that when they behold him in his great and wonderful character they, like Jacob, are filled with awe. He beheld the Lord as he stood above that ladder. He beheld him in his ever-glorious majesty, far above the earth and all created things. But we need not wonder at those feelings prevailing with Jacob. He was a lone wanderer. He knew he had supplanted his brother. He believed that the home of his childhood, the society of loved ones, could no more be enjoyed by him. He had not believed in a God who was omnipresent; for he said, "The Lord is in this place, and I knew it not." But when he wrestled with the angel of the Lord all night, his name was changed from Jacob (which means a supplanter) to Israel—one who prevails with God. He called the name of that place Peniel, and said, "I have seen God face to face, and my life is preserved." Ah, dear sister, when the saints are given that faith which enable them to see the Lord, who is made unto them righteousness, their fears are dispelled, and they rejoice in the sweet and precious thought that their life is preserved. The Lord had promised to protect Jacob, when he said to him at Bethel, "I am with thee, and will keep thee in all places whither thou goest." Yet he feared his brother, and attempted

to appease his wrath by great presents. Surely he did not then have that faith which works by love. But when he said, "I have seen God face to face, and my life is preserved," faith in God was given to him, which enabled him to rejoice in the power, goodness and mercy of God. But that faith was not given to him because of his good works; for he was a supplanter till that faith was given him, and he was relying on the presents he had sent to Esau to appease his wrath. But now his name was changed to Israel, for as a prince he had power with God. What a great and wonderful record God has given to his saints to sustain them while here below. The expression of Jacob is the expression of all his regenerated sons and daughters. They have relied on their good works to save them, and thus in their ignorance and vanity attempted to rob God of the glory of their salvation. They have been wanderers in the wilderness of sin, and when enabled to see God in his power and majesty they have been filled with fear and dread; but when they have seen him face to face they are enabled to rejoice in the glorious assurance that their life is preserved. Their life was forfeited by reason of sin; but now in that faith which is the gift of God they have prevailed, and a glorious and everlasting delivery from that death which is the wages of sin is secured to them. God is immutable, and the delivery of his ancient saints from the bondage of sin and corruption is the same that is secured to you, dear saint, in the life you are now living on the earth. It is accomplished by the power, wisdom, goodness, mercy and love of that God who rideth upon the heaven in thy help, and in his excellency on the sky. The same everlasting arms are underneath you, dear little one, which upheld Abraham, Isaac, Jacob and Moses; and they will uphold you amidst all the cares, afflictions and sorrows of a sin cursed world, till you are exalted to a seat on the right hand of the Majesty on high, and until your sainted voices are attuned to the melodies of the skies.

But the prophet says, when foretelling the power of God in leading his people, "And I 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." When the Lord makes darkness light before his saints, they realize the truth that hitherto they have had eyes, but saw not. Then the fear of the Lord was not before their faces. But when the eyes of their understanding are opened they can say with the prophet, "Mine eyes have seen the King, the Lord of hosts." Experimentally Jacob saw God face to face; and Isaiah saw the King, the Lord of hosts. Jacob rejoiced in the wonderful revelation

that was made to him, and said in his rejoicing, "My life is preserved;" and Isaiah rejoiced because he saw the Lord sitting upon a throne, high and lifted up. He saw him sitting upon the throne of his glory, as the Creator of the vast universe, clothed in omnipotent power and infinite wisdom. He saw him lifted up as the Savior of his people. When he entered the portals of death, and suffered the agonies of Calvary, he was lifted up. "For as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." In that lifting up he suffered, that you, dear saint, might live. Now you by faith behold him in his ever-glorious character as your Redeemer. You behold him exalted a Prince and a Savior, to give repentance and remission of sins. But that faith is the gift of God. In that faith which is the gift of God the dear saints rejoice, knowing that it is written, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." Their chief desire is to be free from sin, and to be made righteous. But while clothed with mortality they are often made to mourn, and cry out in their anguish, "When I would do good, evil is present with me." But when these clouds of sorrow for sin and deep anguish of soul are dispelled, they can sing with David, "He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God." When David had power given him to behold what wonderful things the Lord had done for him, boasting was excluded. God had put in his mouth a new song. O how sweet and melodious is that song to all the saints! "Even praise unto our God." When they, like David, are in the exercise of sweet and precious faith their chief desire and highest aspirations are to give unto the Lord the glory due unto his name, and to bring an offering into his courts.

Now, dear sister McQuarry, as you and I have been spending some time most pleasantly in the company of some of the ancient saints, listening to the great, glorious and wonderful truth of experimental religion, let us step over a few centuries and learn of him upon that great subject who speaks as man never spake. Let us hear him while he talks to Nicodemus. We know that all his utterances are the words of wisdom and truth. He said to that ruler of the Jews, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." In this language he presents the great contrast between natural religion and spiritual religion. The apostle particularizes that contrast when he says, "Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." These are all the works of the flesh, and go to make up the nature of fallen Adam and his posterity. Faith is not mentioned in this long list. They are all the works of the flesh. Faith is the gift of God. They are all the product of the birth of the flesh. The fruits of the Spirit proceed from the spiritual birth. They are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law; because the spirit of the law of life in Christ Jesus hath made all who possess the fruits of the Spirit free from the law of sin and death. None have the fruits of the Spirit but those who are born of the Spirit, they being free from the law of sin and death. Our Lord said, "I give unto them eternal life, and they shall never perish." That eternal life existed in him from the ancients of eternity, and is manifested in his saints in the new and spiritual birth. It was manifested in Nathaniel under the fig tree, and made him a willing disciple of our Lord. It was manifested in Saul of Tarsus when on his journey from Jerusalem to Damascus. This manifestation led to his name being changed from Saul (which means death) to Paul, which means small, little. How wonderfully little must he have regarded himself when he said, "In me, that is, in my flesh, there dwells no good thing." But while dead in trespasses and sins, in his own estimation he was exalted above his fellows. Then he thought he had somewhat of which to boast. He said he was a Pharisee of the Pharisees, and as touching the law he was blameless. But what a wonderful change was wrought in him when he was born of the Spirit. Then he said, "By the law is the knowledge of sin." Yea, he was weighed in the balances of divine justice and found wanting; for he had then learned, "By the deeds of the law there shall no flesh be justified in his [God's] sight." He says, "But the righteousness of the the law is manifested, being witnessed by the law and the prophets." The Lord Jesus is of God made unto his saints wisdom and righteousness; not the righteousness of the law, for he fulfilled the law, and was made the end of the law for righteousness to every one that believeth. That belief is the result of that spiritual birth. Our Lord said, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Before that birth they had eyes, and saw not; but when born of the Spirit they were enabled to behold some of its heavenly beauties; for then they beheld the King in his beauty, and had a foretaste of the precious fruits of the Spirit. Then they had and greatly enjoyed the love of God and the love of all the saints; that fruit which gives peace and joy in all the

walks of life, and makes the congregations of the saints a heaven below. Then they sweetly sing,

"Love is the sweetest bud that blooms;  
Its beauties never die;  
On earth among the saints it grows,  
And ripens in the skies."

John said, "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." He further says, "And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." While the dear saints are clad in mortality they daily realize the protecting care of their ever glorious Lord. They realize the need of his power to uphold them; of his wisdom to guide them; of his constant presence to protect them; of his unchangeableness to keep them, lest in their perverseness they might sink to rise no more; of his justice, in which he came forth to redeem them from under the curse of the violated law; of his mercy to calm and soothe their sorrows in life's weary pilgrimage; and of his love, all of which he freely bestows upon them; for they are sent out into all the earth. O what provisions of grace, dear saints, has your glorious Lord bestowed upon you! You daily realize your pressing need of all these heavenly bestowments. How often, like the bride in the canticles, you are made to say, "By night upon my bed I sought him whom my soul loveth; I sought him, but I found him not." Night and darkness often overshadow the dear saints; but their Lord is the true light, and a single ray of that heavenly light dispels the darkness, and then they cry out, "I found him whom my soul loveth. I held him, and would not let him go." Thus all his glorious attributes are ever with his people to sustain them in their earthly pilgrimage, and they will finally triumph through his name.

I have barely touched upon a few of the many revelations God has left or record on the subject of experimental religion; but what I have written is submitted to sister McQuerry, if published, and to all God's people who may read it, as a token of my christian love to all the family of our glorious Lord, to whose great and wonderful name be all the glory. You will please dispose of it as you deem best, and believe me affectionately yours,

H. COX.

SOUTHAMPTON, Pa., Feb. 7, 1892.

DEAR BROTHERS AND SISTERS:—It is not my intention to write much at this time; but I want to let you know how much I prize sister Parker's book. It has done me a great deal of good. It build me up and strengthen me, to hear her as-

cribe all glory to God. It seems that she has left nothing unsaid that should be said; yet it is a subject that cannot be exhausted. The story can never be fully told. O let us give thanks unto the Lord for his goodness to us, poor creatures. I have just come out of great darkness of mind. For about six months I have been in heavy gloom. The Lord appeared to withdraw his countenance, and I was troubled. All the sins I had ever committed seemed to rise up before me. The sufferings of Jesus came to my mind. I wondered if it was for poor sinners like me. I thought it could not be possible. Then the hymn came to my mind,

"Alas! and did my Savior bleed,  
And did my Savior die?  
Would he devote that sacred head  
For such a worm as I?  
Was it for crimes that I had done  
He groaned upon the tree?  
Amazing pity! grace unknown!  
And love beyond degree!"

O that I might ever have the privilege of listening to the gospel as I have listened to it for a while past. I have enjoyed it very much. It seems that Elder Durand is filled with power from on high, to take of the things of Jesus and show them unto poor, worthless creatures, such as I am. May the Lord add to the church such as shall be saved; and may we, like dear sister Parker, give all the glory to him, who is worthy to receive it all. He is always ready to hear us in time of distress.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;  
For I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress.  
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."

Paul has said, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. 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." Our souls are safe in Christ Jesus our Lord. Here is a safe resting place. Then let us sing,

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone, from the first to the last,  
Hast won my affections, and bound my soul fast.

Without thy sweet mercy I could not live here;  
Sin soon would reduce me to utter despair;

But through thy free goodness my spirits revive,  
And he that hath made me still keeps me alive."

I thought when I began my letter I would make it short; but you see where my mind and pen have led me. I do not know whether it will be any comfort to the flock, but I have relieved my mind. I have been a member of the Southampton Church over fifty years, and it is dearer to me, if possible, than when I was first led down into the baptismal waters. I feel that I have been an unprofitable servant, if a servant at all. But I hope the Lord by his almighty power will keep me. Sometimes I feel that the church have borne with me wonderfully, with all my shortcomings. I have been with them in all their trials, which have not been few. I hope I can now 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 the paths of righteousness for his name's sake."

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

I feel that I am a poor, unworthy creature at best. I have many trials to endure, but I hope the good Lord will guide me safely through them; and when it is his will and pleasure to take me home, may he prepare me for that solemn change. O that we may live in love and peace while here below. Pray for me, that my faith fail not. This may be the last time I shall write to you, dear brethren and sisters.

Yours in affliction,  
ANN M. FETTER.

GITTINGS, Md., April 11, 1892.

DEAR BROTHERS BEEBE:—If not inconsistent with propriety, I would like a little space in the SIGNS, as so many of the dear brethren and sisters have written me, and ask to be informed as to how I am getting along, having been informed of my severe sickness; and they have manifested so much interest and anxiety for this poor, sinful worm of the dust that my spirit is humbled within me, and I feel to answer one and all, if possible; but owing to the condition of my nervous system this is impossible, except in this way, in which one letter will do for all.

On the 14th of March, while apparently in perfect health, I was suddenly attacked with erysipelas on the brain, from which I was delirious for about a week, when the disease covered the whole of my head and face to the mouth. When the disease began to abate, and I was improving, it suddenly broke out in the calf of my left leg, from which I suffered much, being more sensible of the pain. But I am now in a fair way of recovering.

While delirious, with no mind concerning the things of this world, I believe I was resting in the arms of

Jesus, basking in the sunshine of his love, beholding the glory of the eternal world, and the inhabitants thereof; calm and peacefully waiting the summons, "Child, come home." But here I am, still in the flesh, with the same fleshly desires as before, to continue to battle with sin; but I am more firmly convinced that whatsoever may befall me in this world is but fulfilling God's purpose concerning me. "It is not in man that walketh to direct his steps." I have tried to walk in my own light, and thought I was directing my steps; but lo, this is the way God has purposed I should go, that I might see the end of my own strength; and I have seen it. But O how soon I will have this lesson to learn again. So I conclude that whatsoever I do is done, and cannot be changed. I may be sorry for it, and repent in dust and ashes; and if I am a child of God I certainly will. This is God's way, and according to his purpose, which was determined before the world began. He is God; and, as Nebuchadnezzar learned, "he doeth according to his will in the army of heaven, and among the inhabitants of the earth."

I feel thankful to the brethren and sisters for the interest manifested, and the kind and loving expressions to one undeserving the same. "Let brotherly love continue." If your brother, I am the least.

MILTON DANCE.

NEW HAMPTON, N. Y., April 2, 1892.

ELDER G. BEEBE'S SONS—DEAR BROTHERS:—To-day being the regular church meeting day at New Vernon, Orange Co., and I, according to previous arrangement, expected to be present; but on account of unfavorable weather I did not go. The idea grasped my mind that while the brethren and sisters are engaged in worship, if I cannot be with them in person I would like, if it is the pleasure of the Lord, to be with them in spirit, and speak of the loving-kindness of our covenant-keeping God in thus directing my wayward feet to the place where his dear people assemble, and giving me an unbounded love for them. It was there I came tremblingly, when I could find no other place to rest the sole of my foot; and, as the weary dove was received into the ark, so they received me. There it is the world and all its gilded trappings and vain allurements leave, and we spend a little while in the company of the household of faith, singing hymns and sweetly talking of the wonderful theme so dear to us all. "For 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."—Psalm lxxxiv 10. While housed in this mortal tenement, God's people pass through gloom and sorrow, and wonder if there is any one like them; for they are sorely hedged in with thorns; but in all this they now and then behold a little bright-eyed

flower peering out among the unruly brambles. Then with joy they see the Lord's hand once more in their pilgrimage, and the beautiful words, "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. vi. 20), is applied to them; and they look about them for congenial spirits, and are made to exclaim, "If these should hold their peace, the stones would immediately cry out."—Luke xix. 40. It is these tried ones who are weekly sending their communications to your valuable medium of correspondence, and those only who have like trials and joys are interested in them.

Elder Jenkins continues to proclaim the unsearchable riches of Christ in their purity, whether men will hear or forbear. Brother William B. Slawson, in a recent letter to me, says, "He has the gentle spirit of our dear Redeemer, yet is unpromising and bold in the truth."

Affectionately,  
FRANCES A. BROME.

MARRIAGES.

By Elder T. M. Poulson, on Feb. 16th, 1892, near New Church, Va., Mr. George Parks and Miss Daisy Watkinson, both of Accomack Co., Va.

By the same, on Feb. 18th, 1892, at the residence of the bride's mother, near Newark, Worcester Co., Md., Mr. Asbury Bailey and Miss Lillian Holloway.

By the same, on April 5th, 1892, near New Church, Va., Mr. Frank J. Webster and Miss Melissa Carr, both of Accomack Co., Va.

OBITUARY NOTICES.

PLEASE publish the death of my aunt, Miss Julia A. Lyon, who died very suddenly March 23d, 1892, at her home in Greenwich, Conn., at the advanced age of 86 years.

For years she had been a faithful reader of your paper, the SIGNS OF THE TIMES. I find among her papers two very old copies, one of which bears the date Jan. 2d, 1833; Vol. i., No. 3. The other date is Sept. 11th, 1833; Vol. i., No. 21. She had been a continuous subscriber until the time of her death.

MRS. THEO. SEARLES.

PORT CHESTER, N. Y., April 11, 1892.

DIED—March 25th, 1892, at her late residence, near Glasgow, Del., of pneumonia, Mrs. Marietta Pearce, aged about 65 years.

Sister Pearce had long been a highly esteemed and devoted member of the church at Welsh Tract. In every respect she adorned her profession, being possessed of that meek, uncomplaining and patient spirit which is in the sight of God and of his people of great price. The family residence was at a distance from the place of meeting, and many difficulties had to be encountered in meeting appointments; but we always expected to see sister Pearce if it were possible for her to get there. She has had to endure heavy afflictions in her family, having buried three grown-up children.

The church realizes a very serious loss. They do not feel to have such members to spare; yet they have been called to part with six members, besides several devoted friends, within a few months. Sister Pearce was baptized at Welsh Tract, Sept. 4th, 1870, and has enjoyed

the full confidence and fellowship of the brethren and sisters more than twenty-one years. I feel to fully share the grief of the bereaved family and of the church; yet we all have cause for gratitude that such boons are ever given. She was undoubtedly one of those of whom the Redeemer says they shall walk with him in white, for they are worthy. "The memory of the just is blessed."

E. RITTENHOUSE.

STATE ROAD, Del.

Mrs. Hannah Carter, widow of Ardellas Carter, whose obituary appeared in the SIGNS OF THE TIMES in August, 1889, departed this life March 28th, 1892, aged 79 years, 6 months and 20 days.

She was born in Hampshire Co., Va., Sept. 9th, 1812. Her maiden name was Gulick. She moved to Franklin County with her parents, whence, after some years, and after she had united with the Old School Baptists in Plain Township, Franklin Co., Ohio, about 1841 or 1842, she moved with her husband to Adams Co., Ind., in 1845. She left thirteen children living at the time of her death, one infant, dead, eighty-three grandchildren and twenty-two great-grandchildren, who mourn her departure, but not without hope.

She had been remarkably well for her age through the winter, and had been visiting at her son's for several weeks; and on the evening before she was stricken with the fatal stroke she had eaten her meal as usual, and rather late retired to rest. Later in the night one of her granddaughters heard an unusual noise in her room, when she aroused her father, and they found her senseless on the floor. She never spoke nor appeared to realize the presence of any one afterward, though she lingered about nineteen hours, if I rightly remember.

She had held to the faith of Christ as the sinner's Savior since her early experience, and never, to my knowledge, departed from that faith, though she was surrounded by all the allurements of modern antichrist. Cheerful in her general manners, cordial in her hospitality, hopeful in her life, she cherished the privileges of church membership and meetings of her own order, though for several years they were not very often enjoyed.

The writer tried to use the words of Christ, "I am the resurrection and the life," as a subject of consolation to the bereaved believers in Christ who were present at her funeral. A large concourse of old and young followed her to her last resting place by the side of her husband, near Wren, Adams Co., Ind., to await the resurrection of the just in Christ.

A. B. BREES.

SPENCERVILLE, Ohio, April 12, 1892.

Mrs. Fanny Harris was born in the year 1811, in Wilkes Co., N. C. Her maiden name was Bauguss. She was married to Dr. Joe Harris when quite young, and bore him three children. Dr. Harris died, leaving her a widow, but she reared her children to manhood and womanhood in respectability. Sister Harris was one of those few faithful members who constituted the Roaring River Church when the unworthy writer found them in their lonely and isolated condition. There was no person in our knowledge that stood higher as a faithful christian than sister Harris. She had always been a true and faithful friend to the writer. Some time before her death she selected the writer to preach at her funeral. She attended her church meeting for the last time on the first Saturday and Sunday in November, 1891. On Sunday evening she bade me farewell, saying that it was the last church meeting she would ever attend; and, sure enough, one week from that day she died very suddenly. She left

many evidences that she is resting with Jesus. She admonished her children, grandchildren and friends to remember her church and pastor (the writer), that is, that when they attended the Old Baptist meeting they were attending the church of Jesus; and when they listened to Ransom preach they would be sure to hear the gospel.

I was away on a preaching tour, and therefore the funeral was deferred until I came home.

ALSO,

John W. Holbrook was born June 20th, 1827, and died of "La Grippe" on Jan. 20th, 1892.

Brother Holbrook joined the old Roaring River Predestinarian Baptist Church of Christ in the year 1882, under the ministry of the unworthy writer, and was a faithful member. He served both as Deacon and Clerk of the church. He was a strong advocate of the absolute predestination of all things.

The writer visited his lonely house, and tried to speak words of comfort to the bereaved widow and friends.

ALSO,

Miss Laura A. Holbrook was a consistent member of the Old School Baptist Church of Christ. I do not recollect ever seeing her seat vacant at the old Roaring River meeting-house until since her death.

She was born in Wilkes Co., N. C., on April 16th, 1863, and died of "La Grippe" on Jan. 18th, 1892. The writer visited the house of the bereaved, and tried to speak words of comfort to them. Brethren and sisters, weep not, for sister Laura is at rest in Jesus.

WM. R. WELBORN.

STATE ROAD, N. C., April 11, 1892.

Aaron Welch was born in Oxford, Chesham Co., N. Y., July 19th, 1799. At the age of six years he moved with his parents to the vicinity of Delaware, Ohio, in which place he grew up to manhood. Having lost his father in boyhood, and, as he often remarked in his latter days, in the providence of God, many friends were there raised up, who by their kindly advice helped him in forming a good, substantial character, which went with him through life, as he was noted for his honesty, courtesy and upright dealings, as well as his christian meekness, and charity for all men.

In May, 1825, he was united in marriage to Claressa Drake, daughter of Judge Wm. S. Drake, of Delaware Co., Ohio. At the time of their marriage his wife was a member of the Marlborough Baptist Church; and about the year 1833 or 1834 he made glad her heart by uniting with the Throne Creek Baptist Church, in Crawford County, being baptized, I believe, by Elder Hashberger, an early pioneer minister, of whose faithful preaching I have often heard him speak, but who soon afterward went to meet his reward, and was succeeded by Elder Lewis Seitz, for whom both the husband and wife entertained much love during a long life. Afterward, on moving to Carey, Wyandot County, Elder Ellis became their pastor. From there they removed to Huntsville, Logan Co., Ohio, where, in their union with the Rush Creek Baptist Church, Elder George McCullough, of dear and precious memory, was their pastor. In March, 1854, they moved to Clinton, Ill., and became identified with the New Providence Baptist Church. L. B. Moore was for many years their faithful friend and pastor. Here for many years they lived in loving harmony with their brethren and sisters in the church, loved and revered, their house the Baptists' home; and the monthly meeting was looked forward to with great pleasure, it being to them a feast, from which they always came home renewed in the inner man.

In July, 1880, the beloved companion of more than fifty years, after a short illness, passed away, leaving the husband to that dreary loneliness which is particularly felt by the aged. In his room, at his daughter's, he afterward held companionship with his well-read Bible, and also his Savior, in whom he trusted, and was always glad to receive his brethren, as well as to meet them at their meetings when able to go.

October 1st, 1891, the call came, after a few days of suffering, and he passed from earth to the reward prepared for those who trust in their Savior, leaving to mourn for him (who has only gone before) his two daughters, Mrs. T. K. Edmiston, of Clinton, Ill., and Mrs. L. V. Hoge, of Bellefontaine, Ohio, with her husband, and the grandchildren, who loved and revered him.

DEAR BRETHREN BEEBE:—I send you for publication a notice of the departure of brother A. L. Woodson, of Woodsonville, Hart Co., Ky. He was born Aug. 17th, 1814. His obituary notice of his wife was published in a late number of the SIGNS. He spoke for a Primitive Baptist Church about sixteen miles from where he lived for several years, though he was never ordained. I have been corresponding with him for a few years. He has written occasionally for the SIGNS, and some of those sent to me have been published. Others are well worthy to appear, and would be of value to the brethren. As soon as I have leisure I will try to find one in which his early exercises and his later experiences are given at length.

He passed away March 23d, 1892. I had written, accepting his invitation to visit his home, and go with him to the little church which he served, the first Sunday in May. My letter, telling the time when I might be expected, was read to him as he lay helpless. I will send you a notice which appeared in the Courier Journal, of Louisville.

Although I never met brother Woodson, I had come to have for him a very warm feeling of love and fellowship, through the letters in which he so simply, sincerely and lovingly told the exercises of his mind, expressed his views of scriptural subjects, and opened to my view the griefs and sorrows of his soul on account of his conflicts with sin, and the inexpressible joys that were his when he experienced the presence of his dear Savior, in whose presence is fullness of joy, and at whose right hand there are pleasures forevermore.

SILAS H. DURAND.

SOUTHAMPTON, Pa., April 11, 1892.

"A DISPATCH from Mr. Isaac T. Woodson to a friend in this city announced the death yesterday morning of his father, Mr. Anthony L. Woodson, at the family residence in Woodsonville. Death was caused by paralysis, and occurred at seven o'clock.

"Mr. Woodson was seventy-seven years of age. He was one of the most prominent citizens of Hart County, and was a man of singularly pure life. He was a member of a little congregation of those old-fashioned Baptists whose simple belief and unflinching convictions have led them to be called 'Ironsides.'

"As far as possible they would live as the apostles taught men should. Mr. Woodson, at least until a few years ago, used to preach to the congregation, to whom he was a veritable elder in Israel. It was a part of his creed, and of theirs as well, that a minister should receive no pay for preaching, but should, if he needed support, depend upon voluntary contributions. Mr. Woodson being a man of independent means, of course would never receive a cent. He was charitable, amiable, and a sincere christian if there ever was one.

"For years Mr. Woodson carried on a large fruit nursery at his home, and the town which grew up around was named after his family. He was also an extensive landholder and farmer, but lost much property during the war. His wife, a most estimable lady, died a few months ago. Their surviving children are Isaac T. and J. C. Woodson, of this city, Mat. Woodson, of Stanford, Warren Woodson, who lives in the south, Waller Woodson and Miss Belle Woodson, of Woodsonville, and Mrs. Mollie Coward, of California. Mr. Isaac Woodson is a well-known member of the local bar."

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Warren Church, Baltimore Co., Md., to begin on Wednesday before the fourth Sunday in May (18th), 1892, and continue the two following days.

THE Delaware Old School Baptist Association will be held, if the Lord will, with the Bryn Zion Church, Kent Co., Del., to begin on Wednesday before the fifth Sunday in May (25th), 1892, and continue the two following days.

Dear Brethren Beebe:—It seems rather late to make the changes that have been asked for by us, and there may be some objections made by the associations which follow ours. If you think it would cause confusion in those associations north of us, it might be well for you to insert a notice to that effect, and the Delaware Association would have to submit to it this year, to hold her session on Wednesday before the last Sunday in May, as has been her custom. The matter of a change can be discussed and decided by all the associations when in session this spring, and the messengers from other associations can advise us (Delaware) whether they are willing to follow us, by having ours to begin on Wednesday before the fourth Sunday annually. It is time for the notice to be inserted in the SIGNS for this year, and you may use your better judgment, as there is not time to discuss the matter further now.

P. M. SHERWOOD, Clerk.

[As some of the brethren of the Delaware River, Warwick and Chemung Associations do object to having any change for this year in the regular time of holding these associations, the Delaware Association for this year will take her regular place and time as heretofore, and therefore will be held on Wednesday before the fifth Sunday in May.—ED.]

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (1st), 1892, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (8th), 1892, and continue the two following days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., to begin on Wednesday before the third Sunday in June (15th), 1892, and continue the two following days.

### YEARLY MEETINGS.

OUR May meeting will be held with the Frying Pan Church, commencing on Saturday before the second Sunday. Trains on the Washington, Ohio & Western R. R. leave Washington, D. C., and Alexandria, Va., 9:00 a. m. and 4:30 p. m. All will get off at Herndon Station. The p.

m. train on Friday and the a. m. train on Saturday will be met.

We will be glad to see all our brethren and friends, and especially would we like to see our ministering brethren. Come and see how we do.

ALSO,

THERE will be a May meeting held with the Broad Run Church, Montgomery Co., Md., commencing on Saturday before the third Sunday.

We request our brethren and friends to come on Friday before. Trains leave Washington, D. C., about 10:00 a. m., on the Metropolitan Branch, B. & O. R. R., for Barnesville Station, where all coming will be met and cared for. We beg our ministering brethren to remember us, and visit us if they can, and all others who feel it in their hearts to do so.

E. V. WHITE.

### THREE DAYS MEETINGS.

THE Old School Baptist Church called Sidling Hill, in Fulton Co., Pa., twenty miles north of Hancock, Md., will hold a three days meeting, to commence at ten o'clock on Friday before the first Sunday in May. We give a cordial invitation to those of our faith and order, and we hope the Lord may be pleased to stir up some of our preaching brethren to visit us.

Those coming by railroad will have to come to Hancock, Md., on Thursday, as early in the day as possible, as it is a long distance to the place of meeting. Those coming had better write to me eight or ten days before the meeting. My address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

### APPOINTMENTS.

If the Lord will, I will fill appointments in Kentucky and Ohio as follows:

May's Lick, Tuesday and Wednesday a. m., April 19th and 20th; Elk Lick, Thursday; Little Flock, Saturday and Sunday, 23d and 24th; Mt. Sterling, Sunday night; Mt. Carmel, Monday, 25th, 11 o'clock a. m.; Pleasureville, Tuesday night; Turners, Wednesday night; Woodsonville, Hart Co., Friday, 28th; at or near Glasgow, Barren Co., Saturday, 30th, and Sunday, May 1st; Lebanon, Ohio, Tuesday night and Wednesday, 3d and 4th; Pleasant Run and Lancaster, Friday, 10:30 a. m. and 4:00 p. m.

SILAS H. DURAND.

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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. 60.

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NO. 17.

## CORRESPONDENCE.

"By grace ye are saved."—Eph. ii. 5.

Though this is a very short sentence, yet it is full and comprehensive, as it sustains such relations in the gospel system that it may be considered in its offices both the origin and consummation of salvation, as it reigned in the counsels of eternity in forming the plan, as well as the after developments of the plan, in the salvation of all the heirs of glory. I will first give the Bible definition of the term "grace," a proper understanding of which is highly important in order to a proper understanding of the gospel, which is the power of God unto salvation. Professed teachers and theologians will admit that it is free favor, or unmerited kindness; but in their teachings they have salvation to flow upon the principle of equity, or works, and thereby the grace of the gospel of Christ is entirely excluded, as defined by the inspired word of God, to which I now call attention.

The apostle Paul (in Romans iv. 4-6) says, "Now to him that worketh is the reward [of grace and salvation] not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith [or that in which he believes] is counted for righteousness. Even as David also [and in confirmation of the same truth] describeth the blessedness of the man unto whom God imputeth righteousness without works." It is seen in the language quoted that so far are grace and salvation from being predicated upon works of any character whatever, the subjects of it are not only destitute of works, but are denominated ungodly; therefore if such destitute and ungodly sinners are ever justified or saved it must be by a righteousness imputed, as David said that he (God) imputes righteousness without works to the blessed man, or the subject of salvation. In all this we see that grace reigns in its sovereign character in the salvation of ungodly sinners. The same apostle (Rom. xi.), after referring to the grievous charges with which the prophet accused Israel, as having killed the Lord's prophets, and digged down his altars, and that he was left alone as a witness for God, says, "But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal." From which the apostle inferred that there was "a remnant

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 be of works, then is it no more grace: otherwise work is no more work." The apostle here proves as clear as demonstration that grace and works not only do not unite and co-operate in the matter of salvation, but, being directly opposite in principle, continually antagonize each other. In the next verse he strengthens and confirms his teaching, already strong; for he says, "Israel hath not obtained that which he seeketh [or works] for; but the election [of grace] hath obtained it, and the rest [or those not embraced in the election of grace] were blinded (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." By examining the Scriptures, and appealing to christian experience, we find that they are in perfect accord with the sentiment set forth in the above teaching, and concur in evincing that grace in its dispensations acts as a mighty and independent sovereign; for in the apostle's view of it the subjects of saving grace are not only undeserving, and destitute of merit in themselves, but are lying under, or are subject to, the wrath of God, as shown in many places of his writings. In his letter to his brethren (Eph. ii.), after referring to their former state, as being dead in trespasses and sins, and walking according to the course of this world, and the prince of the power of the air, having their conversation in the lusts of the flesh, fulfilling the desires of the flesh and mind, he then says that they "were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." In this we see that although those wicked Ephesians had rendered themselves obnoxious to the wrath of God, they are by the free and rich donations of sovereign grace made the happy sharers of the divine favor; and the same is true of all the elect family of God. Again, the apostle (in Romans iii.), after referring to a long string of crimes of which the whole family of Adam is guilty, in the nineteenth verse says, "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 [as having nothing to plead in their de-

fense], and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight." "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 unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus." We can but admire the wisdom displayed by the apostle in tracing by clear, consecutive argument the subjects of saving grace from their miserable state as vile, lost and ruined sinners in their relation to the first or earthly Adam, up to their relation, redemption, justification and salvation in the second Adam, or Lord from heaven, as they are justified freely through the redemption that is in Christ Jesus. Here redemption, justification and salvation are brought close together, for they mutually support each other, and unite in the work of salvation; so that, to be justified, we must have redemption in Christ Jesus; and to be saved and glorified we must be justified in the manifestation of all of which grace reigns.

With the foregoing view of reigning grace all the spiritual exercises or experience of true believers are in perfect harmony. The apostle, in his letter to his Corinthian brethren, says, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This light shining in the heart of a poor, lost and ruined sinner does not only enable him to behold with astonishment the glorious character and spotless purity of his Sovereign, but he is also enabled to see, feel and realize his awful state as a justly condemned and hell-deserving sinner, as he now is assured that he has rendered himself obnoxious to the divine wrath, and a heavy curse overhangs him, and the sentence of eternal death awaits him; and thus grace reigns, as all the exercises of his mind or heart are marks or evidences of its reigning power and sovereign efficacy in bringing the lost and ruined sinner to repentance, and finally to salvation, by restoring to his guilty conscience the sure mercies of David, whereby he realizes that instead of banishment and eternal destruction, he receives the

earnest of an eternal inheritance and is brought into close union and communion with his loving Savior, where he receives "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." These vessels of mercy, in all their travels from grace to glory, are just as dependent upon its saving or preserving efficacy for their continuance in a state of grace as they were in the reception of it at first, as is fully attested by both the inspired word and christian experience; and the great apostle of the Gentiles attributes the whole success of his ministry to the aboundings of free and sovereign grace. Of this we have an apt and beautiful illustration in 2 Corinthians xii., in which he refers to some visions and revelations, and his being caught up to the third heaven, and hearing unspeakable words, which are not lawful for man to utter; and lest by the abundance of these revelations he should be exalted above measure, there was given him a thorn (or carnal nature) in the flesh, for which he besought the Lord that it might depart from him. "And he said unto me, My grace is sufficient for thee: for my strength is made perfect in [your] weakness." Then said this wonderful man, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ [or his grace] may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak [in myself], then am I strong" in the Lord. Though he said that he was not behind the very chiefest apostle, yet he esteemed himself as nothing. In the apostle's experience as given above we have the benign and salutary fruits of absolute and sovereign grace displayed in all the fullness and glare of divine illumination; and although all christians are not favored with such a wonderful manifestation of the divine power and glory as the apostle was, yet in their measure, or as far as they realize the divine favor, in those revelations they bear testimony to the same efficacious and invincible grace; for in the most trying and overwhelming conflicts of life, when encompassed with thick clouds of darkness, and the poor saint is ready to halt in despair, in due time the veil of unbelief is removed, and the Sun of righteousness shines away the dark and dismal shades that environ him. Thus sovereign grace reigns, and is finally

crowned with victory. This sentiment is well illustrated in the experience of Job, who in the midst of his afflictions and heavy trials said, "Behold, I go forward, but he [God] 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." So in Job's case grace reigned and triumphed over all his haltings.

From the foregoing sketch we find that grace never interposes in conferring favors upon the deserving or virtuous; but the needy, helpless and guilty, or ungodly, are the favored objects of its rich donations. This view of it, both as to its nature and as it is exercised in the salvation of sinners, is in perfect accord with the infinite perfections of its great Author; for it would be a great reflection on, and highly derogatory to, his character to suppose that God confers or withholds favors, in dealing with his creatures, just as they are considered deserving or undeserving in themselves; therefore nothing out of himself is either the cause, condition, or even the occasion, of any of his acts, or he would not be sovereign and independent. It seems that as sovereign and invincible grace reigns, and is the only agent employed in the formation and evolution or development of every link in the chain of eternal salvation, so divine providence is the only agent employed in unfolding the counsels of eternity in the continual preservation of this material world.

I know that this is a very short and imperfect sketch of the subject considered, and does not even seem to be a true copy of what was impressed on my mind; yet, brethren Beebe, I will send it for your inspection and disposal.

JAMES WAGNER.

BLANCO, Texas, March 29, 1892.

"AND she said, I will go."—Gen. xxiv. 58.

Even the children of God cannot understand the reading of the Scriptures (only in a literal sense), except as the Spirit of truth takes of the things of Jesus and reveals them unto them. This revelation comes to them in a way of which they had not thought; for it comes as a testimony of their standing in Jesus, giving evidence of the things they have already experienced in their hearts. The flesh openly demands a sign, as did the Pharisees and Sadducees of Jesus, to whom he answered, "A wicked and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of the prophet Jonas." The sign of the prophet Jonas is that which is wrought in the experience of every child of grace, in which they are brought to the ends of the earth; and being delivered, they cry as did Jonah, "But I will

sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed, salvation is of the Lord." And this sign the flesh rejects, and fights bitterly against, deceiving and deluding the poor pilgrim into a dreadful state of distress and doubt and fear. Whatever holy desire may be in the heart of the followers of Jesus, the accomplishment of its fulfillment is always hindered, and the joyous anticipations marred, for the time being, by the opposing elements inherent in the flesh; and these hindrances are brought about in such a seductive manner that our strongest resolutions often melt before the smooth whisperings of the cunning adversary. The natural ties of earthly relationship and friendship (while they lawfully bind us together, justly demanding natural duties one toward the other) are often the prime factors in keeping the anxious, trembling child halting upon the shore of the placid waters, where his heart in earnest longing echoes the precious words of his Redeemer, "If any man will come after me, let him deny himself, and take up his cross, and follow me." How many there are, some of whom we ourselves have knowledge, who witness time after time the solemn ordinance of baptism, each time themselves turning away sorrowful, with bleeding hearts, kept from following their heart's desire by the promptings and seductions of the flesh. We read of a certain ruler who asked Jesus, "Good Master, what shall I do to inherit eternal life?" He being a Jew, Jesus said unto him, "Thou knowest the commandments," and rehearsed them to him; to which the ruler answered, "All these have I kept from my youth up;" to which the Savior replied, "Yet lackest thou one thing: Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me." And when he heard this, he was very sorrowful; for he was very rich. Truly this is a part of the experience of the children of God. Both Ruth and Orpah lifted up their voice and wept when Naomi bade them "Turn again, my daughters, go your way." How often do we see this repeated at our church meetings, when (as Ruth) one poor, trembling soul will cleave unto the church with tearful entreaty, asking a home, while another (as Orpah), equally earnest in desire, but not yet made ready, kisses (pledge of love) her mother-in-law, and turns sorrowfully back to her people and to her gods. But later on, at another church meeting, we see her, who before was Orpah, come with a broken heart and contrite spirit, no more Orpah, but a veritable Ruth, with the cry of Ruth upon her lips. How clearly this teaches us that when the Lord commands, "Go forth," the subject of the command is immediately ready; and this is the character represented in that one of whom it is recorded, "And

she said, I will go." Isaac was the child of promise, in which character he is a type of Jesus, who is the covenant of promise to all whom the Father hath given him. His father Abraham sent his elder servant (the most trusted) to procure a wife for Isaac; and the Lord sent his angel on before to prepare the way to the fulfillment of all that he had put in the heart of Abraham to do; as also to the spiritual bride (the church) he sent his servant, John the Baptist, as is declared, "Behold, I send my messenger before thy face, which shall prepare thy way before thee." Rebekah was the bride of Isaac, chosen of the Lord; and as is plainly recorded, every detail leading to the fulfillment of his purpose was directed by the Lord; as does also every circumstance in every man's life (however small), and every change and condition of every created thing in time, work together in perfect conformity, by direction of their Creator, in bringing together that perfect building of God, "build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." And as Isaac was an Israelite, the servant was sent to his own kindred to procure the bride. So Jesus was of the lineage of David (also an Israelite), whose servant John was also sent to his own kindred to prepare the way for the true husband. The willingness of Rebekah to immediately go is a beautiful presentation in the antitype of those who are made willing in the day of God's power. For coercion or coaxing can never go hand in hand with willingness; and when the world denominates the true followers as machines walking or running by the predestinated law of God, they being blind, cannot see that a "willing" heart or mind has had removed far from it any opposition to the attaining of the object in view. Neither could the parents of Rebekah understand why she at a moment's notice was ready to say without hesitation, "I will go." The carnal mind is enmity to God at all times, so that the flesh and the Spirit are contrary the one to the other; the flesh lusting against the Spirit, and the Spirit against the flesh. But it is glorious to behold, in the beauty of holiness, that when the word of God enters the heart of the individual with a command to "go forth," it is accompanied with power; and the power of God's love crushes and banishes every idol, causing the rebellious heart to become willing, and to go forth in the gladness of his heart to meet the bridegroom; and when Jesus whispers, "Be of good cheer, I have overcome the world," we realize that our sufficiency is in him; that without him we can do nothing. When Rebekah came to where Isaac was, she inquired of the servant, "What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a veil and covered herself."

Truly the heart that is conscious of its own depravity, when it realizes the presence of Jesus, is bowed with shame and confusion. It sees in Jesus a thing of beauty and a joy forever; but alas! in itself a vile and sinful wretch; and when Jesus touches that sin-polluted heart, and kisses him with the kisses of his mouth, at once he is made to rejoice in the atoning blood of his glorious Redeemer, and to realize the awful sacrifice made for him. Then can he exultingly say with the apostle, "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." There is no other source whence cometh this wondrous knowledge. As the Captain of our salvation was made perfect through sufferings, so we are made perfect through him. In the face of Jesus Christ we behold perfection; and as in ourselves we come to the end of all perfection, we realize that "His commandment is exceeding broad."

"And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife." When Jesus in the day of his espousals, and in the day of the gladness of his heart, brings his bride into his guest chamber, his mother's tent (the church), she has found a home which she desires above all others. As Rebekah left behind her every earthly tie and connection, forsaking all for Isaac's sake, so every spiritual Rebekah has the promise of the bridegroom that "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but 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." Is it any wonder then that the bride, seeing by faith the fulfillment of every promise in Christ, her living head, while sweetly resting on the bed of Solomon, paved with love for the daughters of Jerusalem, and hearing the voice of the Bridegroom, saying in accents sweet and clear, "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 the land," should with ecstasy and gladness of heart signify her willingness, putting away every lust of the flesh, and in her fond desire overcoming every obstacle? As Adam willingly followed Eve into the transgression, going to her when she could not go back to him, so Christ followed his polluted bride (the church) into death, bearing all her sins in his body on the cross, that she might in the day of her deliverance (when he came the second time, without sin unto salvation) be ready and anxious to adopt the language

of Rebekah, and exclaim, "I will go." After the long, long, dark night of the reign of sin and death, with famines and pestilences, and every crooked thing wrought by the crooked serpent, shivering upon the brink of despair, we looked toward the east, out of which has come many chilling winds and bitter frosts, and behold the rising of the Sun of righteousness with healing in his wings for every cut and smart that has afflicted us. The very brightness of his presence, shedding brilliancy and sweet odors around about us, is as the vitalizing rays of the midday sun to the shooting tender plant. The heads that have been bowed beneath the weight and burden of sin are lifted up; the soul that has been blighted in despair's dark dungeon is liberated and restored; while faith gives enchantment to the view, by revealing to the glad vision of the happy pilgrim that all created things are continually praising the Lord; and we remember that as the natural sun goeth down in the evening, so it ariseth again in the morning. So also the Sun of righteousness, which in the evening of the legal dispensation went down into the bowels of the earth, ariseth in the blessed resurrection morn, and shineth upon the new heavens and the new earth, wherein the King of glory, having the power of an endless life, shall reign in righteousness. His light shall illumine the streets of Zion, and the towers thereof. Its inhabitants shall sing and offer praises to him that ruleth and reigneth. The New Jerusalem shall be bathed in glory, and her daughters shall stand upon "the sea of glass," having the harps of God; and they shall sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." In this restful gospel day the happy subjects of the righteous King, at the word of each command, "Go forth," will with attentive ear listen to the darling voice, the joyful heart echoing to the audible answer of the lips, "I will go."

B. F. COULTER.

PHILADELPHIA, Pa., April 8, 1892.

COVENANT OBLIGATIONS.

"THOU tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?"—Psalm lvi. 8.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST JESUS:—I have a desire to suggest a few thoughts on the above portion of holy writ, and send them to you, and you may give them a place in the SIGNS OF THE TIMES if you shall approve of them; but if not, cast them into the waste-box. I have no thought that I can write anything that will be of much comfort to any of God's children; but inasmuch as I have found comfort in my meditations on this text, I have some desire to communicate some of my thoughts to the

many readers of our medium of correspondence, the dear old SIGNS; and it may be that some of our more able correspondents will take up the subject and elucidate it to our understandings and comfort. The words of the text are consoling to us, for they lead our minds to what God in his infinite wisdom was pleased to do for us in a way of grace before the world was, and to the covenant obligations of our dear Redeemer, who of his own good will and pleasure engaged himself in our behalf, and obtained by order of the determinate counsel eternal redemption for us, and in this capacity bore our griefs and carried our sorrows, and stood as a lamb slain from the foundation of the world, but was manifested in the last times for them, who by him do believe in God. "In due time Christ died for the ungodly." He offered himself without spot to God, and by that one offering perfected forever them that were set apart to him in that well ordered covenant. "The Lord hath set apart him that is godly for himself," &c.—Psalm iv. 3. "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he make it not to grow."—2 Samuel xxiii. 5. There is nothing added to nor diminished from this well ordered covenant; for the Lord says, "My covenant I will not break, nor alter the thing that is gone out of my mouth." For "whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him." Doubtless the psalmist had an eye to this eternal and well ordered covenant when he said, "Thou tellest my wanderings." The word tellest means countest; and the word wander means to rove, to ramble, to be delirious, &c. "I may tell [count] all my bones: they look and stare upon me." That is, I may count all the members of my body, for they look and stare upon me. The word "may" shows plainly that there is not, nor ever was, any hindrance or obstacle in the way of the Divine mind to count or number all the members of his mystical body; for the Omniscient eye of God could and did see the church in embryo, with every part and particle of which it is composed, even the very hairs of their head being numbered. "Thine eyes did see my substance [matter of which bodies are composed], yet being unperfect; and in thy book all my members were written, which in continuance were fashioned [in natural order], when as yet there was none of them."—Psalm cxxxix. 16. Then, as the word "wander" means rove, ramble, to be delirious, &c., I have no doubt but there are some of God's dear children who are in a delirious or twilight state of mind as regards the doctrine of God, the faith of the gospel of Christ; so much so that they are not in harmony with these vital points of Bible doctrine; neither are any of God's

children exempt from wanderings in some way, and ignorance in some things; but all of them wander more or less in sin's deceitful paths; though, while this is the case, doubtless there are many of them who have not erred, either in doctrine, faith or practice, but in the face of all opposition have come to the front, and have not shunned to declare the whole counsel of God. Yet infinite wisdom could and did count all the wanderings of all the elect vessels of mercy, and charged them to the account of Christ, who through love, favor and affection engaged himself in covenant obligations for them, and to present them in spotless purity before the throne of God; and in the capacity of husband and wife the foreseen debt contracted by her (the bride) was charged to Christ, her Head and Husband, who in the relation he bore to her fully and amply answered all the demands of law and justice, and bore her sins in his own body on the tree.

"The Lord is a God of knowledge, and by him actions are weighed." "Are weighed" is in the past tense; and we believe that both good and bad actions were weighed or comprehended in the Divine mind, predetermined and provided for, and each and every one comes to pass in perfect harmony with God's eternal purpose, &c. And we should emphasize in our minds that wanderings are actions; for we cannot wander without acting. Solomon says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead."—Prov. xxi. 16. It is the living that wander. The dead cannot wander, rove nor ramble; cannot act. "The dead know not anything." Then the poor, wandering man or child of God must have been in the way of understanding, or he could not have wandered out of it; and it is obvious to my mind that this erring, wandering character was not of the dead congregation among whom he was destined to remain in consequence of his wandering from the way of understanding; but we are led to believe from the Scriptures that he did not know that the dead were there, and that her guests were in the depths of hell [anti-christianism], but imagined they were christians, living children of God. But he had been deceived by flattering titles and smooth words, which deceive the hearts of the simple, delirious wanderers, until a dart strike through their liver, &c. "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth; and none did search or seek after them." But "thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out." "And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Isaael by the rivers, and in

all the inhabited places of the country."—Ezekiel xxxiv. "O give thanks unto the Lord, for he is good, for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands, from the east and from the west, from the north and from the south. They wandered in the wilderness in a solitary way; they found no city to dwell in. Hungry and thirsty, their soul fainted in them. Then [and not till then] they cried unto the Lord in their trouble, and he delivered them out of their distresses. And he led them forth by the right way, that they might go to a city of habitation."—Psalm cvii. 1-7.

"Put thou my tears into thy bottle." I do not understand that the word "tears" in this text is confined alone to the water that issues or flows out of the eyes of God's poor and afflicted people; but it includes also all their sorrows, troubles and afflictions. For "many are the afflictions of the righteous; but the Lord delivereth him out of them all." Inasmuch then as the Lord delivereth his poor and afflicted people out of all their sorrows, troubles and afflictions, it is evident that they do not deliver themselves out of any of them. "O Israel, thou hast destroyed thyself [not thy soul]; but in me in thy help." "God shall wipe away all tears from their eyes." "And he will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall be taken away from off all the earth; for [because] the Lord hath spoken it." "The Lord is my shepherd, I shall not want" (lack). For he feeds his flock like a shepherd, gathers the lambs with his arms, and carries them in his bosom. O what tenderness! What carefulness! He feeds them, and leads them unto fountains of living waters, and shall wipe away all tears from their faces. He soothes their sorrows, heals their wounds, and drives away their fears. What a friend is Jesus!

"Are they not in thy book?" That is to say, was not this the contract or covenant? Were not all these things reckoned up unto thee in the eternal covenant? and didst thou not bind thyself in covenant obligations to do all these things for us? and didst thou not engage thyself for thy poor, wayward, but loved ones whom thou hast loved with an everlasting love, and in thy loving-kindness drawest them unto thee? for thou hast counted all their wanderings, and numbered all their tears, and seen all their afflictions. "In all their afflictions he was afflicted, and the angel of his presence [immediately] saved them." "Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors,

(Continued on page 133.)

## EDITORIAL.

MIDDLETOWN, N. Y., APRIL 27, 1892.

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

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

## THE BURNING WORD.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—A young minister of our faith and order here requests your views through the SIGNS OF THE TIMES, on a portion of the testimony of truth recorded in Jeremiah xx. 9. "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Yours in hope.

W. J. MAY.

PINSON FORK, Ky., Feb. 28, 1892.

## REPLY.

It is necessary in order to the correct understanding of the words submitted by our brother, that the connection in which they are recorded by inspiration should be particularly observed. While all the inspired prophets unite in testifying of Jesus, the various expressions used by those favored servants of God have peculiar significance in the definite application designed by the Spirit of Christ which moved them to proclaim the wonderful testimony of his sufferings, and of the glory that should follow. Every word of the witness borne by the prophets was just as certainly true as is the record given by the evangelists who wrote after the fulfillment of the things which those prophets had foretold. In this is shown the immutability of the counsel of God, by which all events in time are fixed and settled from the beginning. Certainly there can be no positive foreknowledge of anything which is itself unsettled. Hence divine foreknowledge can embrace no more than the eternal purpose of God has made certain. Much less could prophets foretell future transactions unless those things of which they spoke were themselves unalterably settled in the purpose of God. Hence the value of all prophetic testimony depends upon the immutability of the counsel or appointment of God. Like all other servants of God, in declaring his testimony Jeremiah could only speak that which was written in his heart by the Spirit of God. The message thus given him was not such as was consistent with his own natural feelings or wishes. He was obliged to announce terrible calamities as about to come upon himself as well as his fellow Israelites. Even the desolation of the holy city where the temple stood, and the captivity of the king, was included in that dreadful message which he must proclaim. It is not to be wondered at that he was unpopular with his brethren when delivering such unwelcome announcements as the Lord gave him.

In the preceding context it is recorded that Pashur, (whose name signifies prosperity everywhere),

smote Jeremiah, and put him in the stocks that were in the high gate of Benjamin. This is just the reception which the witnesses of divine truth may always expect from the characters to whom Pashur's prosperity is awarded by the religious world. The word of the Lord changing the name of that oppressor to "Fear round about," indicates the appointed desolation of that class of persecutors whom Pashur typifies, and who are always characterized by the same enmity against the truth which he displayed. The word of condemnation against Pashur and his prosperous associates was sent by Jeremiah; yet he had no more than uttered it when he broke out in bitter lamentation on account of the reproach and derision which were brought upon him as the result of the message which the Lord had given him. Bitterly then he complained that the word of the Lord was made a reproach unto him daily; and he said, "I will not make mention of him, nor speak any more in his name." Then follow the words to which our attention is called by our brother.

Whatever else may be contained in the text, there is clearly told in this last expression what is felt by every one who follows in the footsteps of our suffering Redeemer. Under the continual discouragements which beset their pathway, there are many times when they feel that they have no right to make mention of the name of the Lord, nor to claim a hope in his salvation. But without this experience they could never know the fellowship of his suffering when he sank in deep mire where there was no standing. In this gloomy discouragement they receive the seal of their fellowship with the Captain of their salvation, which cannot be obliterated by all the assaults of unbelief and doubt; neither can it be counterfeited by all the ingenuity and hypocrisy of the enemy of all righteousness. It is not in the spiteful and angry impetuosity of impatience that this expression rises in the heart of the tried and perplexed disciples; it is in the deep sadness of utter gloom and despondency that they reluctantly are driven to this surrender of all their trust; because they see their last evidence shrouded in the night of despair. So the mourning ones as they went to Emmaus, said of him whom they had seen crucified, "But we trusted that it had been he that should have redeemed Israel."—Luke xxiv. 21. Left to their own strength the saints would sink in despair under their darkness of ignorance and unbelief. They would never again make mention of him, nor speak any more in his name. But infinite love has not left them to be thus buried in everlasting despair. Even though reason can find no support for their hope in the salvation which God has revealed in them, every believer still has the witness in himself, by whose infallible testimony he knows the

grace of God that brings salvation to all who bear that seal of the Holy Spirit. This is only recognized by faith which is the fruit of the Spirit; and no power of the natural man can ever be educated so as to be able to discern it. Therefore it is not possible that the fleshly mind of the subject of grace should ever see the evidence that attests his possession of spiritual life. Failing to recognize this essential principle, it necessarily follows that the fruit of the Spirit can never be manifested to the comprehension of the darkness of that mind.

"But his word was in mine heart as a burning fire shut up in my bones." Doubtless this was in a sense true of Jeremiah personally, as it is true in the experience of all who are taught of God. None ever know the living power of the divine word but those who are quickened by its irresistible efficacy. In them it is not a mere engine subject to be controlled by them; but they feel and know its omnipotence as subduing all their natural powers, and bringing them into conformity to the holiness of God. There is a very marked difference between this living word of our God and the word which is preached by the adversaries of the truth. The world is filled with the preaching of a God whose word seeks an entrance into the hearts of sinners, and pleads piteously to be received, and in a majority of cases is compelled to go away grieving over the obstinacy of guilty worms, who will not allow the word to come into their hearts. Evidently this was not the same word of which Jeremiah wrote in our text. Neither do will-worshippers seek to persuade men to receive into their hearts such a word as is here described. They tell men that they will find everything pleasant and agreeable in receiving the word which they are authorized to offer on condition that they can persuade people to receive it. They could never expect to persuade sinners to consent to the reception of this word of the Lord in their hearts by telling them that it would be as a burning fire shut up in their bones. Every emotion of selfishness would be aroused in opposition to such an occupation of their hearts. This illustrates the inspired declaration that "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14.

With their natural mind the subjects of salvation constantly seek to comprehend this wonderful word which has been revealed in them. Their inevitable disappointment affords the tempter an occasion to suggest that all their hope is a delusion; and this is so consistent with the conclusion arrived at by their reason that they would readily accept it as the truth were they left to decide the matter for themselves. But their strong Redeemer has not left

them thus to perish in hopeless despair. His word abides in them, and can never be obliterated by all the assaults of sin and Satan. If this word were only a soothing and pleasant song of comfort and selfish gratification, such as reason is looking for, it could not afford the assurance of hope by which the saints are saved in their temporal sojourn. The natural principle of selfishness would be encouraged by such a word; and it would bear no higher mark of authority than that which might be ascribed to the natural mind. But in this word which consumes all the confidence in which they had trusted, reason can find nothing but discouragement. When this divine truth is revealed in the sinner, and all his goodness is consumed by the fire of its infinite purity, to his natural mind the evidence seems conclusive that there can be no hope for such a self-condemned rebel against God as he sees himself. In revealing his grace in such a lost sinner, God does not take him out of the furnace, nor does he quench its awful fire. Ere he is aware, Jesus is revealed in the very midst of his affliction, in the seven times heated furnace; and the subject of his eternal love is by that revelation placed beyond the power of the burning fire, even as he is himself risen far above all created things. In this experience of delivering grace the purity of divine holiness is not defiled by being brought down to the toleration of the sinfulness of the subject of salvation; but the conscious sinner is justified in the perfect righteousness of Jesus which is manifested as his own. The infinite mystery of godliness by which this glorious work is accomplished can only be known by the revelation of the Spirit; and God has purposely hidden it from finite intelligence so securely that it is beyond the power of creatures even to search for the understanding of the wonderful secret. Yet the Spirit of truth dwells in the heart of each of those who are called by divine grace, and by its living power they are led into all truth. Each successive manifestation of that perfect doctrine of God our Savior more clearly shows the fathomless pollution of the heart of that one who receives the light. Thus the word of the Lord, as a burning fire shut up in his bones, consumes the very last dependence upon himself for righteousness in the sight of divine justice.

It is not consistent to understand that any sinner would of his own will choose to have this word burning in his heart. Only as he is cut off by the flaming sword of justice from all reliance upon works of righteousness which he could hope to render, is any sinner willing to surrender himself into the hands of the great Judge of quick and dead. By no other power but the indwelling word of God can the dead rebel against God be brought to see the utter hopelessness of his case. That

word is always as a burning fire shut up in the bones of the living subject of saving grace. When brought to see his lost condition as a sinner, his first thought is to bring an offering of his own good works. The word instantly consumes all such offerings with the altar of self-confidence whereon those works were offered. In this way he is made to bear witness to the declaration of our text. Yet he cannot refrain from loving that pure word, saying, "Though he slay me, yet will I trust in him." Thus it proved that the word was in his heart, even though as a burning fire shut up in his bones. It is worthy of special attention that when this word is in the heart of a sinner he cannot desire that the holiness of God should be tarnished even in order that mercy be extended to his own deliverance. While his whole heart cries out to God for saving grace, it is always with the feeling that it must be granted only according to the will of God, and that justice must be honored in the case. The Spirit of Christ never moved a sinner to pray for mercy, unless the holy law could be honored in its exercise. There may appear no way in which justice can be satisfied while mercy is granted to the guilty; but that is the only way in which the word of the Lord in his heart directs the petition of the helpless suppliant. Although the word is a burning fire in his heart, consuming his life, yet there is nothing which can compare with its preciousness in his estimation. It is still in his heart.

In the experience of those whom God has called to the proclamation of his truth in the word of the gospel, there is a peculiar exercise which may be justly classed with this which the prophet expresses in our text. It is not to be forgotten, however, in this application of the text, that the word was in the heart of the prophet, as a burning fire shut up in his bones. The case with him was very different from that of many in this age, whose anxiety to preach leads them to search through all the records of orthodox divines, to find something to preach. Jeremiah did not have to attend a theological school in order to learn what would be most agreeable to a fashionable congregation. The word was already in his heart, and it was no ordinary fact which he stated in that expression. He further tells how it was there. It is not strange that he was weary with forbearing, and he could not stay, when he says that word in his heart was "as a burning fire shut up in my bones." Compelled by such an irresistible force as this, it is plain that he had not the privilege of bargaining for earthly gain as his compensation for proclaiming that word. Even the enmity and severe persecution which he encountered could not deter him from the proclamation of that word which was thus burning in his heart. There is not much similarity between

the case of the prophet and that of such as are severely impelled by the desire to preach, and yet have received no message of the word of the Lord. The Lord has not called any man to the ministry of the word without putting his word in the heart of such a servant. If he has received that treasure, and it is as burning fire shut up in his bones, he will not find rest until that word is proclaimed as the Lord has directed. If, on the other hand, he can be satisfied without delivering the word of the Lord until he is sure he will gain credit to himself by his ministerial ability, there is not a very clear indication that he is in fellowship with Jeremiah. In following Jesus in the proclamation of his gospel, as in every step of the way which he has led, the denial of self is indispensably necessary; and this can only be effected as the light of divine life shines in the heart, and causes the subject of its enlightenment to abhor himself as being vile in the sight of God. When thus led by the Spirit, the greater the liberty afforded the servant in proclaiming the truth, the more deeply will he be made to feel his own unworthiness. Thus every true minister of Christ is governed in his proclamation of the gospel by an irresistible power, making him weary with forbearing, and at the same time he is so willing to proclaim the word of the Lord that nothing can afford him such satisfaction as he would find in that work if he could speak as becomes the messenger whom God has called. The strong illustration of fire shut up in the bones may well be applied to the impulse which both leads and drives the servants of our God in the work of the ministry. They feel that there is nothing which they would delight to do as they would rejoice to proclaim the gospel in word and in deed; yet the reverence with which they regard the divine word of truth causes them to forbear until they are indeed weary. Where the Lord has impressed a servant of his to proclaim his gospel, he will find no rest until he has obeyed the heavenly commandment, even though the obedience may bury his personal pride in dust and ashes.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 131.)  
and he bore the sins of many [not everybody], and made intercession for the transgressors."

W. J. MAY.

PINSONFORK, Ky., April 5, 1892.

PHILADELPHIA, Pa., April 11, 1892.

DEAR BROTHERN BEEBE:—I submit the inclosed letter for your consideration; and if you deem it worthy a place in the SIGNS, will you kindly publish it?

As ever, yours in christian love,  
B. F. COULTER.

2024 BELLEVUE ST., PHILADELPHIA, Pa.,  
April 7, 1892.

DR. B. F. COULTER—MY DEAR BROTHER:—When you asked me, last Tuesday night, how I understood Gen. vi. 6, I had little light on the subject; in fact it had never before been presented to my mind. Several times since, it has occasioned me some thought; but whether my understanding of it is a right one or not, I cannot say. Such as it is, however, I will give you.

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart." Our English language seems capable of little improvement as a medium of expressing thought; but it falls far short of exactly and clearly interpreting many expressions and words of other languages. While the writers of the old Hebrew documents were undoubtedly inspired penmen, the translators of the same into our tongue were not necessarily so, and I am glad no attempt was made by them to comment on the sense that the original writers had in view when writing. Scores and hundreds of commentators have exhausted their carnal wisdom in trying to clear up what is to them obscure and foolish utterances. That they have not succeeded, is to the child of God comforting. It assures them but the more 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." Many times I have been made to know how little I understand the true significance of Scripture, when hearing it quoted by Arminians in an attempt to justify their anti-christ doctrines, knowing, as I hope I do, that the literal application is sometimes opposed to the honor and glory of our God; yet having no light myself to contradict their assertions.

After you went home Tuesday night, I read the text over again, with the feeling that the words literally were antagonistic to the declaration, "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." If this be true, then the world can have no power to grieve him at his heart. He cannot grieve over the

workmanship of his hands; for "God saw everything that he had made; and, behold, it was very good." Clearly, a literal interpretation of the text cannot glorify and exalt him; therefor it is not true. I think Scripture is a revelation to us only when we see in it the absolute predestination of all things, the total depravity and helplessness of man, and Christ, the Rock of our salvation. Can we see it in the text?

"And it repented the Lord that he had made man on the earth." In the third verse preceding the text it is recorded, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years." He suggests no conditions, the following of which will stay or avert his purposed and predestinated destruction of man. He simply declares he will withdraw, at the end of an hundred and twenty years, his Spirit from striving (restraining, holding back) with man. When the appointed time came, it repented him; that is, he discontinued his restraint; turned from the course he had been pursuing. Destruction necessarily follows.

I think the true sense of repent, repented, or repentance, is a turning away from. In worldly affairs we may repent or turn away from doing some things; but the effect of that done previous to repentance still remains; there is at least a remembrance of it. With God it is not so. There is a blotting out of that repented of.

In this text, of what did it repent the Lord? "That he had made man on the earth." Hence, in harmony with his divine character, there is a blotting out or destruction of man from the face of the earth.

There is always a cause for repentance, and we naturally look in this text for the cause that repented the Lord. Was it the wickedness of man on the earth? No; for if that were so, then there was a power outside himself to compel his turning; and that would not be in harmony with his character. If there is a cause, where then did it arise? It (he) repented (turned) the Lord (himself). Repentance never had any other source; it is of the Lord.

I do love the absolute truth that the declared purposes of God are always accomplished; they are never repented of, or turned away from, before fulfillment. "God is not a man, that he should lie; neither the son of man, that he should repent; hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?"

"And it grieved him at his heart." To my mind this is very clear; but I fear I cannot as clearly express its significance in words. The original word for grieved, as here used, is *atsab*, and is indicated in Young's Concordance as the reflexive form of the Hebrew conjugation. He grieved himself. Read it, *He grieved himself*

at the heart, and you can then see that nothing outside himself was the source of that grief. Follow out the thought, and see where it ends. Like all Scripture, if spiritually discerned, we cannot but see testimony of Jesus. Grieved, as used here, is not in the sense of sorrow or regret. This grief was divine. Our natural griefs are selfish, and are cherished with feelings of resentment toward the cause. In exact opposition to this, his grief was sacrificing; with unutterable love for the cause. The cause being in himself, he sacrifices himself in the person of his well beloved Son, in whom he was well pleased. "Yet it pleased the Lord to bruise him; he hath put him to grief." Could a sacrifice be more complete? It was his heart whom he put to grief.

Has the question ever occurred to you, Could not God have manifested wonderful grace toward us without the necessity of this sacrifice? It has to me, and I sometimes believe he could; but there was no other way to redeem us as the children of God, and to present us faultless before the presence of his glory with exceeding joy. And how wonderfully complete is this salvation of the Lord! Nothing has been left for us to do. He has done it all. "Him hath God exalted with his right hand to be a Prince and Savior, for to give repentance to Israel, and forgiveness of sins." "As far as the east is from the west, so far hath he removed our transgressions from us." How sweet is the assurance and command, "I have blotted out, as a thick cloud, thy sins: return unto me; for I have redeemed thee." It is all grace. Immediately following the Lord's declaration to destroy man from the face of the earth, the first mention of grace is made. "But Noah found grace in the eyes of the Lord." And this grace manifested toward him was, as it is always, saving grace. It saved Noah in the ark, built as the Lord commanded, to accommodate a fixed and specified number; a remnant only, called from out of that generation. If the Lord had not taken upon himself the direction of its building and its occupancy, I have no doubt Noah would have been in terrible misery, fearing to make it too small to accommodate the host he would try to persuade to seek its shelter. But no; God purposed the salvation of a fixed and definite number in the ark, as he has also in Christ. "All that the Father giveth me shall come to me." "And this is the Father's will which hath sent me, that of all which he hath given me I shall lose nothing, but should raise it up again at the last day."

How can one read the 17th chapter of John and not believe and love the glorious doctrine of predestination, and election by grace? And yet I remember the time, not long ago, when I did not believe it, and hated it. That remembrance is sometimes

all that keeps me from utter despair. The knowledge that I now love that which I once hated, encourages me to hope that I have passed from death unto life.

A conditional salvation, dependent on something for me to do, never could save me. Now, while I think of it, did it ever occur to you how important it is to weight the value of words? Can you, or any one else, understand how salvation can be of the Lord, if we of ourselves even do so little as to accept it? How ridiculous and absurd is such foolish talk, as an *offer of salvation*. There is not, even in a carnal sense, such a thing as a salvation offered. The word salvation has no sense except as it is applied to the *accomplished* saving of something. It cannot be likened (as legalists are fond of doing) to the figure of a rope or plank offered to a drowning man. It is that drowning man saved, with other strength than his own. "Underneath are the everlasting arms;" and no matter how low we are, those arms are still lower, and have saved us with an everlasting salvation. "Lord, thou hast been our dwelling place in all generations."

It is very late, and I must close. I have drawn out this letter to an unexpected length, and after all have said nothing. It was presuming of me to attempt it; for it is a question with me, much of the time, whether I ever did truly understand anything spiritual. If I have said anything not indorsed by holy writ, reject it. I hope I have no desire other than to know the truth as it is in Christ Jesus, and to ascribe to him all praise and glory for a salvation that saves to the uttermost.

Though less than the least, I hope I am numbered with you and all the dear household of faith; with all them that love our Lord Jesus Christ in sincerity. In much weakness, I am your loving brother,

JOHN McCONNELL.

SOUTHAMPTON, Pa., Jan. 1, 1892.

DEAR BRETHREN BEEBE:—The following letter was found among the papers of Daniel Durand. It was probably handed to him by brother Jacob Wickizer, to whom it was written by our dear sister Murray when he was greatly afflicted with rheumatism. There are still a few among your readers who will remember him as one rich in experience, having great boldness in the faith, and a precious gift to comfort the Lord's people. He often spoke in public, though he was never set apart by any act of the church to the work of the ministry. He seemed, if I remember clearly, to have all the liberty he wanted, not consenting to any public recognition of a gift in him by the church, except letting him have the liberty to speak to the people when they wished him to do so. He was called home about twenty-five years ago. One of his children, Mrs. Sarah Horton, of

Rome, Pa., is a member of the church, having been baptized within a few years. Sister Murray will be remembered by many, for she wrote much for the SIGNS; and many who did not know her personally could see when reading her letters that they were her companions in the path of life.

Your brother in the hope of the gospel,

SILAS H. DURAND.

ATHENS, Pa., July 1, 1855.

DEAR BROTHER WICKIZER:—Having heard of your affliction, and that you are in almost a helpless state, I feel a desire to write to you, as an expression of sympathy and fellowship toward one whom I highly esteem.

It seems almost presumption in me to attempt to offer any consolation, as I feel assured that, as your bodily infirmities increase, the sustaining grace of God will be proportioned to your soul. He that hath loved you with an everlasting love, and hath promised, "I will never leave thee nor forsake thee," will, if it seemeth him good, enable you in your affliction to rejoice with joy unspeakable in contemplation of that glorious foundation upon which your hope is built, the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; that foundation which "standeth sure, having this seal, The Lord knoweth them that are his." Paul was enabled to rejoice in suffering and tribulation, for said he, "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." Christ assured his chosen ones that in the world they should have tribulation; and though they may at first try to resist the hand that smites, they soon breathe a prayer for submission to the righteous will of God. Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." He also in raptured strains compares this mortal body, subject to infirmity, and to the temptations of Satan, to that immortal and spiritual body which will be possessed by every saint. "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." "As we have borne the image of the earthy, we shall also bear the image of the heavenly." "For this corruptible must put on incorruption, and this mortal must put on immortality." But I well know that these precious passages are familiar to you. May the cheering presence of the Spirit bless you, and cause you to feel more and more the preciousness of Christ, and that there is a rich clothing of righteousness in store for you, the wedding garment—that robe which will bear

the scrutinizing inspection of the King, the perfect and spotless robe of Christ's imputed righteousness. May you contemplate with renewed and special actings of faith that blissful state when you will see no more through a glass darkly, but face to face, and where you will enjoy an unclouded vision of the glory of God in the face of Jesus Christ. How great is the contrast of earthly sorrows and heavenly joys! Surely it becometh the children of God to walk cheerfully, in view of the glory that awaits them.

May the Lord deliver you from despondency, lift upon you the light of his countenance, and cause you to rejoice in his salvation; and if it should be his righteous will to call you home to himself, may the rich consolations of his Spirit enable you to triumph in the trying hour, that when heart and flesh shall fail you may know in whom your strength lieth, and that you may leave a dying testimony that the promises of God fail not, is the prayer of

MARIANNE MURRAY.

WILLIAMSTON, N. C., April 7, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Accept my thanks for your favor of the 5th inst. My health is about the same as when I last wrote. If my life should be spared, and my health should not become materially worse, I hope to fulfill the promise I made my Association last October to visit some of our Northern Associations in May and June. To be sure, I do not feel physically able to be absent much from home (my heart as well as my kidneys being seriously diseased, and my blood having an excessive tendency to my brain), nor do I feel spiritually worthy even to sit upon the door-steps of the private or meeting houses of our esteemed brethren in the north, much less to associate with them in their houses; yet I remember that my dear father often attended and always enjoyed visiting our Northern Associations; and my dear step-mother, whom I love and revere as I do no other person on earth, and whose words have such spiritual unction that they sink into my heart as the words of God, urges me to attend those Associations; and I have received from our northern brethren many kind invitations to do so; and I have a desire so to do, if the Lord will, before my departure from these mortal shores. And, if my personal feelings were consulted, should I go, I would desire not to say a word myself in public, but to form the acquaintance of our dear brethren and sisters, and hear their spiritual conversation, and sit at the feet of our gifted and able ministers, and listen to some of the deep and glorious lessons that the Lord Jesus has taught them.

Yours in love,

SYLVESTER HASSELL.

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**OBITUARY NOTICES.**

DEAR BRETHREN BEEBE:—There have been a number of deaths in this neighborhood among our friends during the past winter. I will mention the names in this communication, and a more extended notice of some of them may hereafter be given.

The funeral of **Charles Rutherford** took place on Saturday, Dec. 12th. He was the youngest son of sister Catharine J. Rutherford, who is one of the oldest members of the church in this place, a young man highly esteemed by all who knew him.

ALSO,

**Libbie Cauler** died Dec. 17th, and the funeral was on Sunday, Dec. 20th. Her age was about 62 years.

She was for many years in the family of the late Deacon Henry Stout; and after his wife and he passed away she continued, when able, to be at the meetings, and evidently felt more at home in the seat which they had occupied, listening to preaching, than anywhere else. She made no profession, and spoke but little; but I feel that for her death had been abolished, and that it had no terror for her.

ALSO,

**Mrs. Emma L. Walker**, wife of Mr. Lloyd Walker, departed this life on Tuesday, Dec. 29th, in the 43d year of her age, and her funeral was on Saturday, Jan. 2d.

This was a very sad bereavement to her husband and three children, and also was an affliction deeply felt by her aged mother, four sisters and three brothers, with many friends, who were most warmly attached to her. The members of the church feel that one of their dear kindred in Christ has been removed. She experienced a hope, I believe, many years ago, but never had the strength given her to go forward in baptism, which it was evident she greatly desired. When listening to preaching, and whenever spoken to on the subject of her hope, she was always very deeply affected.

Her sister-in-law, sister Rebecca S. Yerkes, writing to me the day after her departure, said: "My mind has been in exercise a great deal as it goes back to about six years ago, when she related to me so beautifully, and with so much feeling, as she lay on a sick bed, unable to raise her head from the pillow, her exercises of mind. Her experience was the

substance of these words, 'Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.'—Mal. iii. 16, 17. At that time she spoke much, with a melting heart and tear-stained face, that I cannot recall; but these two verses remained with me, and there has seemed more than a natural tie between us since that hour."

ALSO,

**Benjamin Van Cleve** died Jan. 16th, in the 73d year of his age. He leaves a widow, who has been a member of this church for many years, and upon whom this bereavement falls as a heavy affliction. He never made a profession, and seldom attended any meeting; but he was a strictly honest man, a good citizen, and a kind and faithful husband. Our dear sister requested the first two verses of hymn No. 651, Beebe's Collection, to be read at the funeral, Jan. 19th.

"It is the Lord, enthroned in light,  
Whose claims are all divine;  
Who has an undisputed right  
To govern me and mine.

"It is the Lord—should I distrust,  
Or contradict his will,  
Who cannot do but what is just,  
And must be righteous still?"

ALSO,

**Mrs. Caroline Savidge**, wife of Charles Savidge, of Newtown, Pa., passed away on Monday, Jan. 18th, aged about 51 years. Her funeral was attended at the residence on Friday, Jan. 22d, and her mortal remains laid to rest in the cemetery at that place. Elder Purington was present and took part in the exercises.

Mrs. Savidge and her husband, now so deeply afflicted by this great loss, have been for many years regular attendants at the meetings of this church, and at the meetings of the Delaware River Association, and have manifested the same interest that is looked for, and which is so desirable to be seen, in members of the church. Although their home is nearly seven miles from our meeting-house, their seat has seldom been vacant. It was sickness or exceedingly bad weather indeed that kept them away. She was firm in her adherence to the order and doctrine of the Old Baptist Church, and was not moved in any degree from that firm position by any of the religious societies around her. Their unmoved steadfastness in the doctrine and order so unpopular in the world did not prevent them having the high esteem of all their neighbors. She was present on Sunday, Jan. 20th, when I used as a text Psalm xxx. 5, "Weeping may endure for a night, but joy cometh in the morning," and was deeply affected. The following Sunday she was attacked by severe pains in the head, to which she had been subject, as she was preparing to come to the meeting, and soon became unconscious. She ceased to breathe on Monday, and I have no doubt that for her the change was a glorious one; but O! how greatly we do miss her in our meetings and in her home. She was greatly esteemed and loved. Our bereaved friend has the deep sympathy of all; and I believe and am sure that the everlasting consolations of the gospel are his.

ALSO,

**Mrs. Catharine H. Hellings**, widow of our brother, Isaac Hellings, was called home on Friday, Feb. 26th, and the funeral exercises took place March 1st. She was 79 years of age.

She and brother Hellings were baptized by Elder Kitts, in Philadelphia, more than fifty-five years ago. I cannot now learn the date. Their membership had

been with this church nearly forty years. Her health had been very poor for some years. About nine years ago, coming here to attend an appointment, I called to see her when she was very low. No one was allowed to see her but the attendants, and it was thought best not to speak to her. As I stood by the bed the words, "The Lord is my shepherd: I shall not want," came to my mind, and I repeated them, and perhaps some more of that Psalm. She made no response, nor gave any sign of having heard; but afterward she said that the words came to her with power, and she felt better from that time. When brother Hellings received the hurt from which he did not recover she had been suffering much from spells of nausea; but from that time she was not troubled in that way, nor in any other way to prevent her taking care of him while he lived. She felt that it was a blessing that she could attend upon him.

During her last sickness she suffered much. She failed very gradually, and was patient under all her suffering. Her mind seemed to be much troubled at times; but her hope remained firm, and she enjoyed some seasons of comfort. She loved to have singing at her bedside when she could no longer sit up, and seemed to enjoy the hymns very much. She finally passed away as quietly as an infant falling asleep. She leaves three daughters, who with their husbands and children were devoted to her while she remained, and deeply mourn their loss. She is greatly missed by the church, but she is at rest.

ALSO,

**Mrs. Mary Search**, widow of George Search, died Feb. 27th, and her funeral occurred on Wednesday, March 2d.

She had enjoyed a good hope for many years, but had seen much trouble. Since her husband's departure she had lived with Mr. Markle, from whose house her mortal body was laid to rest in the churchyard at Southampton.

ALSO,

**Mrs. Sarah Hall**, familiarly known as "Auntie Hall," passed away Thursday, March 24th, at one o'clock in the morning, and her funeral took place on Saturday afternoon. She was 92 years old on the 6th of January.

She was one of three who have been members of this church longer than any others now living. The three were received in one day. On the next day she and sister Venartsdalen were baptized by Elder James Bowen. The other of the three, sister Ann Fetter, was baptized a week later.

Auntie Hall was born in Hunterdon Co., N. J., and was married at the age of sixteen years. I have understood that she had at the time of her death more than one hundred and twenty descendants living; but for some years she and her only son, a man of weak mind and deformed in his feet, were all her family. The friends and brethren often called, and it was a pleasant place for those who loved spiritual conversation to be; for she was a good talker until within a year of her departure, and spoke like one who had sweet intercourse with her Savior, and with whom spiritual things were uppermost. One morning, after a terrific storm, I called at her house, and her face was fairly radiant. She said she had been in the dark and in much trouble; but during the storm the Lord appeared to her, and her joy was full, and the storm and thunder were sweet music to her. To the last she was able to testify to the faithfulness of the Lord, and could rejoice in him even when in the dark. She said she knew in whom she had believed. She always had something to say of him, and for so long she was merely waiting for him to come. Needed attention was given by sisters in the church, kind neighbors and friends. Some of her relatives could be with her some, but not often,

especially toward the last. For a long time she had spells of difficulty in breathing when it seemed as though she must go. Once she said, after wondering how she would be moved on the first of April, and where she would go, "I have been waiting, and thinking that the Lord will come with a little more force and take me."

Her husband was for many years the sexton of this church, and she has since his death been venerated and tenderly regarded, and for some time has been cared for, and her needs in part supplied, by the church. It was a comfort to see her at the meetings as long as she could attend, and to hear her speak in conference, or at any time. We miss her, as we do the many of our dear band of brothers and sisters who have left us; but we cannot be sorry, but rather rejoice for them, that they are now forever at rest.

Your brother in hope of eternal life,  
SILAS H. DURAND.  
SOUTHAMPTON, Pa., April 14, 1892.

OUR dear sister, **Eliza Lane**, was called from this world of sorrow to the world of eternal glory on March 10th, 1892, and was buried at the Baptist Church-house at Springfield on the 12th. The funeral sermon was expected to be preached on the day of burial by the writer; but owing to a change in the appointment I did not get there until after the burial, and the funeral services were postponed until the second Sunday in April, when I tried to speak words of comfort to the friends and an attentive congregation from the words of Job xiv. 14.

Sister Lane was eighty-one years old. She was a widow upward of forty years, and was the mother of three sons and six daughters. Two sons and one daughter, with a number of grandchildren, survive her. Sister Lane was baptized in the fellowship of the Springfield Church, by the late Elder Joseph Furr, in 1849, which place she filled as long as she was able to attend. She was strong in the faith, trusting alone in the righteousness of Christ. I had a very limited acquaintance with our departed sister. I visited her in February, and spent a very pleasant evening in conversation on heavenly things. Her hope was bright, and she was only waiting with patience until her change should come. She was suffering from a fall which she had one month before. In her death the children have lost a kind and affectionate mother, the neighbors a kind friend, and the church a faithful member; but our loss is her eternal gain.

AHIMAAZ MELLOTT.  
NEEDMORE, Pa., April 14, 1892.

It is with much grief and pain that I send you a notice of the death of my beloved wife, **Mrs. E. A. Judy**, who fell asleep in Jesus March 12th, 1892, in the 71st year of her age.

She was born in Clarke Co., Ky., the daughter of Kader and Polly Hutchings. She united with the Old School Baptist Church at Mt. Carmel in the year 1849, and was baptized by Elder T. P. Dudley, and has ever been an exemplary christian, a kind and loving wife, and an affectionate mother. She leaves me, together with six children and hosts of friends, to mourn our loss. As a wife she was true and faithful, as a mother kind and loving, as a neighbor beloved by all. Her happiness consisted in the happiness of others. Words are inadequate to express all her noble virtues. But God has called her home, to be with him in the countless ages of eternity. We do not sorrow as those who have no hope, for what is our loss is her eternal gain. She had been suffering from an attack of influenza for some weeks, but seemed better, when the disease attacked her heart, which caused her death in

about fourteen hours, surrounded by her husband, children and friends. All was done that could be done to alleviate her suffering. She died a christian's death, with these words on her lips, "His grace is sufficient in every time of need." She said to her children, "Love one another, and take care of your father." Then she went home.

We were united in marriage Oct. 21st, 1840, and lived happily together for more than fifty-one years. Farewell, wife, mother, friend; into God's loving hands we commit you.

D. B. JUDY.

### ASSOCIATIONAL.

THE Baltimore Old School Baptist Association is appointed to be held with the Warren Church, Baltimore Co., Md., to begin on Wednesday before the fourth Sunday in May (18th), 1892, and continue the two following days.

THE Delaware Old School Baptist Association will be held, if the Lord will, with the Bryn Zion Church, Kent Co., Del., to begin on Wednesday before the fifth Sunday in May (25th), 1892, and continue the two following days.

Dear Brethren Beebe:—It seems rather late to make the changes that have been asked for by us, and there may be some objections made by the associations which follow ours. If you think it would cause confusion in those associations north of us, it might be well for you to insert a notice to that effect, and the Delaware Association would have to submit to it this year, to hold her session on Wednesday before the last Sunday in May, as has been her custom. The matter of a change can be discussed and decided by all the associations when in session this spring, and the messengers from other associations can advise us (Delaware) whether they are willing to follow us, by having ours to begin on Wednesday before the fourth Sunday annually. It is time for the notice to be inserted in the SIGNS for this year, and you may use your better judgment, as there is not time to discuss the matter further now.

P. M. SHERWOOD, Clerk.

[As some of the brethren of the Delaware River, Warwick and Chemung Associations do object to having any change for this year in the regular time of holding these associations, the Delaware Association for this year will take her regular place and time as heretofore, and therefore will be held on Wednesday before the fifth Sunday in May.—ED.]

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (1st), 1892, and continue the two following days.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (8th), 1892, and continue the two following days.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., to begin on Wednesday before the third Sunday in June (15th), 1892, and continue the two following days.

### YEARLY MEETINGS.

OUR May meeting will be held with the Frying Pan Church, commencing on Saturday before the second Sunday. Trains on the Washington, Ohio & Western R. R. leave Washington, D. C., and Alexandria, Va., 9:00 a. m. and 4:30 p. m. All will get off at Herndon Station. The p.

m. train on Friday and the a. m. train on Saturday will be met.

We will be glad to see all our brethren and friends, and especially would we like to see our ministering brethren. Come and see how we do.

ALSO,

THERE will be a May meeting held with the Broad Run Church, Montgomery Co., Md., commencing on Saturday before the third Sunday.

We request our brethren and friends to come on Friday before. Trains leave Washington, D. C., about 10:00 a. m., on the Metropolitan Branch, B. & O. R. R., for Barnesville Station, where all coming will be met and cared for. We beg our ministering brethren to remember us, and visit us if they can, and all others who feel it in their hearts to do so.

E. V. WHITE.

### THREE DAYS MEETINGS.

THE Old School Baptist Church called Sidling Hill, in Fulton Co., Pa., twenty miles north of Hancock, Md., will hold a three days meeting, to commence at ten o'clock on Friday before the first Sunday in May. We give a cordial invitation to those of our faith and order, and we hope the Lord may be pleased to stir up some of our preaching brethren to visit us.

Those coming by railroad will have to come to Hancock, Md., on Thursday, as early in the day as possible, as it is a long distance to the place of meeting. Those coming had better write to me eight or ten days before the meeting. My address is Needmore, Fulton Co., Pa.

AHIMAAZ MELLOTT.

### APPOINTMENTS.

If the Lord will, I will fill appointments in Kentucky and Ohio as follows: May's Lick, Tuesday and Wednesday a. m., April 19th and 20th; Elk Lick, Thursday; Little Flock, Saturday and Sunday, 23d and 24th; Mt. Sterling, Sunday night; Mt. Carmel, Monday, 25th, 11 o'clock a. m.; Pleasureville, Tuesday night; Turners, Wednesday night; Woodsonville, Hart Co., Friday, 28th; at or near Glasgow, Barren Co., Saturday, 30th, and Sunday, May 1st; Lebanon, Ohio, Tuesday night and Wednesday, 3d and 4th; Pleasant Run and Lancaster, Friday, 10:30 a. m. and 4:00 p. m.

SILAS H. DURAND.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

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NO. 21.

## POETRY.

### THOUGHTS OF GOD.

I THINK of thee, my God, by night,  
And talk of thee by day;  
Thy love my treasure and delight,  
Thy truth my strength and stay.

The day is dark, the night is long,  
Unblest with thoughts of thee;  
And dull to me the sweetest song,  
Unless its theme thou be.

So all day long, and all the night,  
Lord, let thy presence be  
Mine air, my breath, my shade, my light,  
Myself absorbed in thee.

### THE CHRISTIAN'S SWEET HOME.

Ye mourners of Zion, redeemed with blood,  
In all your distresses still God is your God;

He will not forsake you, nor leave you alone,  
But soon he will take you to heaven, your home.

Home, home, sweet, sweet home!  
Your God will soon take you to heaven,  
your home.

That love which redeem'd you and call'd  
you by grace

Will not let you sink in eternal disgrace;  
Sin, guilt, world and Satan may here  
make you moan,

But Christ, your salvation, will take you  
safe home.

Home, home, sweet, sweet home!  
Yes, Christ, your salvation, will take you  
safe home.

Once he had to wade through deep floods  
of dismay;

Enthroned now in glory he still knows  
the way;

And though his dear children in dark  
paths may roam,

He'll ever protect them and take them  
safe home.

Home, home, sweet, sweet home!  
He'll ever protect them and take them  
safe home.

In glory immortal, supremely divine,  
With Jesus, and like him, his saints shall  
all shine;

And sing without ceasing God's glory  
alone,

Nor ever depart from this blissful, sweet  
home.

Home, home, sweet, sweet home!  
They ne'er shall depart from this blissful,  
sweet home.

They'll see God in glory, with glorious  
eyes,

And drink in more bliss than an angel  
enjoys;

Nor from the Spring-head of all glory  
shall roam,

But ever abide in their thrice-blessed  
home.

Home, home, sweet, sweet home!  
They'll ever abide in their thrice-blessed  
home.

Blest state and blest station! when shall  
I be there,

Free from the corroding of guilt, sin and  
fear?

I'll still hope in God, for the sweet time  
will come

When my lovely Jesus will take me safe  
home.

Home, home, sweet, sweet home!  
Yes, my lovely Jesus will take me safe  
home.

W. GADSBY.

## CORRESPONDENCE.

### WHAT WE KNOW.

"AND we know that all things work together for good to them that love God, to them who are the called according to his purpose."—Romans viii. 28.

Here is one of the precious things which the saints all know. They do not all know that they know it; but they do, for the apostle says so. The Savior said to his disciples, "Whither I go ye know, and the way ye know." Thomas could not understand how they could know the way, since they did not know whither he went. But they did know both, for he said so; and when his appointed time came he showed them where, in their experience, that knowledge was. So, although we may not be able to recognize in ourselves such knowledge as the apostle here says we have, we surely must know what he is inspired to say we do, and shall yet be made to see, by the teaching of the Holy Spirit, how and wherein it has all the time been enfolded in our experience.

In the preceding verse the apostle has told us of something that we do not know. "We know not what we should pray for as we ought." When our infirmities are helped, so that we experience the intercessions of the Spirit, it is "with groanings which cannot be uttered." These groanings are on account of sinfulness, corruptions, oppositions of the flesh, causing deep trials and afflictions of soul. The apostle has been presenting the things which cause all this trouble and groaning. "If Christ be in you, the body is dead because of sin." When this death state of the body is felt there must be distress, for we feel that it is as impossible for us to perform an action that will be approved by a holy God as for a dead man to perform any work; but we are taught that it is because Christ is in us that we feel and know that the body is dead because of sin, and that the Spirit, which teaches us this, is our life because of righteousness. We are also taught that this Spirit dwelling in us shall quicken our mortal bodies, so that they can and shall perform spiritual work acceptable unto God. It is thus that God works in us "both to will and to do of his good pleasure." By this Spirit he works obedience in our hearts, and enables us to work that obedience out in our walk and conversation. We are thus shown that we are not debtors "to the flesh, to live after the flesh," that we owe it nothing, that all the flesh could claim

was paid for us by the dear Savior when he was put to death in the flesh, so that we are made free from its claims, and that the Spirit, which assures us of that freedom, is now our life, quickening or moving us whenever we perform any good work.

But we still suffer while in this "bondage of corruption." To feel this death state of the body causes groaning; but it is a comfort to know that "we which live are daily delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal body."—2 Cor. iv. 11. To feel "the bondage of corruption" must mean to feel evil, depravity, wickedness in the natural heart, which "is deceitful above all things, and desperately wicked;" to feel sin reigning in our members; to feel that with the flesh we serve the law of sin, so that "we cannot do the things that we would;" to feel that the good that we would we do not, and the evil which we would not that we do; and to have to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Comfort never comes to one thus exercised by seeing any improvement in his nature. We still have to say, "In me, that is, in my flesh, dwelleth no good thing." But we are comforted by the assurance that "the elder shall serve the younger," and by sometimes realizing the controlling power of the Spirit, which is our life (younger in manifestation than the natural life), over the flesh, "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."—2 Cor. x. 5. Though we may not experience this sweet control of the life of Jesus as fully as we desire, yet we shall be favored with it enough to know that he has "power over all flesh." Our abiding comfort while painfully realizing the lusting of the flesh "against the Spirit, and the Spirit against the flesh," and mourning over our inability on that account to do the things that we would (Gal. v. 17), is in the hope of final deliverance from "the bondage of corruption into the glorious liberty of the children of God." For this we wait in earnest expectation; for this we hope and pray. Yet "we know not what we should pray for as we ought." We would pray to have our infirmities taken away from us now, that we might no more be harassed by the motions of sin in our members, nor

by the buffetings of Satan. Paul made that mistake until he was shown the better way of the Lord. When he knew why the Lord had given him this messenger of Satan to buffet him he could glory in his infirmities, though still hateful to him, that the power of Christ might rest upon him. Paul's weakness was not something indifferent; it was the result of the felt depravity of his nature. When he felt his weakness and helplessness in that respect most deeply, then was he prepared to know most fully and clearly his strength "in the Lord, and in the power of his might."

We had thought, with Paul, that the only way in which good could be done for us by the Lord was to remove the messenger of Satan, with all his wicked arts; we had asked, with David, to be delivered from the wicked. But the Lord shows us that the wicked are his sword, men of the world are his hand (Psalm xvii. 13), and the messenger of Satan is given by the Lord as a thorn in the flesh, whose painful thrusts and sore buffetings shall cause us to come more fully into the experience of God's strength, and to know the sufficiency of his grace.

There was a reason with God for his having made "the creature" (the new creature in Christ) "subject to vanity," the vanity of this earthly nature. Thereby hope is manifested. There is within us, after this divine life is given, a strong desire to be delivered from sin, from the bondage of corruption, and to be manifest as the sons of God; and there is also an earnest expectation of it. This desire and expectation constitute a hope. "We are saved by hope." What we hope for is the redemption of our body from this bondage of corruption. This is the adoption, when we shall enter into and enjoy the inheritance, the full experience, of the relationship of sons, "the manifestation of the sons of God." While "waiting for the adoption, to wit, the redemption of our body," we groan under its depravity and corruption and infirmities, and under all the afflictions within and all from without that our present state makes us subject to. But we are taught that the vanity to which the creature is thus made subject, "not willingly," is for a good and wise purpose on the part "of him who has subjected the same in hope," and that all the evils we see in our own nature, the sight of which makes us hate our own life, and all the bitter hatred

and persecutions of wicked men, do work together for good to us, in separating us more and more from any confidence in the flesh, from any trust in man, and from any love of the world; and in showing us more and more of the power and grace and faithfulness of our God while we remain here waiting for the redemption of our body, the salvation which is ready to be revealed in the last time.

The apostle appears to me to have referred particularly, in using the expression "all things," to those things so prominently mentioned, which cause the groaning, and anxious desires, and cries for deliverance. To be assured that nothing can harm his people, that no weapon formed against them can prosper, that the furnace of affliction is especially appointed for them by the Lord to purify them as silver and try them as gold, that he who predestinated them according to his purpose "worketh all things after the counsel of his own will," even to the crucifixion of Christ and the opposition of Pharaoh, and therefore all things must work together for their good—this is comforting to the poor, trembling, sin-hating sinner.

All the evil designs and wicked acts of wicked men, in causing the three Hebrew children to be thrown into the fiery furnace, and Daniel into the lions' den, and Joseph into prison in Egypt, worked for the special good of those they intended to injure, as did also all the wickedness which brought about the crucifixion of the dear Savior; and not only for their good, but also for the good of all who love God. Even Babylon, full of wickedness, "hath been a golden cup in the Lord's hand, that made all the earth drunken."—Jer. li. 7. That cup was not there by chance. It must have been embraced in his eternal purpose. He had use for it.

We are inclined to let our natural reason go too far, and to say that God cannot have done such and such things because it looks unreasonable. We cannot understand how he should ordain a thing to be which he hates. We cannot understand why he should find fault if none have resisted his will. We cannot understand how he could take vengeance for the unrighteousness of ours which commends the righteousness of God without being himself unrighteous; nor why we should be judged as sinners for a lie, if the truth of God has more abounded through our lie unto his glory.—Rom. iii. 5-7. But reason is out of her province here. She can decide as to the meaning of language, and tell what the Scriptures say; but there is her limit. Faith only can receive the truth thus declared. By our reason we know that the Scriptures declare that Jonah was three days and three nights in the whale's belly; but reason at the same time says that this cannot be true, because such a thing is impossible. By faith, however, we receive it as

truth, and believe it. By reason we see that the Scriptures declare that God raised up Pharaoh for the very purpose which he fulfilled; but reason does not receive that declaration as truth, because it is not according to our understanding of what is right. Faith receives it, because the Lord declares it.

To man the Lord says, "My thoughts are not your thoughts, neither are your ways my ways." "Who art thou that repliest against God?" "With whom took he counsel?" "Shall the ax boast itself against him that heweth therewith?" "Shall the thing formed say to him that formed it, Why hast thou made me thus?" "Who is he that saith, and it cometh to pass, when the Lord commandeth it not?" To Job, the perfect man, he saith, "Who is this that darkeneth counsel by words without knowledge?" The perfect man replies, "I know that thou canst do everything;" "therefore have I uttered that I understood not."—Job xlii. 2, 3.

We know that space has a limit, and duration an end; yet we cannot even think of that limit and end. Our minds will not work in that direction; our thoughts flag and fail. Why should we expect to understand the more incomprehensible purposes and works of God concerning man? Why should we presume to say, "Such a thing cannot be, because I cannot understand it?" "His way is in the sea, his pathway in the deep waters;" and it follows, of course, that "his footsteps are not known." If we could understand these things, then it would not be true that "his ways are past finding out."

What the Scriptures declare we are to receive as truth, whatever contradictions and impossibilities it may appear to our reason to involve. God has ordained that acts shall be done by men which are wicked in them that do them; and yet he hates sin, and punishes the evil doer, and in himself is infinitely wise and holy in whatever he does, and has an infinitely wise and good purpose concerning all that transpires in time. All this we know to be true simply because the Scriptures declare it. It is only by his own word that we know what he has done. He has not given us any powers of mind by which to judge what he ought to do, nor to understand his ways. The creature cannot understand the Creator.

The Lord said to Shimei, "Curse David."—2 Sam. xvi. 10. For this wickedness he was put to death by Solomon. The Lord moved David against Israel to number them, because he was angry with them. This temptation was given by the hand of Satan, as in the case of Job.—2 Sam. xxiv. 1; 1 Chron. xxi. 1. David afterward confessed his sin and foolishness, and prayed to have his iniquity taken away. He did not lay the blame upon God, nor say, as some, even Primitive Baptists, say to-day, to their shame, that "if God

predestinates wickedness to be, then it must be right, and he must love it;" or, "then he must be as guilty as the one who does it." To me such remarks appear presumptuous, if not blasphemous. The Scriptures clearly declare that God has purposed things to be done that are evil in them that do them. Some say, and quote as Scripture, "What God purposeth he doeth," and conclude that he must love what he has purposed to be done; but this is not Scripture, nor is the conclusion true. The Lord sent fiery, flying serpents, whose venom slew many of Israel. It was not he, but the serpents, who bit them; nor was the venom his. He purposed that the raven should carry bread and flesh to Elijah; and the raven did it. He purposed the acts of Pharaoh and Shimei, and the wicked men who hated Daniel and his brethren; but he did not love their wickedness. The wicked are his sword. The sword does the will of him whose hand wields it; but the Lord hates the wickedness. It was of the Lord to harden the hearts of the Hivites, that they should come against Israel to battle, to the end he might destroy them all. Job looked beyond Satan, who did him so much evil, and saw it as coming from the hand of God.—Job ii. 10.

The Lord 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." That declaration included the acts of a "ravenous bird," the man that God called to execute his counsel, but who did not know the Lord.—Isaiah xli. 9-11. When the Lord declares, "I make peace, and I create evil," why do any insist that the evil here meant does not have any reference to what is wicked? There would have been no evil of any kind in the world but for sin; but we reason that a holy God could not consistently purpose that sin should be in the world, and so try to find out some other meaning in all such declarations of Scripture than the one that is plainly expressed. In doing so we are leaning to our own understanding, and thinking that God is altogether such an one as ourselves.—Psalm i. 21. The Lord had use for darkness and evil or he would not have created them; but in him is no darkness nor evil. We ought to remember that we cannot know what is right and wise in him only as he tells us, for "the things of God knoweth no man, but the Spirit of God." When he gives us his Spirit, then we can know and receive the things of the Spirit; but it is only by that Spirit that we know them, and not by our natural powers of understanding.—1 Cor. ii. 10, 11; 1 John v. 20. When the Bible says that "The Lord hath made all things for himself: yea, even the wicked for the day of evil," I see no reason for any one to wish that suppressed, nor do I think it necessary to try to find out some other meaning. The nat-

ural mind will think that this, if true, is an additional reason for replying against God; but the spiritual mind, the new man, will still be humble and reverent, will still hate wickedness, and take all blame to himself for all his depravity, and will still praise and adore him "who worketh all things after the counsel of his own will."

What distress and confusion have been produced in the minds of many dear children of God by the assertion which has sometimes been made that the apostle did not include any but good things when he wrote the words quoted at the beginning of this article. This would leave us in as much danger from evil things as before, and there would then appear to be good ground for our fearful apprehensions of one day falling by the hand of Saul, of being destroyed by our own depravity, or by the wicked devices of others. If Paul had meant only that all good things work together for good to those who love God, he would undoubtedly have said so; but in that case there would have been no more need of his saying so than of his telling us that good things are good. He tells us here, as in the preceding verse, and as generally in his teaching, that which is contrary to our natural understanding. He tells us God's thoughts, which are not our thoughts, and God's ways, which are not our ways, but which are higher than ours as the heavens are higher than the earth, and which, therefore, when revealed to the dear people of God, always bring unexpected peace and comfort to their souls. These thoughts of God are in our experience of his love and grace. They are all in the wonderful experience of Christ in us the hope of glory; and when the word of God dwells in us richly in all wisdom we are free from fear, and are not disposed to assert our own thoughts, but feel, with David, "I will hear what God the Lord shall speak." When any portion of the inspired Scriptures is truly opened to our understanding it will witness to the thoughts of God as written by his Spirit in our hearts. We often feel sure that our thoughts must be right when they say, "A holy God must be angry with such a sinner as I, and must intend evil against me." But the Lord says, "I know my thoughts concerning you, thoughts of peace, and not of evil, to bring to pass an expected end." Then we are glad that our own thoughts were wrong, and can say, "How precious also are thy thoughts unto me, O God, and how great is the sum of them."

I am glad to believe that even the confusion and distress produced by such erroneous views of Scripture are among the all things that work together for the good of those thus troubled, causing them to look more carefully to the word, and to the teaching of the Spirit in their hearts as witnessed to by the word, instead

of to the teachings of earthly wisdom. They will learn that Jacob is always wrong in saying, as he always does when things do not go to his liking, "All these things are against me;" and that Israel will in the end be satisfied that what God has brought about in his own inscrutable way is for the best, and will joyfully say, "It is enough;" and that Joseph will always assure his brethren in the end, even concerning their own hateful wickedness, which has caused them so much trouble and self-abhorrence and fearful forebodings, "You meant it for evil, but God meant it unto good, as it is this day."

SILAS H. DURAND.

SOUTHAMPTON, Pa., May 9, 1892.

WESTCLIFFE, Colorado.

DEAR BRETHREN BEEBE:—Recently I received a long letter from an aged "father in Israel" in which he quoted this Scripture, "They which are the children of the flesh, these are not the children of God."—Rom. ix. 8. Since I answered him I have had considerable meditation upon the subject matter contained in his letter; and as I have heretofore received similar letters from others who are strangers to me in the flesh, some of which remain unanswered, I have concluded to write a few thoughts upon the subject, and submit them to your better judgment, for publication in the SIGNS.

"It is written, that Abraham had two sons; the one by a bondmaid, the other by a free woman: but he who was of the bondwoman, was born after the flesh; but he of the free woman was by promise."—Gal. iv. 22, 23. This declaration of the apostle in his letter to the Galatians appears to me a full and complete explanation as to who "the children of the flesh" are that he speaks of in Romans.

If we could understand the true meaning intended by the writers of the Old and New Testament Scriptures, there would be no diversities of opinion among us concerning the Scriptures of divine truth. Said the apostle Paul, "All Scripture is given by the inspiration of God." "No prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." Often when we search the Scriptures we seem to forget that the hidden things of the great I Am belong unto God, and that only revealed things belong unto us. Whenever we attempt to pry into and fathom the hidden mysteries of God we become like a ship in a fog at sea, without pilot, compass or rudder, drifting before the winds, at the mercy of the waves of the sea, with great danger of being wrecked.

But to return to the subject. It was a great mystery unto Nicodemus, when Jesus said unto him, "Except a man be born again, he cannot see the kingdom of God." Wherever a

birth is spoken of in the Scriptures, it signifies being manifest, or being brought forth, &c. I desire to express my views in as few words as I can; so as to be understood. The fact of a child being born does not constitute it a child; it was a child before it was born, and its birth is only a manifestation of that which was before developed; hence "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." "If any man have not the Spirit of Christ, he is none of his." To my understanding the Scriptures plainly teach a natural birth and a spiritual birth. Now, these two sons of Abraham were born a natural birth, and in this sense they were both born of the flesh; but they were not both legal heirs of Abraham; for one was born in lawful wedlock, while the other was not, and could not, according to law, inherit Abraham's estate. That body of flesh and blood of Isaac's was born of the flesh, just the same as was Ishmael's. If I understand those brethren who have written to me upon this subject, they believe that there is a difference in the natural or fleshly birth of the vessels of wrath and the vessels of mercy. Some have concluded that these natural, earthly bodies of ours, which the apostle in his letter to the Corinthian brethren calls "our earthly house," is made to partake of eternal life in regeneration, or the new birth, as many call the second or spiritual birth. If this be true, I fear I know nothing of being "born of the Spirit," "born again;" for I do know that I am still possessed of the same natural desires and passions wherein I was born a natural birth; but I trust that I am enabled at times to subdue these passions, to keep my body under, and bring it into subjection." The apostle, in speaking of the natural, flesh and blood birth of the elect and nonelect, says, "Hath not the potter power over the clay of the same lump to make one vessel unto honor, and another unto dishonor?" Here we see there is no difference in the clay, for it is the "same lump;" but there is a difference in the vessels made. Some have concluded that the fleshly body of Jesus, who "was made of a woman, made under the law," was spiritual flesh; and from this view, I think, the idea has originated that there is a difference in the flesh and blood birth of the elect and the nonelect. The advent of the Savior into this world was a great mystery to the eminent apostle Paul. Said he, "Without controversy, great is the mystery of godliness. God was manifest in the flesh." O what a great mystery indeed! "God was manifest in the flesh." Who can comprehend it? I am at a loss to know where there is any scriptural proof that the fleshly body which Jesus possessed here in this time world was spiritual flesh. "He took not on him the nature of angels, but he took on him

the seed of Abraham." Again, he "was made a little lower than the angels, for the suffering of death." To my understanding (which is indeed very limited concerning spiritual things) the angels here referred to are ministering spirits of God. If we could find any scriptural proof that Abraham possessed a body of spiritual flesh, then we might safely say that the body of Jesus was spiritual flesh. In that body in which God was manifest in the flesh, as we learn from the Scriptures, our Lord hungered and thirsted, became weary, and took rest in sleep. Peter tells us, "He was put to death in the flesh." Now I confess that I am too ignorant to know how all this could be if Jesus' body was a spiritual body, or spiritual flesh. I understand these bodies of ours are of the earth, earthy, and must return to dust again; that while they are brought forth by natural generation, and remain here in this time world, they serve as an "earthly house" or "tabernacle" for the abode or indwelling of the Spirit of Christ, our Savior. "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." "Know ye not," says Paul, "that ye are the temple of God, and the Spirit of God dwelleth in you?" From such testimony I am led to believe that the Spirit of Christ abides in every "vessel of mercy," and in God's own appointed time manifests unto the "vessels of mercy" their acceptance with God. As to when the Spirit takes up its abode in this earthly tabernacle I will not pretend to say, further than that we have an account of one who was quickened by the Spirit before he was born into this world a natural birth.—See Luke i. 44.

FEBRUARY 22, 1892.

Dear brethren Beebe, I began writing this letter about six weeks ago. The subject was then very clear to my mind. I could not write down my thoughts, and the Scriptures of proof, as fast as they were presented to me; but as sudden as a flash, darkness came upon me. I had turned to the Bible to hunt a portion of Scripture, and when I opened the book I could not call to mind what the Scripture was I wanted to find. I could not even read a single verse my eyes fell upon so as to get any sense of what I tried to read. Surely I was in the midst of "Egyptian darkness," which was so great that it "could be felt." I took it as an ill omen, that I should not finish my letter; so I laid it away. I have since wondered that I did not cast it into the fire, as I have many other letters I have written. Upon reviewing it I have concluded to send it to you, and if after reading it you conclude it would wound the cause of our Master, do not publish it, but commit it to the flames, and all will be

well. If you should see fit to give it a place in the SIGNS, and if but one of your many readers can receive light or draw any comfort from it, God be praised for it. I am nearing my sixtieth year of age, and having made at least an outward profession to be a follower of the Lord Jesus for over one-half the period of my life, some would conclude that I ought to be at least a good man; but the poet has described my case exactly, when he sang,

"Weak and wounded, sick and lame,  
All unholy, all unclean;  
Worse and worse myself I see;  
Yet the Lord remembers me."

Brethren Beebe, I pray the Lord to enable you to continue to wield "The sword of the Lord and of Gideon" in the defense of his truth, to the glory and honor of his name.

"When it is well with thee,  
Do thou remember me."

Yours in hope and much tribulation,

J. H. YEOMAN.

OCCOQUAN, Va., Feb., 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been a reader of the dear old SIGNS for nearly twenty-five years, and just now it is nearly all the preaching my wife and I have. I wish to write to those who feel how it is to be shut out from all the dear ones who have a heart of flesh; not to those whose hearts are like unto flint, destitute of feeling. I have had enough of that character, who would scatter the little ones to the four winds, if it were in their power; but, thank the blessed Lord, he has given us his word, and I feel to hope through experience in that word that there are none able to pluck them out of the Father's hand. Dear kindred, rest in his love, rest in his grace, rest in faith, believing. Hold up your heads, ye bowed down and sorrowful. May those songs which come in the night awake the echoes of the morn of deliverance, when joy and gladness crown our drooping heads; when the Sun of righteousness arises, and heals all our sorrows. If the vision tarry, wait for it; for waiting it will not tarry—it will come.

These are some of the sweet assurances that have kept together what is left of your little, downcast brother in all these long and tedious months. While I feel that I am presuming in trying to comfort others of like experience, I feel that I greatly need it myself; and yet I do hope that I can see a bright and glorious star in the east for those who mourn; for says the Redeemer, "They shall be comforted." It does not matter for them whether I am a mourner or not, so it is sure to them that do mourn in the true sense of the word. Had I the ability I would like to speak a few words on the kind of mourning here alluded to; but as I do not think that peculiar gift is bestowed upon me, I just ponder those beautiful

(Continued on page 165.)

## EDITORIAL.

MIDDLETOWN, N. Y., MAY 25, 1892.

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

G. BEEBE'S SONS.

## GREATER WORKS THAN THESE.

BRETHREN BEEBE:—The Savior said, "Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12. He told his apostles that he would be killed, and would rise again the third day; and after his ascension they preached the resurrection. May it not be that the preaching of the resurrection was the greater works to which our Lord referred? I cannot see how they could do any greater works than he did in any other way; for he did the work that no other man did. Please let me know what you think of it. Your sister in hope,

SARAH NEAL.

WARREN, Texas, Feb. 23, 1892.

## R E P L Y .

While it is not our purpose to controvert the view suggested by our sister, it is due to her that we present such thoughts as we have concerning the declaration of Jesus, to which she calls attention. There can be no advantage in holding any sentiment unless it be the truth of God. All else will be consumed by the brightness of the coming of the Sun of righteousness. No efforts of the natural mind can attain to the understanding of the truth which it has pleased God to hide from the comprehension of the wise and prudent. Hence it is no indication of superior natural intelligence when one has this knowledge revealed in him. In this way it has pleased God to exclude boasting, and the pride of the flesh is crushed, while the grace of God is magnified in showing the mystery of redemption to those who have no ability to comprehend its unsearchable depth. Those to whom the Lord has shown the glorious light of his unfathomable wisdom, can have no claim to glory in themselves; since they know that they could never have discovered that infinite secret of eternal truth by the exercise of their natural minds. There is no correct exposition of any revealed expression, unless it is manifested to the saints by the same Spirit by whom the inspired servants of God were moved to record it in the testimony of Jesus. Neither natural wisdom nor mental capacity can render any assistance to the Spirit of truth in showing this divine knowledge to the subjects of electing love. The proficient scholar and pious Pharisee, Saul of Tarsus, was just as dependent upon the enlightenment of the Spirit, as was the infant Samuel or Jeremiah, or the unborn John the Baptist. There is no possibility that the natural mind even of the saints can receive this wonderful principle of the doc-

trine of God our Savior. Therefore reason constantly urges that there is no evidence of the genuineness of the hope of the believer, unless he can present some ground of assurance which can be comprehended by the natural mind, to attest the reality of that work of the Spirit by which he is quickened. For this cause there is a continual conflict between the natural mind of the vessel of mercy and the witness of the Spirit by which he knows that he is passed from death unto life. Every follower of the Savior learns in his early experience that there is no possibility of showing spiritual things to his natural mind; yet no amount of practical demonstration will suffice to guard him against the weakness of listening to the suggestions of unbelief, urging against his hope the absence of such tangible evidence as the ground of doubts and fears. The tempter never ceases to assail the faith of the saints with demands for proof which can be received by reason. Not only is this felt in questioning the reality of the final hope of the saint, but in every step of that path in which he is following his Redeemer through this valley of the shadow of death. He seeks in vain for marks of assurance in his daily walk and conversation, and even in his thoughts and desires he finds that earthly attractions are too strong for him to overcome. This inclination to mind earthly things darkens his eyes and stops his ears against the reception of those precious testimonies which are given for the learning of the saints. Note even the words which are chosen by the Holy Spirit can be correctly understood unless they are taken by that blessed Comforter and shown to the bewildered follower of Jesus. Then they are so refulgently glorious in their witness of divine truth, that the experience of every one who is taught of God is clearly seen glowing with the same testimony of Jesus. For this manifestation of the spirit of prophecy the saints are ever dependent upon the revelation which is given only through the faith of the Son of God.

"Verily, verily, I say unto you."

It is certainly inconsistent to regard this very solemn and emphatic specification of the characters addressed as having no significance. The record shows that this language was spoken by our Lord to his chosen disciples exclusively, after he had declared to them that his work was done, and he was about to leave them. The deep solemnity of the occasion cannot be illustrated by any temporal event. The last words of a beloved father are cherished by his surviving children; but they are not to be compared with the precious words of the dear Redeemer, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father; to whom be glory forever and ever. Amen." In this whole discourse, beginning with the fourteenth and including

the prayer in the seventeenth chapter of this record, the Lord was separated from the multitude, and only his own chosen disciples were favored to hear the literal words spoken by him. Certainly none could hear his instruction in its spirituality without the revelation of his grace by the divine Comforter whom the world cannot receive neither knoweth him. The impressive manner in which this text is introduced must call the attention of his hearers to the serious importance of that assertion which he was about to declare to them. Not even the saints who heard his voice could comprehend the lesson so earnestly presented for their instruction until they were enlightened by the Holy Ghost, who is the only teacher of those unto whom it is given to know the mysteries of the kingdom of heaven. Yet those who were present with Jesus in the time of his humiliation in the flesh had no advantage in this respect over his followers in this age. That same ministry of the Spirit still takes and shows the things of Jesus to his believing children; and what he said to them, he says to all, in every place and time, whose ears are opened to hear the testimony of his Spirit.

"He that believeth on me." The divine origin of the testimony of inspiration is manifest in the simplicity of the words used by the will of God in the declaration of the infinite mystery of his grace. There can be nothing more definite and yet more exclusive than this specification of the character of whom our Lord speaks this wonderful and blessed truth. He does not say that this is offered as an inducement to sinners to believe on him. The believer is presented as distinct from all other children of Adam. Much confusion results from the popular definition of belief; and the saints are often perplexed by traditional notions which mingle those erroneous ideas with the letter of the Scriptures. There is none of whom this description can be true until the Spirit of Christ dwells in him, thus manifesting him as a chosen subject of eternal love. The distinction between the believer and the unbeliever is as marked as the difference between light and darkness, or, the contrast between truth and falsehood. Only they who are led by the Spirit of God have the evidence of the faith of the Son of God, by which they are made to believe on him. Even in natural things it is not in the power of any man to believe by the exercise of his own will. It is often very painful to believe things which are forced upon the mind by conclusive evidence; and yet the testimony produces belief. Again, however desirable it may be to believe something of which there is no evidence, every sane man knows that he cannot believe in the absence of such conclusive testimony as is convincing to the mind. Thus, the believer is a definite character, whom the grace

of God has manifested by giving him that faith which is the evidence of the unseen mystery of his great love, whereby he has reconciled to himself the guilty and justly condemned children of wrath, by the blood of Jesus Christ. This essential evidence is the gift of God to the subjects of his eternal election of grace in Christ; therefore, there can be no more emphatic declaration of the sovereignty of God in calling his own people by his grace, than this specification of them as believers.

"The works that I do shall he do also." The pride of carnal nature would deduce from this assertion of the Lord that in compensation for believing on him, Jesus offered the power to perform greater works than those which attested his own omnipotence. Such a literal construction of these words would be no more conclusive evidence to the saints than to the enemies of truth and righteousness. When Jesus was on the cross his murderers proposed that they would believe him if he would satisfy their reason by coming down from the tree. This would have been to surrender the direction of his action to the will of man, instead of doing the eternal will of God who sent him into the world. In thus complying with the dictation of sinners he would not have been the righteous Servant of God. Even when the multitude were so convinced by his miraculous works that they were ready to take him and make him a king, he showed their enmity against God by preaching to them the sovereignty of his grace. Only as the light of divine truth shines in the heart of the saints can they believe on Jesus as the Savior of his people from their sins. The unbelief of their carnal mind is constantly asking for a sign tangible to their reason. When they are made to rest in the assurance of that living faith which God has given them, they believe on Jesus implicitly; and then all the fiery darts of the wicked are quenched by the interposition of that wonderful protection which their Lord has given them in the shield of faith. Their enemies are not destroyed so as to leave them free from assaults; but they are given the victory in every conflict. Thus their adversaries are made to show the unchanging faithfulness and truth of the Captain of their salvation, who never leaves nor forsakes them. In the victory thus given to them they are not delivered by their own strength, nor can they glory in their own valor; they are always brought to realize their utter weakness before they are given that victory which is in the triumphant grace of their Lord. They can glory only in the Lord, while in every deliverance they realize more clearly that in themselves there dwells no good thing. He that glorieth must glory in the Lord alone. As all the works of the saints are wrought in them by the power of God, he is glorified in every believer. Jesus says, "This is the

work of God, that ye believe on him whom he hath sent." Nothing but the work of his own power can glorify God. All that the saints can do to show forth his praise is only to work out that salvation which God works in them both to will and to do of his good pleasure. They do not see in the works which they do the fulfillment of this word of Jesus; but when he renders judgment in their favor, they must ever ask, "Lord, when did we the works which thou hast commanded in us?" If in their present subjection to vanity, they could see themselves as working the work of God, the pride of their carnal mind would prevail so that they could never esteem others better than themselves. In the judgment of God it is declared that all the works of Jesus are the works of every member of his body. He is their perfect righteousness. There is nothing that Jesus did in all his service under the law but that was the work of his chosen people. Separate from them the law could have no demand upon him. In that sense the works of Jesus are done by every one who believes on him. In his obedience they magnify the law of God; and in his death all were dead.—2 Cor. v. 14, 15. In his righteousness his saints are righteous; and in his glorification every believer is glorified in him.

"And greater works than these shall he do; because I go unto my Father." It is evidently absurd to understand that the Lord declared the works of the believer to be more glorious or more wonderful than his own exhibition of the divine omnipotence which attested his eternal power and Godhead. Such an interpretation would be horribly blasphemous, and revolting to every one in whom the love of God is shed abroad by his Spirit. He plainly told his disciples, "Without me ye can do nothing." Surely they could not then do greater works than he did in the sense of their works excelling his in the display of wisdom and power. Neither does Jesus say that the works of the believer shall be greater than the power which he will bestow on his followers. Their works only manifest the grace which they have received from him, and shall be greater than those works which were seen by the enemies of truth in the silencing of their reasoning against his divine authority. Those works by which the believer attests the reigning power of the grace of God in him, are not seen by the natural eye, nor are they known by carnal reason; he worships God in the Spirit, but his own natural mind does not comprehend the light which thus shineth in the darkness of his sin-defiled heart. This true and spiritual worship is greater than all those works which could be seen and admired by the finite intelligence of sinful mortals. When translated out of the gloom of just condemnation into the marvelous light and liberty of the sons of God, the believer sees the

glory of God in that work as excelling all that is manifested in the works of creation and providence. So, when he is made to ascribe salvation from sin to the sovereign grace of God as it shines in the face of Jesus Christ, in that rendering of spiritual adoration to God, and thus worshipping him in spirit, he does a work excelling all that was seen in the miraculous works referred to in the text, as far as the spirituality of heaven excels the material things which are tangible to natural comprehension. This work is done by every believer on Jesus; and in it is displayed the unspeakable glory of that wisdom and grace of God by which he has made his people holy and without blame before him in love. No power less than the omnipotence of God could work this righteousness in sinners already condemned. Therefore every believer in working out that salvation which God works in him works the work of God in believing on him whom God sent to save his people from their sins. Nothing which can be seen by the natural eye can be compared with this divinely glorious spiritual work.

Another sense in which the believer does greater works than those to which our Lord refers in this expression, is revealed in the greater glory of the gospel kingdom of our triumphant Redeemer, as compared with that legal bondage under which he then learned obedience by the things which he suffered. All his wonderful works were done as a servant in magnifying the law and making it honorable. It was impossible that anything greater than obedience to that holy law could be done so long as it held dominion over him and his people, But when he, by the one offering of himself without spot to God, should have taken out of the way that handwriting of ordinances which was against us, then he would bring with him in the liberty of the sons of God every vessel of mercy. Of course their works are greater than those wrought by him in his humiliation, only as they are wrought in them by the free Spirit of God. Being raised by the saving grace of God from the condition of slavish bondage under the law, and brought into the position of sons of God, they are now prepared to render the reverential service of filial love in all their works; and in such fruit of the grace that is given them they glorify God even in their continually being compelled to ask of him for grace to help in every time of need. In thus giving to Jesus the glory due to him as the exalted Savior of sinners, every believer worships God in spirit and in truth. This is a work which they never could have done but for the fact which he states as the only reason for the works of the believer being greater than those by which he had satisfied the demands of the law. "Because I go unto my Father." In this cause

is declared the ground on which the works of the believer are "greater than these." No believer can desire to be left to trust in any works which originate in himself. When he is given the privilege of resting his hope alone upon the finished work of Jesus, he has the victory over all enemies; and it is secured by the glorious fact here declared by our Lord, "Because I go unto my Father." Not only the preaching of the resurrection, but the whole revelation of salvation by the grace of God, is included in the greater works which the believer does in consequence of this crowning work of Jesus.

A more extended article by the late editor of the SIGNS OF THE TIMES may be found in the number dated April 1, 1872, to which we refer those who would like to pursue the subject further.

#### CHANGE OF ADDRESS.

MERRIFIELD, Va., May 15, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Please allow me space in the SIGNS to notify my correspondents that I have changed my place of address from Occoquan, Prince William Co., Va., to Merrifield, Fairfax Co., Va., to which latter place you will please send my paper hereafter, and my dear kindred and friends will please bear in mind this change.

Dear brethren, we have come back to our mother county, and to the place of our youth; and I am now in sight of the very house where I hope the Lord was pleased to open my deaf ears, that the sound of the gospel of God our Savior could be felt by a poor sinner like me. Many years have passed since then, and nearly all of that congregation have been called hence, and the preacher and I are the only Old Baptists now left to talk of that day. The text was, "The ransomed of the Lord shall return, and come to Zion," &c. O how reluctantly I obeyed that shall! I think of it now with shame; and if that dear Elder sees these lines it may cause a remembrance of me as a poor, weak, unprofitable sinner, desiring the prayers of all God's dear people.

In much love to you all I will subscribe myself your weak brother,  
ELI T. KIDWELL.

WAVERLY, N. Y., May 16, 1892.

G. BEEBE'S SONS:—Please publish that I desire my correspondents to address me at Waverly, Lackawanna Co., Pa., after May 24th, instead of Waverly, N. Y. My home will be one mile from Glenburn Station, on the Delaware, Lackawanna & Western R. R.

D. M. VAIL.

#### BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

(Continued from page 163.)

pictures in my own mind, and live from day to day upon them, and try to be thankful that the Lord has seen fit to give me each day my daily bread. But there is this striking figure, that what I get to-day will not feed me to-morrow. Indeed I may fear when that day comes that I never had anything at all yesterday; but then I am looking forward to the coming of another picture. If it were any one else but this poor sinner I would call it a looking of faith, for sure it is that nature has nothing to grasp here; but has the Lord granted faith to one so weak and sinful as I? Be that as it may, I do see the contrite and broken heart mourning over sinful and murmuring thoughts. They want to live nearer to Jesus, and farther from self. They wish and long to abide in his love. They hear his dear voice saying, "If ye love me, keep my commandments." They mourn because they seem nearly all the time to be walking contrary to his law of love and holiness. They mourn because they cannot see themselves reflecting his image, as face answers to face in a glass. They cannot show to those they love what they see in Jesus, nor are they able to tell the brethren just how sinful their own aching heart is. They think they have led the brethren to think that they are something, while they really mourn because they are nothing; and worst of all, the very salvation for which they mourn, which is from sin, seems so far away, and darkness and death reign in its stead. That dreadful cry goes up, "My God! my God! why hast thou forsaken me?" Is that mourning? Well, dear little babe, if to be left or forsaken of God in your own experience is not the saddest mourning one can do, I am left out. But there is a beautiful picture in all this to me, when viewed in you, dear child; for I behold Jesus in it all, leading you in paths that you had not known. They point to the green pastures of his love, where you will ere long, dear, trembling one, come and lie down under the shadow of his wing, and chew the cud, and feast on his mercies past, and receive nutriment from all the trials through which you have come. Beside the still waters of his abounding grace you will drink in the pure life of Jesus, cleansed from all unrighteousness, while anthems of praise will come to you on the breeze of the morning, until you can but gaze and wonder at the beautiful sight, forgetting all you have suffered, and for the joy would fain give up all and purchase that beautiful field where all this treasure is hid from the world, and only given to poor, helpless babes.

Such is the picture that comes up before me when contemplating the goodness and mercy of God, whose kingdom is likened unto a treasure hid. When we behold the kingdom, no matter how dark our surroundings, that kingdom is always bright;

and it is the one great desire of the troubled soul that he may be one of that number. Indeed, this is another evidence of their heirship; for none others know of that treasure hid there. The wise and prudent cannot desire it, for they know not of it. Only by revelation can it be found. Our dear Redeemer gave thanks to the Father that he had kept these things for all the little ones; and none are so small as can be less than the least, and the least in this kingdom is the greatest. Then, dear, trembling soul, these things are given you, to show to whom the kingdom belongs, and who the heirs are; and as each wave of tribulation recedes there stands revealed the glorious truth that all things (whether we call them evil or good) have worked together for good to those who love God, whether they think they love him or not. Let me say just here that no one ever controlled love; it is an attribute that is beyond finite comprehension. It cannot be controlled nor governed. It is the God whom we adore and worship; for "God is love," and controls and subdues all things to himself. So when we speak of loving God, it is that love is the fruit of the Spirit of God in us, whom the Lord has called according to his purpose. Therefore, you who are doubtful and sad, fear not, for you cannot be left out. I sit here while the snow is blowing without, longing to be with some of you; but that is withheld.

"His love in time past forbids me to think

He'll leave me at last in trouble to sink."

Brethren, farewell for the present.  
Yours in love of the truth,

ELI T. KIDWELL.

WILBURN, Texas, Feb. 23, 1892.

GILBERT BEEBE'S SONS—DEAR BRETHREN:—In reading the SIGNS OF THE TIMES I find many communications from dear brethren and sisters that are comforting to my spirit, which is cast down by reason of my many offenses. I therefore feel impressed to write something for their consideration, if the good Lord will give me light. There has never been, to my mind, a sweeter declaration in the Scriptures than that of the holy angel when he said, "Thou shalt call his name Jesus; for he shall save his people from their sins." I believe with all my heart that he has done it. We are taught in the Scriptures that God's people were not redeemed by corruptible things as silver and gold, but with incorruptible, by the precious blood of Christ, who verily was foreordained before the foundation of the world, but was manifest in these last times for you.—1 Peter i. 18-20. "For thus saith the Lord, ye have sold yourselves for naught; and ye shall be redeemed without money."—Isa. lii. 3. There is no other means for the redemption of God's people except that which is provided in our Savior, whose name shall be called Jesus;" for he

is the foundation of our hope. Other foundation can no man lay than that which is laid, which is Christ. We understand that spiritual Israel is the church of God; and it makes no difference whether they be Jews or Greeks, if they be taught by the Spirit of God. They are they whom Christ died to save. Those who have hope look for the appearing of the great God and 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.—Titus ii. 14. His people are compared to a bride, and he is her husband; and he has shown the great love wherewith he loved her, even when she was dead in trespasses and sins. "Husbands, love you wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it by 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. 25-27. We see here that Christ is the sanctifier, and his bride the sanctified. The offerings that were made under the law could not make the comers thereto perfect; for it was impossible for the blood of bulls and goats to take away sins; but when our Savior offered himself for sins, he finished the work he came to do, and cried with a loud voice, "It is finished." "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. "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."—Heb. ii. 11. And again, "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. 29, 30. Now as all power in heaven and earth is given him, there is nothing that will be able to frustrate his purpose, nor to overthrow the hope of his bride; for she is called by his name. "Behold the days come, saith the Lord, that I will raise unto David a righteous branch; and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our righteousness."—Jer. xxiii. 5, 6. And again, "Behold the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days and at that time will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness."—Jer.

xxxiii. 14-16. How comforting it is to God's little children that he who has begun the good work is able to perform it. We are told that God loved Israel with an everlasting love; "therefore with loving-kindness have I drawn thee."—Jer. xxxi. 3. And it was because Israel was the Lord's, and he represented all his people. Our Savior in his prayer declared that the Father loved them as he loved him; and that he loved him before the foundation of the world.—John xvii. 23, 24. Again, of those the Father gave the Son, he lost none, except the son of perdition, that the Scriptures might be fulfilled. Again, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do my own will, but the will of him that sent me; and this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. These are precious promises to the household of faith; and God is not slack concerning his promises. Our Savior has said that he gives his sheep eternal life. Paul, speaking of the same, says, "In hope of eternal life, which God, that cannot lie, promised before the world began."—Titus i. 2. Our Savior said, "My sheep here my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish: neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand."—John x. 27-29.

Brethren, I have made this letter longer, perhaps, than is convenient; but this subject is one that cannot be exhausted, and the truth contained in it is so consoling to the unworthy writer that he thought it might be some comfort to those whose hope is in a complete Savior. If you see proper you can publish this; if not, all will be well with me.

Your unworthy brother in hope,  
W. J. ROBERTS.

SPRINGVILLE, Cal., April 2, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES comes regularly to cheer my lonely pilgrimage here in this land of Arminianism and strife for gain, where it is thought to gain the approval of God by working for the salvation of souls; to do which, they rob children of their nickles to buy Bibles and tell them that by so doing souls may be saved from hell. Verily do they compass sea and land to make one proselyte; and after he is made he is twofold more the child of hell than themselves. There is much of that kind of work. I have observed that in thrashing wheat it is a very nice matter to take all the wheat out of the straw and chaff; so also in God's mode of separation there are some grains of

wheat that are mixed with the chaff. Well, says some one, how can that be? We believe that our God is perfect in all his attributes; hence he is perfect in all his work; and when once he begins the good work in the heart, he will never leave nor forsake it till the day of Jesus Christ. Yes, we believe all that, and more; yea, we believe that we can build on the foundation of the apostles and prophets, wood, hay, stubble, gold, silver, precious stones; and that every man's work shall be tried, so as by fire. We know that they that are led by the Spirit of God are the sons of God; and that the fruit of the Spirit is love, joy peace, long-suffering gentleness, meekness, &c. But we are admonished to try the spirits; and my experience and observation has taught me that the prince of the power of the air is so cunning and crafty that many of God's children are induced to sow to the flesh, believing all the while that they are sowing to the Spirit. Hence we find the wheat and chaff mixed; and so badly mixed, too, that it is very difficult to determine whether it is wheat or tares. And further, we know that young lambs are the most silly things among all the domestic animals; that if a little surprised or excited, they are more liable to take after a horse, or cow, or perhaps a wolf, than after the flock. The little ones are so easily deceived, so dependent, so trustful, and so full of zeal without knowledge; hence they have a vehement desire to do for others what they did not, could not, do for themselves; and their teachers are glad to have it so; for "by this our craft we have our wealth." Hence we find some of the so-called churches graded as to wealth; for the poor are not worthy to sit in the pew with the rich. While these innocents are captivated by these Babylonish teachers, and led into bondage, they are but fulfilling the Scriptures, in making merchandise of them; to some of which the burden and bondage becomes so grievous that they cry to God for deliverance, and at the appointed time are enabled to recognize the flock, and come bleating to the fold; and they are always welcome. Then how contented they are in the bright shining of the Sun of righteousness.

But I started out with the purpose of saying something about the healthfulness of this part of the world. As to its being a healthy climate for all constitutions, we have this to say, that right on the coast is not the place for those predisposed to throat and lung trouble; but for liver derangement and kindred diseases the coast is the best place. Knowing this, and that there are Old School Baptists whose physical health is not good, and that if they could be physically benefited they would make the change as soon as possible, provided however they could be assured that they could make a living and enjoy themselves spirit-

ually. To the first of these I would say that I see no reason why one cannot make a living here by labor, as wages are good for the industrious; and the man or woman with means, though limited, can do as well here as in any part of the world. But for Old School Baptists this should be of secondary importance; for "after these things do the Gentiles seek," or worldly religionists. The people of God can enjoy the communion of the Spirit as well here as any where, if they deny self, and sow to the Spirit, of which, they will surely reap life everlasting. It has been said that this California coast is not healthy for Old School Baptists, as once there were four or five churches, but now none; for which I think I can give a reason; it is this, Some of the leading ministers of this state were over zealous to build up the church, and thereby some defective material was used, and the mortar was largely composed of pride and stout looks, and not of love, meekness, temperance, patience, &c.

Now, to all whom it may concern, I will say that I have found a few brethren at Riverside, Sanbernardino, Co., California, where we hope by the blessing of God to organize a church; so if any wish to make themselves manifest let them come out and show themselves; and may the Lord be with them.

A. H. HAGANS.

ALBINA, Ore., Nov. 8, 1891.

ELD. G. BEEBE'S SONS—BELOVED BRETHREN IN CHRIST:—Through many dangers seen and (no doubt) many more unseen, I am to-day the spared monument of God's mercy. I have set apart many times to send for the SIGNS OF THE TIMES, and have as many times failed; but I feel I can do without it no longer; so now I inclose two dollars, for which you will please send me our dear family paper for one year, to the address below.

I have found a dear people here, on this far away coast, who believe and rejoice in the same God, and same way of life and salvation, that is so precious to the dear saints in the section where I came from; thus demonstrating the fact that "all thy children shall be taught of the Lord, and great shall be the peace of thy children." O how different from the teaching of the world, who teach the false doctrine that no matter what road a man may take they will all come together at the end. But our dear Savior declares, "I am the way, the truth and the life: no man cometh unto the Father but by me." Then we have but the one strait and narrow way, set forth as the way of life and salvation. We are told that "There is a way that seemeth right unto a man; but the end thereof are the ways of death." Here are "ways" spoken of; but note "the end thereof." All Bible writers in speaking of this blessed truth, confine themselves strictly to the one way. "I will lead the blind

by a way they knew not."—Isa. xlii. 16. "I will give them one heart and one way."—Jer. xxxii. 39. And our Savior himself seems to have put on the finishing touch, when he says, "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." How many we see around us who would rob God of all the glory, and claim what great things they have done for him; not only toward saving themselves, but also others. But thanks be to God, we have not so learned Christ. "The law was our schoolmaster to bring us unto Christ." After that we have been brought to Christ, we are no longer under a schoolmaster, but under grace. Then the Holy Ghost is our teacher, by which we are all enabled to speak the same things, and thereby dwell together in unity; all having the same mind, each esteeming others better than self. Through this divine teaching the apostle could say, "We have the mind of Christ."

With love (I trust) unfeigned for you, brethren, and all the Israel of God, I am your unworthy brother in hope of eternal life, which God, who cannot lie, promised before the world began.

JACOB A. GRAFTON.

ARENA, N. Y., March 27, 1892.

DEAR BRETHREN BEEBE:—As it becomes my duty to forward my remittance for our "family paper," the thought suggests itself that I may follow the poor widow's example and cast in my "mite" also. First allow me to say that my parents and myself have taken and read the SIGNS OF THE TIMES almost from its commencement, and it has been a source of comfort and edification to us all these years. No, not to me all these years, for there was a time when I considered it a very dry, prosy sheet, and did not take the time to read it. I thought it was too dull and monotonous for me, altogether. But about thirty years ago, when I had attained the age of twenty-one, my attention was riveted to the pieces contained in the SIGNS. I was very much interested in them, and saw a meaning and beauty there I had never discovered before. I was soon taught that an unseen power, superior to man's, had opened my blind eyes, and unstopped my deaf ears. Since then it indeed has been a comfort to read the SIGNS OF THE TIMES. I am confident that I never read a number without feeling instructed on some portion of the word of God. Then there are so many rich and varied experiences, from so many gifted pens, which afford food for many hours of meditation. Again, when some perplexing question about the revealed truth has occupied my mind for days, and weeks even, I have picked up the SIGNS, and discovered that some gifted brother or sister had been lead to write very understandingly on the very subject that I wished to

hear explained. A year or two ago I remember having studied much on the subject of prayer; and when I reflected that Christ taught his disciples to pray, "Thy kingdom come, thy will be done in earth as it is done in heaven," I felt that all christians should adopt the language of that prayer; yet I did not dare utter, "Thy will be done," nor even breathe it, for it might be his will to take away some of my dearest friends; and how could I spare them? After this subject had weighed on my mind for some time, there appeared in the SIGNS a most excellent piece on the subject of prayer, by Elder F. A. Chick, which seemed to be both explanatory and soothing to my mind; nor have I felt to give myself any uneasiness on that point since then. I want to say to Elder Chick that I am very thankful the Lord puts it into his heart to write often for publication, for I think he has the gift of making everything very clear that he tries to explain; and there are many other very able writers for our family paper among the brethren and sisters, whose writings I prize highly for the truth's sake. One has light on one portion of the word, and another on some other portion; and by writing such views as they have, all the readers of the SIGNS have the benefit of them.

Your father, dear old Elder Beebe, had the happy faculty of making his communications very plain and teachable; and much as I loved to hear him expound the Scriptures, it seemed to me he excelled in his writings. Elder Beebe, I enjoyed our association at Olive last September very much. It seemed the gracious Master had blessed me with the hearing ear, which is not always the case. Your sermon on the second day was a feast that I thought would last me forty days; and the other sermons were all excellent.

At Union Grove, in October, we heard from Elders Vail and Hubbell, and brother Keene. They all seemed to have much freedom of speech, and proclaimed the doctrine of one Lord and Savior in a most fearless manner. May they long be spared to contend earnestly for the faith once delivered to the saints.

I feel a great interest in sister Mary Parker, and much sympathy for her. It would seem that she must have great grace given her, to enable her to endure such excruciating sufferings with so much fortitude. I want to send for her book soon. Should we not all pray that, if it be possible, our merciful Father would lighten her afflictions and give her grace sufficient for her day?

I have written more than I intended. If you choose to publish it, all is well; if not, it is the same. Do not crowd out better articles.

Yours in hope of eternal life,

JULANA O. DICKSON.

GRAIN VALLEY, Mo., Feb. 14, 1892.

ELD. G. BEEBE'S SONS—DEAR BRETHREN:—I heartily concur with brother F. A. Chick's communication in the SIGNS, February 10th. If all the brethren who write or talk upon that subject would manifest that meek and humble spirit that I see manifest in brother Chick in all his writings, there certainly would be less bickering and back-bitings among

the old order of Baptists, and more love manifest. If all brethren were in that Christ-like spirit I would not be afraid to approach them upon that subject, though we disagree; but not so. When the subject of all things, without exception, being the result of predestination, is mentioned, the flesh is roiled, and there seems to be no respect for each other's feelings manifested, but a striving for the mastery. And, brethren, I have to say (and I hope in the fear and love of my Master) that this is the great obstacle in my way in believing all things, without exception, to be the result of predestination. Just see what great confusion there is among those I believe to be the people of God, over this subject. I know there is a great mystery in the subject of predestination. It is too wonderful for me; I cannot fathom it; yet I rejoice in it. The word predestination is sweet to me. I do not rail against it as it is held by some of my brethren. It is too deep for me. I cannot admit it, for the reason stated above. James names several things, and says, "My brethren, these things ought not so to be." I know these things are so, and that there is something troubling Zion. Just why it is, I cannot tell. I certainly do believe God to be a sovereign, and that his foreknowledge comprehended every event that ever has or ever will occur; and he wields all power over all worlds and all events. The Scriptures clearly teach me that God did predestinate the salvation of all his people, and every means (not human means) by which it should be accomplished; also the setting up of his kingdom, the promulgation of it through all time; and I believe it was according to the purpose of God that the world should be in opposition to his kingdom, that the world should hate his people, should despise them, and persecute them; all of which works for their good. This is all plain to me; but as I have said, that which is in my way is our own internal commotions. Whether it is according to God's predestination that his church should be divided over this question is one of the things in my way of believing all things to be of predestination. I know it is causing a great deal of trouble among our people, which I am sorry to see. Brother Chick said he had not heard of any of the brethren that believed all things are the result of predestination, declaring non-fellowship for those that did not. I have heard that in portions of Iowa the predestinarians declared non-fellowship against the anti-predestinarians; and in Texas it is just to the reverse. Would to God, if it is his will, the strife would cease, and his people all pull together; for we have enough to do to watch the enemy, who is a stranger to the truth. I believe there is more in the manner of expression than there is in the real point at issue. I find the brethren on both sides are agreed on all doctrinal points until they come to touch upon that one point. I have had brethren come to me after I have tried to preach, and tell me, "That was as good a predestinarian discourse as I want to hear. The only objection was, you just did not call it predestination of

all thing." And the brethren on the other side seemed to indorse it, and all seemed to be fed. Paul says, "Take heed unto yourselves, and to all the flock," &c., not a part. If the expression is not used, none of the brethren and sisters are offended, but all are fed, if Christ and the atonement is preached in its fullness. I hope my brethren will all bear with my imperfections. If God in his infinite wisdom has given them the power to go down into the deep mysteries, and find out things hid from me, I am not going to fall out with them for it. O brethren, live for one another, seeing there is one God over all, and blessed forever more. When it goes well with you all, remember a poor sinner who wants to live in peace and union with the true church of Christ. In your affliction and enjoyments, O let me a sharer be. If it would not be asking too much, I would like to see brother Chick's views in the SIGNS on 2 Peter i. 3; and, God knowing my heart, I have no evil motive in view, but simply to come at the truth. Yours, &c.,

H. W. NEWTON.

### OBITUARY NOTICES.

DIED—In Bowdoin, Maine, Jan. 14th, 1892, **Mr. Eben Curtis**, aged 71 years and 6 months.

He was sick but a few days with "La Grippe." He experienced religion early in life, and was made to know that there is salvation in no other name but Jesus. He was meek and lowly, and a highly esteemed member of the Bowdoinham Church. He loved the doctrine set forth in the SIGNS; and as he was afflicted with deafness, it contained all the preaching he had. He is greatly missed by the sorrowing wife, children, relatives, brethren and friends; but our loss is his gain.

ATTIE A. CURTIS.

BATH, Maine, May, 1892.

### ASSOCIATIONAL.

THE Delaware River Old School Baptist Association will convene, the Lord willing, with the First Hopewell Church, at Hopewell, Mercer Co., N. J., on Wednesday before the first Sunday in June (1st), 1892, and continue the two following days.

Brethren and friends who contemplate attending the meeting of this association, and coming by way of Philadelphia or New York and intermediate stations, will take trains on the Philadelphia & Reading Road, Bound Brook Route, which passes through Hopewell. All trains will be met on Tuesday and Wednesday. A cordial invitation is extended to brethren and friends who can visit us at that time.

ELIJAH LEIGH, Church Clerk.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (8th), 1892, and continue the two following days.

Those coming by way of the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 12:50 p. m., and on the arrival of the Orange County Express from the east at 7:00 p. m., which leaves Chambers St., New York, at 4:30 p. m., on Tuesday. Also, those coming on the milk train will be met on Wednesday morning, which arrives at Howell's Depot about 8:00.

A cordial invitation is extended to all our brethren and friends to meet with us.  
BENTON JENKINS.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., to begin on Wednesday before the third Sunday in June (15th), 1892, and continue the two following days.

The Burdett Church wishes me to write a special invitation to all ministering brethren, and all who expect to come, that we will be glad to see them, and meet them at Watkins, three miles from Burdett, and convey them to places of entertainment.

Trains on the Northern R. R. arrive from the south at 6:45 a. m., 11:07 a. m. and 3:07 p. m.; from the north at 9:00 a. m. and 2:50 p. m. Those coming on the Fall Brook Road will get tickets for Watkins. Those who come from the north on the Fall Brook are brought to Watkins from the depot free, and those from the south have to pay twenty-five cents extra for a little more than one mile. All who can will come to Burdett. We expect a good time. Those who should happen to be in Watkins before the teams arrive will please go to the Fall Brook House, where the teams will call for them. Trains will be met on Tuesday and Wednesday, and at all times when it is known that any one is waiting at Watkins.

There is a telephone from Watkins, so that I can be notified at any moment.

H. B. ELLIOTT, Church Clerk.

### YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, Greenbush, Warren Co., Ill., is appointed to begin at four o'clock p. m. on Friday before the third Sunday in June, 1892, and to continue the two following days. We invite friends of our glorious Redeemer to come and see us.

I. N. VANMETER, Pastor.

PLEASE publish in the SIGNS that a yearly meeting will be held, the Lord willing, with the Middleburgh Church, Schoharie Co., N. Y., commencing on Saturday before the first Sunday in June.

A cordial invitation is given to those of our faith and order, and all lovers of the truth. We hope the Lord will enable our ministering brethren especially to come and see us.

Done by order of the church.

M. P. COOPER.

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(ESTABLISHED 1832.)

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IS PUBLISHED  
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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 22.

## CORRESPONDENCE.

REISTERSTOWN, Md., May 13, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—My mind has of late led me to think often over the wonders of grace, as made manifest in some of his servants whom it has been my privilege to know especially. We are not permitted to glorify man; but it is a proper thing to glorify God in men. If we contemplate the wonders of grace at all, it must be as that grace has appeared in weak, erring men like ourselves. I have often thought of the words of Jesus in his prayer, "And I am glorified in them;" and they come up to my mind this morning in connection with some whom I have known whose whole life exhibited the love of God shed abroad in their hearts. What a great wonder it is that our God should choose to manifest his grace and glory through erring, sinful men! The apostle marvels at the manner of that love which commends itself to us, in that, while we were yet sinners, Christ died for us; and such was his desire that Christ should be glorified in him that he could even glory in his infirmities, that the power of Christ might rest upon him. He could for the same reason take pleasure in reproaches, afflictions and persecutions for Christ's sake. The wonder is that such grace should be exhibited toward sinners as that the life of Jesus should be manifest in their mortal flesh. Wonderful as it is, we have seen it in others, and know that it is so. The branches and the clusters of grapes both belong to the vine, and are good, because the vine is good; and in the fruit, not the branches, but the vine, is glorified. "Herein is my Father glorified, that ye bear much fruit." "God was manifest in the flesh." Jesus said, "He that hath seen me hath seen the Father." There is no way in which an infinite, holy and spiritual being can be made known to us except in the flesh; and in this very truth is the great mystery of godliness seen. As Christ dwells now in the hearts of his people by faith and love, the same great mystery is seen—God manifest in the flesh; and to none is it a more wonderful mystery than to him in whom God dwells, and whose privilege it is to exalt his glorious name. What an unworthy dwelling place! What an exalted guest! Our bodies made temples of the Holy Ghost!

The Bible is full of instances of this great truth, that Jesus is glori-

fied in men. The power and victories of faith are there recorded in hundreds of instances. The long list of instances given in the eleventh chapter of Hebrews, with many others recorded elsewhere, show that the Holy Ghost delighted to hold forth men and women as living illustrations of the power of grace in men of all classes, dispositions and conditions, to produce godliness of heart and life. It has seemed wonderful to me that the Holy Ghost should speak to us at all. It has seemed to me most good and blessed that it should speak to us by the example of living men and women. It has in these instances set before us as it were object lessons, by which we may know just what grace can accomplish. I might mention many examples from the Scriptures, and dwell upon them, which might be profitable for us all; but time and space would fail to tell of those who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens, received their dead raised to life again, and were tortured, not accepting deliverance, that they might obtain a better resurrection. In all these multiplied instances it is seen that grace is all-conquering. It wins its victories first of all in men; and then by it men win victories over all foes and under all circumstances. Thus we are to the praise of the glory of his grace, who hath made us accepted in the Beloved. We do well to think upon Abel, Enoch, Abraham, Isaac, Jacob, Moses and David, and all the holy men of old, for the Spirit of truth, whose one work it is to glorify Jesus, has itself held them up before us, that in them we may see what the God of love can do; and these are not left on record as exceptional instances, but as examples of his work at all times and places.

Thus it is not wrong to speak of men and women who display the power of grace in their hearts and lives. It is wrong to speak of them as though they by their own wisdom or strength of mind or purpose have attained to righteousness; but it is not wrong to say, "See how God is glorified in them." Thus the disciples at Joppa with tears held up and showed the coats and garments which Dorcas had made for alms while she was with them, and Peter

did not rebuke them. There is a vast difference between fulsome flattery and that testimony which exhibits the grace of God as it has appeared in the life of a brother or sister who has departed. If we can point to a drunkard made temperate and sober, to a selfish man made kind, thoughtful and generous in word and deed, to a vile man full of profanity, vulgarity and every evil word and work made clean in speech and pleasant in life, to an ill-disposed, bad-tempered man made meek, gentle and humble, or to a godless scoffer made God-fearing and childlike, it is our privilege and duty to do so, because thus we glorify the grace of God and honor his holy name.

From the Bible we have the examples with which we are to compare our life and our experience, and those of others as well. If all be not after this pattern it is because there is no true divine life in it; but we are not confined to the Bible if we seek for illustrations of the power and efficacy of grace. All around us are such instances. The grace of God is still powerful to save. It is still true that the believer is strengthened, encouraged and helped forward, the froward are restrained, the proud humbled, the rebellious subdued, the mourning comforted, and the sick and pain-stricken helped to believe and rejoice in that Savior who endured all their trials before, and who has promised to save. Grace has its witnesses and its triumphs to-day as well as in the past. From instances that we all have seen another eleventh chapter of Hebrews could be written, in which the power of faith would be as apparent as there. Why should we not then rejoice in these modern victories of faith, and make mention of the Abels, Noahs, Enochs, Israels, Davids, Daniels and Dorcas of to-day? As I think over many whom I have known and loved my heart swells within me with a mixture of gladness and grief; gladness that I saw in them the glory of God revealed, and grief that I shall on earth see their faces no more. I also think of some who are yet living, into whose presence I have ever felt that it was like a benediction to come, and whose shoe's latchet I have never felt worthy to unloose. They are those in whose presence I have ever felt like keeping silence, because I was not worthy to speak in their presence. The Lord was in his holy temple, the place was holy ground, and I must keep silent before him. These have

not been the great, the wise, the eloquent, the expounders of deep mysteries, as a general thing, but rather the gentle, meek, retiring ones of our Father's house. O how true it is that the high and lofty One who inhabits eternity dwells also with the humble and contrite ones. These carry a sacred presence with them; and the believer comes into that presence with solemnity, and feels that his words must be few.

But when I took my pen to write I had in mind to speak of one especially, who was dear to me and to many as a christian and a faithful minister of Jesus for many years. I had not thought to say so much before I should mention his name. I refer to my uncle, Elder Wm. Quint, who for more than forty-two years was pastor of the church at Oak Woods, North Berwick, Maine. Since he was called home last January I have had him in my mind very much, and have felt a desire to tell to the readers of the SIGNS, many of whom knew him, some things concerning him, the memory of which will ever be precious to me; and this has been in my mind, not because of our natural relationship, but because I have believed that in his life and public ministry Jesus was glorified, and the doctrine of God our Savior honored and exalted. This he delighted in; and his frequent complaint was that he could not better set forth the praises of the God of grace. This all who ever knew him well or heard him preach know to be so.

I have recollections of him at an early age. He was then a middle-aged man, and had not long been preaching the gospel of Jesus. My remembrance is that he was from the first an acceptable minister, and his daily life was above reproach. My first recollection of his preaching was one night at my father's house in Anson Valley, Maine, to a company of our neighbors and friends. His subject was the church as the bride, the Lamb's wife. I was but a child, but I recall how earnest he seemed as he spoke. I looked with awe and reverence upon him. I also recall in those early years some special acts of kindness which he did to my parents when they were hard-pushed in the affairs of this world. My next recollection of his preaching was when I was seventeen years of age, at the Maine Association, held in the town of Whitefield. I had obtained a good hope through grace one year before, and this was the first gospel preaching that I had heard. I re-

member that my parents and I were late in reaching the meeting on the first day, and Elder Quint was preaching the opening sermon when we arrived. His subject was "the new birth." I remember how eagerly I listened as he described the feelings of one who was born again. As he preached then, so I ever heard him preach afterward concerning the new birth. He never engaged, either in preaching or conversation, in fine-spun theories concerning this doctrine. He was content to say, "Ye must be born again," and to present the marks by which the inquiring soul might know whether he had been thus born. His arguments were always clear and direct; and he insisted much upon the fact that the sinner is and must be passive in this work. He knew nothing about anybody needing to be born again but poor sinners; and he preached simply and plainly the truth, "Ye must be born again." He always seemed to me to preach in apostolic fashion as he set forth this great truth. I know that his sermon that day at the Maine Association, thirty years ago, helped and strengthened me in my hope that I was born again. One year later, at North Berwick, Maine, I was baptized by him, with two others. Elder Gilbert Beebe and Elder Leonard Cox were present at the time. After that it was my privilege to be at North Berwick for some length of time, at different periods, for three or four years, and to be much in his company, and to attend almost every session of the North Berwick yearly conference up to the last session; and of course I heard him speak often in the pulpit, and converse much out of it. He was always firm and clear and unwavering in his testimony to the truth, and yet always mild, considerate, forbearing and peace-loving. He never would yield an atom from the ground he occupied in the face of opposers; and yet he made no man angry, such was his mildness and kindness of manner. Every one who knew him at all knew what he believed, and that where they found him to-day they would find him to-morrow and every day. I can well recall how year by year, as I attended the meetings in Maine, his testimony remained clear, and his love for the doctrine of God our Savior as he had learned it seemed to increase. In strong, clear tones, and in words clear and explicit, he would declare the faith that was in him, and upon which he rested his hope of salvation. He never in all those years, in my presence, uttered a word which could be thought disrespectful of any man or of any body of people. He fought with the smooth stones of the brook, and all had to admit that his words were not uttered in malice to any. In meekness he instructed men, if peradventure God would give them repentance to the acknowledging of the truth.

This was always the way in which his speaking and preaching im-

pressed me. I have often greatly desired to be able to speak with the same manner and in the same spirit. I might fill pages with recollections of him, but must not indulge myself. I recollect at one time when in Maine that I went with him to attend the funeral of a little child. It was some miles away, and a warm, dull, sleepy day. A few neighbors had gathered in. There was not a Baptist present, and not one who attended his meetings anywhere. The people who were present, so far as I could see, showed no life nor any interest in what he was saying. His text was, "By grace are ye saved, through faith." The sermon entranced me. It seemed to me that nothing could be more full and clear, nor able nor better reasoned. It was worthy of hearers who could really hear. It seemed to me too bad that such a sermon should be, so far as I could see, wasted. After we left for home I told him how the sermon had appeared to me, and that it seemed to me too bad that it should be lost. "Why," he said, "you heard it, didn't you?" This answer turned my thoughts. This view of the matter had not occurred to me. He seemed as well satisfied as though thousands had heard him.

He often would tell portions of his christian experience in the pulpit. This he was apt to do after he had heard a sermon with especial enjoyment. He delighted to extol the grace of God shown toward him in his younger years, and always spoke of very deep and soul-trying conflicts before he found rest and hope in Christ. As he would tell his experience I always was made to feel that there was a deep reality in it. He had no startling visions nor dreams, but was oppressed in spirit long and deeply because he was such a sinner, and saw no hope of forgiveness. His experience was an earnest and abiding work of grace; and this work of grace was in his mind often all his life long. I listened to him often when I felt that I was permitted a glimpse into the deep things of God. He preached much of the being and attributes of God. Much had been revealed to him of that Being whom he worshiped. He did not worship ignorantly an unknown God. I never knew any one who could more clearly set forth the comfort of God's power, foreknowledge, predestination, omnipotence, omniscience, omnipresence and immutability. These things were real to him. He rested in them, and therefore preached much concerning them; and when treating upon such themes his words would fall with solemn weight. I have thought that in just such a manner would Paul have spoken of similar themes.

In his visiting of associations I have known of no one more gladly welcomed nor listened to. His words, the themes of which he spoke, his manner at the firesides of the brethren, all commanded their approval. I am not flattering here; I am speaking simple facts. They are just such

things as ought to be truthfully said of all those who preach the gospel. Whether in the pulpit or out of it, he was steadfast, mild, firm and clear. "In him God was glorified." I speak these things to the glory of God, and not to praise him.

Now I come to speak a little of his last days on earth. About the first of January, 1892, I learned that he was very sick. In the next week I received several messages giving his condition, all stating that he was sinking. I left home on Thursday before the third Sunday in January, and reached his house the next morning. I found him very low, but conscious. He knew me, and expressed himself as being glad to see me; but his suffering was too great for him to notice very much the presence of any one. I could talk but little with him. I asked him if the hope which he had enjoyed so long still abided with him, to which he replied, "Yes; yes." He again and again expressed his longing to depart and be at rest. I do not know how many times he repeated, "O that I had wings like a dove, that I might fly away and be at rest." Often just the words, "O that I could fly away and be at rest." Sometimes he said, "I am held in a vise; I can neither die nor live." Once he prayed to God, ascribing glory to him, as the holy, just and good Being; but in this I cannot recall his exact words. I felt that it was a solemn place to sit by, and watch the change by which God was releasing his servant and calling him home. His sufferings were great, and continued until he on Sunday morning became unconscious; and a little past noontime the struggle ceased and he was at rest.

The account of the funeral has already been published, and I will close right here. I trust this may not be found wholly uninteresting to the readers of the SIGNS, if published; and I hope that God may be glorified in it.

I remain your brother in the hope of Christ,

F. A. CHICK.

DE KALB, Ill., April 3, 1892.

VERY DEAR BRETHREN of the Ozark and Fellowship Churches, of the Ozark Association of Regular Baptists, situated in the counties of Webster and Greene, state of Missouri, whom I verily believe I love in the Truth, who is also the Way and the Life. Grace, mercy and peace be abundantly multiplied unto you, through the knowledge of him who is, and was, and is to come, our only hope. Agreeable to promise before leaving your midst, I now seat myself to try to redeem my pledge, to wit, that should the dear Lord be gracious to spare my weak, sinful existence to regain some of my lost strength, I would try to pen you a few lines, to convey to you in my simple manner the deep and abiding sense of my gratitude to you all, both brethren and friends, who so cheerfully ministrated to my needs

and comfort during my stay and affliction in your midst. In view of such consideration, having had my mind somewhat drawn to reflect upon a portion of the precious treasure of eternal truth recorded by one of the twelve judges enthroned in the city of our God, I will proceed.

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter iv. 12, 13.

Beloved brethren, to my feeble judgment there is upon the face of this language a strong indication or presupposition that some of those characters, if not all, herein addressed were liable to be taken by surprise. Hence I think the words should be considered in the light of caution, or of admonitory counsel. Seeing the epistle is general, and not (as the Pauline epistles) special to the several churches to which they were addressed, I have thought that all language, whether oral or written, to be of profit to the living in Jerusalem, must be of an experimental character.

The author of these epistle, even the sorely exercised Peter, was instructed, yea, inspired, to write what himself had passed through experimentally. Hence we find him urging his brethren to "be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour." As if to say, Time was with me, young and in experienced as I then was, when I became so vain and intoxicated with my free will abilities that I thought and said, yea, verily believed, I had the power and ability to do and say, say and do, yea, to carry out to the very letter all the vehement utterances I gave expression to in the immediate presence of the infinite Majesty, who needed not that any should testify of man, for he knew what was in man; not what would develop itself, but what was already there. With a temperament naturally impetuous and impulsive, and just in the full vigor of first love, and in passionate ardor of his zeal in the newly espoused cause of his adorable Lord and Master, it is no marvel that he should do and say as he did; "and so said they all." He it was who had been most outspoken; but it remained for the further and full trial of faith to give an exhibitiv proof of how much and how long he should be tossed in Satan's sieve, and still the mighty power of the all-prevailing intercession of the precious Intercessor should prevail in his behalf; nor were those inexpressibly bitter tears all that the cursing and swearing in the sore and fiery trial of Peter cost him. Witness that threefold appeal of his grievously denied Lord and Master after his resurrection,

"Simon, son of Jonas, lovest thou me more than these?" "Peter was grieved because he said unto him the third time, Lovest thou me?" Yea, still farther, it was said to those at the sepulchre, "Go your way, tell his disciples and Peter." Ah, beloved, see what sin did in this case. Peter, poor, dear, suffering soul, is being brought through the fire. Ah, but had he had no other than the modern free-willer's god, what would have become of the sorely tossed one now? But O! wonders of grace to our God belong. Record his mercies in your song. What think you, brother, sister? Could Peter ever forget this, any more than the weeping Jeremiah could forget the wormwood and the gall? I do verily believe that this dread denial, and the woeful and grievous fall of the sweet psalmist of Israel, together with all the grievous rebellions of all the Old and New Testament saints, is that "worse thing" which comes upon those who openly and flagrantly violate the plain and positive teachings of inspired truth. Said Paul, "But I obtained mercy, because I did it ignorantly in unbelief." The dear old brother knew well the provision made in the Jewish law for the sin of ignorance. He also had been taught that the law of the Spirit of life had made him free from the law of sin and death; and all this in Christ Jesus.

Having taken this limited view of the early travel and consequent experience of the sorely tried but finally triumphantly delivered Peter, let us now for a little space retrace our steps, and by the indispensable aid of the blessed Interpreter try to look up those characters which are the subjects of address in the text, who are cautioned not to think it strange, &c. Ah, full well does this sinful worm of the dust remember (although more than half a century has passed in its rapid flight since then, and many changes he has seen) hearing the old, exercised ones tell of their sore trials and conflicts in the narrow pathway; and O how strange it all seemed to me. True, amidst it all they were sucking honey out of the rock, and oil out of the flinty rock of sharp and sore trials. When going to and from meeting I would walk behind them, to hear them talk of how they were getting along in the best of things, even the things of the everlasting kingdom. I felt all anxiety to catch their words, even the words of the wise, which are like apples of gold in pictures (or baskets) of silver; but to understand their severe trials and temptations I could not at that stage of my journey. But it did come, and at no very distant day. If not woefully mistaken, as I have many times since feared, I was then being borne upon the sides of my beloved mother (the church), and dandled upon her knees; yea, I was being caused to milk out and be delighted with the abundance of her glory. I was washing my steps with butter, &c.

Yea, wherever I went, or however engaged, it did seem for a little while as though the winter was over and gone, the flowers appeared on the earth, the time of the singing of birds was come, and the sweet voice of the gospel turtle dove was heard in the land, even by these sin-polluted ears, which had always heretofore been stopped, like the deaf adder, and would not, could not, be charmed by the voice of any gospel charmer, until the voice of Love and Power was heard, as I have sometimes hoped, saying, "Rise up, my love, my fair one, and come away." And it does that so long as this sweet, balmy spring-time lasts, the severe blasts of winter are remembered only as waters that pass away. Still we could not be unmindful of the force and fullness of the caution, reminding us of the text, "Think it not strange concerning the fiery trial." For we may be well assured that the inspired writer well knew by experience what he was writing about; as also saith no less an authority than the beloved Paul the aged, "The fire shall try every man's work of what sort it is." Let us note here that these "every man" are all builders on "this foundation;" and however distinct and solemn the difference between the materials used, whether they be as combustible as wood, hay and stubble, or as enduring as silver, gold and precious stones, the builders are very suitably and solemnly urged to take heed how they build thereupon. And since it is written that he who is the Foundation of this building of mercy hath "his fire in Zion, and his furnace in Jerusalem," the whole of the antitypical Israel are solemnly warranted to expect that the fire and furnace shall accomplish all and everything they were designed for; and whatever be the nature of this furnace, or the amount of fuel required, whether afflictions in the family, in the circumstances, in the body or the mind, in the church or in the world, or in all these combined, they are, and ever have been, all under the supreme superintendence and infallible control of the Judge of all the earth, whose judgment is always according to truth; who for the comfort of all his weak and erring, but humble and sincere followers, has had it put upon record, that all who are building on this Foundation, even himself, shall not fail in a realization of their hope, but shall be saved, even so as by fire; and this fire shall consume the dross and shall refine the gold; as saith the Lord by the evangelic Isaiah, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." And all the time this refining is progressing, which I believe is during the whole course of the natural life of the saints, this spirit of judgment and spirit of burning will be required to consume all the continual casting off of the body of sin, which

is most vile and corrupt, in order "that the life of Jesus may be made manifest in our mortal body." During all this refining process the demand for cutting off of right hands, and plucking out of right eyes, will be imperitively demanded; yea, even to the hating of our own life also, with all the deceitful lusts thereof, in order to the final and full reflection of the image of the First-born among many brethren. Yea, moreover, all losses and crosses, of however distressing a character to the fleshly man, are commanded to be put off, together with "every weight, and the sin which doth so easily beset us," so that every impediment to our spiritual progress may be removed, and straight paths be made for our feet; all of which exercises will make a perpetual demand for renewed supplies of succoring grace; and O! eternal praise to the ever-precious name and glorious fame of Zion's adorable High Priest, he will ever be mindful of his covenant, nor suffer his faithfulness to fail, but will still regard the prayer of the destitute, and not despise their prayer; "and this," it is said, "shall be written for the generation to come; and the people which shall be created [manifestively] shall praise the Lord." Yea, it is furthermore declared, to his name's praise, "They poured out a prayer when thy chastening was upon them." Thus, beloved, we see the gracious design of all the Fatherly chastisements of his most wise and faithful hand. Yea, he hath furthermore engaged, however protracted and severe his reproofs for our grievous rebellions and follies may seem, that with the temptation he will make a way of escape, or give strength to bear the same. Thus it was with beloved Paul, with regard to his abundant revelations, lest he should be exalted above measure; yea, lest pride, that busy sin, should spoil, and unbelief should swell the haughty worm, even "the old man, which is corrupt," there was given him a thorn in the flesh, the messenger of Satan, to buffet him. See ye not, dear brethren, how anxious and diligent he was to be rid of this most unwelcome intruder on his heavenly Master's premises? He besought his Lord thrice that it might depart from him; but ye right well know the answer. He received sufficiency of grace and strength, made perfect in weakness. Be this our resort, beloved, in our every extremity; and there shall be "no lack to them that fear him." True, afflictions may abound, and the floods lift up their heads; but "the Lord on high is mightier than the voice of many waters;" nor can the swelling floods of many waters quench love divine where it is possessed, nor the fires burn it; for himself hath graciously declared, "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." It is a glorious and soul-humbling truth that both the floods of Jehovah's vindictive wrath and the fires of righteous judgment have given their full and unrestricted vent on the dear devoted head of the body; and it is but the individual share of every member of that body that falls to the lot and forms the daily cross to be sustained by them while passing this suffering scene in this waste wilderness. And we find that beloved Paul besought the Lord that he might have fellowship with him in his sufferings, and be made conformable unto his death. We do well, methinks, beloved, ever to remember that our precious living Head in his sufferings bore all the terrible brunt of battle alone, and of the people there was none to help him; for

Soon as the Chief to battle led,  
That moment every soldier fled."

Yea, when the sweet, sensible presence of Deity was withdrawn, and that never-before-uttered cry resounded from Calvary's rugged brow, "My God, my God, why hast thou forsaken me?" preceded in the graden by the extorted exclamation, "My soul is exceeding sorrowful, even unto death," yes, may we in all our sorrows ever be enabled to remember that in order that mercy might reach any one and every one of the members of his beloved body, justice must be visited upon the Head of that body. That life should reach them, death in all its terrors must be visited upon him, the Prince of life. Himself must be forsaken if they are to be visited. His holy, unblemished soul must be exceeding sorrowful, even unto death, that joy unspeakable and full of glory be shared by all those who have fellowship with him in his resurrection.

And now in conclusion, dear brethren, whose friendship and fellowship I can, I hope, never forget, allow me to remind you that while in all the sufferings of your precious, ever-living and altogether lovely Lord and Master, he had none to condole him in those mighty dolorous sufferings; that he hath left a sweet and precious commandment for the guidance of the conduct of all his dear ones, "That ye love one another, as I have loved you." He hath commanded you by his servants to bear one another's burdens, and so fulfill the precious law just named; endeavoring to keep the unity of the Spirit in the bond of peace. And now may the very God of peace bless and sanctify your whole body, soul and spirit, and preserve you unblameable and unreprouvable in holiness unto his appearing and his kingdom. Thus desires one who, although utterly unworthy, loves you in him. Will not some of you write me at your leisure? Dear Lizzie joins me in love and respects to you all.

THOMAS NORRIS.

(Continued on page 173.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1892.

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

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

G. BEEBE'S SONS.

## THE VOICE OF WEeping.

WILL brother Wm. L. Beebe or brother F. A. Chick please write in the SIGNS OF THE TIMES, giving their views on the text, Jeremiah xxxi. 15, and oblige a poor pilgrim?

S. HAMMOND.

CLARKSTON, Mich., April 11, 1892.

## R E P L Y .

"Thus saith the Lord; A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not."—Jer. xxxi. 15.

Without designing to anticipate the comments which may be presented by our esteemed brother, Elder Chick, the following reflections are submitted in accordance with the request of brother Hammond. Painfully conscious of the fact that all our thoughts fall far short of grasping the glorious fullness of the inspired testimony, we earnestly unite in soliciting the views of brother Chick on the same subject.

"Thus saith the Lord." It is worthy of particular observation that not even the inspired messengers by whom God was pleased to speak in time past to the fathers, could claim infallibility for their own assertions. The only consideration which gives authority to their words must be found in the Spirit of truth by which they were moved to testify the things of Jesus with unerring certainty even though they did not themselves understand the grace of which they were inspired to prophesy. It is written that they searched diligently, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. Jeremiah could not by searching attain to the true significance of the words of prophecy which were given him to declare to the typical nation of Israel. Evidently it was not the purpose of God that finite minds should ever understand that hidden wisdom until it should be made manifest in its accomplishment. Then the Spirit of Christ showed to the favored Matthew that Herod had fulfilled this scripture in the awful crime of murdering all the infants in Bethlehem. In that wicked effort to destroy the child Jesus was brought to pass another word of the Lord, "Out of Egypt have I called my son."—See Matt. ii. 13-18. None but the infinitely wise God could have foretold with such precision the dreadful crime by which this prophecy was fulfilled and made to bear witness of the incarnation of the Son of God. That word which speaks with uner-

ring accuracy, declaring the end from the beginning, is the witness of Jesus which is greater than the witness of his messenger John the Baptist. The works of Jesus in accomplishing all that was written of him, bear unmistakable testimony that he came from heaven to do the will of him who sent him. Thus he is manifested as both the Word of God, which is forever settled in heaven, and the righteous Servant by whom that determinate counsel, which is the will of God, is done in earth as it is done in heaven. Every inspired prophecy is but the announcement of that eternal purpose of God, in pursuance of which he is working all things after the counsel of his own will, and that will is the exaltation of Jesus as the Savior of his people from their sins. In order to the revelation of this glory of God every chosen vessel of mercy must be saved from all sin, and completely glorified with him. When this is accomplished they shall be perfectly conformed to the likeness of their Lord, and shall be satisfied. All this is secured by the immutable truth of the Word of the Lord; and of this infinite Word every revelation of inspiration is but the testimony which God has given for the comfort and instruction of those who hope in his grace for deliverance from the bondage of sin and corruption. For this cause it is of the highest importance to them to hear the message of every servant who comes proclaiming "Thus saith the Lord." It is of little consequence what is said by any other authority. Earthly kings and teachers may be highly esteemed among men; but to the disciples of Jesus nothing is worthy of regard unless it bears the seal of their Lord as being what he has said. To his word they love to give heed.

"A voice was heard in Ramah, lamentation, and bitter weeping." This prophecy must have been incomprehensible to those of the saints who heard it by the mouth of Jeremiah, and those who lived before the fulfillment which was recognized by the inspired apostles. To the natural mind it is inconceivable that the favor and grace of God should be revealed in the afflictions and mourning of the chosen ones on whom his love is set. Every thought of reason associates the idea of mourning and the voice of weeping with the wrath of God. The three friends who visited Job, were very sure that his deep affliction was the result of some hidden wickedness on his part. So it is ever suggested to the afflicted and mourning saints that they are not the heirs of glory, else they would not be subjected to those severe griefs, under which they are made to mourn. But its application to that bitter weeping which resulted from Herod's cruelty cannot be disputed by any who recognize the truth of the inspired record. It will not be claimed that Herod should be considered guiltless in the case because his crime was foretold six

hundred years before it was committed. Nor is it very clear how this prophecy could have been fulfilled without the murderous decree which has sunk that tyrant's name in everlasting infamy. The voice of lamentation and bitter weeping must attest the reality of the incarnation of the Son of God; yet the guilt of the bloody persecutor is not alleviated by the determinate counsel of God which was developed through his envious malice. To finite intelligence it seems inconsistent to confess that the slaughter of the babes was according to the determinate counsel of eternal love; but while the enormity of the crime of Herod cannot be overestimated, the victims of his rage were favored to be the first martyrs to glorify God by shedding their blood in attestation of the witness of Jesus. Thus the very action which was designed to wreak vengeance upon the helpless babes was turned to their glorification at the same time that it fulfilled the appointment of God as announced in the prophecy in our text. So much is manifest in the literal circumstance of the fulfillment of this prophecy.

In its experimental application the same principle is seen in every sorrow which brings the disciple of Jesus to lamentation and bitter weeping. Infinite love has decreed that in the world they shall have tribulation. Without this none can be a follower of Jesus. The world will hate those who walk in his footsteps as it hated him. There is no other way to be his disciple but to be partaker of his sufferings. Certainly none can follow him without going where he went. Therefore he says, "If any man will come after me, let him deny himself, and take up his cross, and follow me; for whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it." The cross-bearing way is the only path by which any man can follow Jesus. The iniquity by which the saints are subjected to persecution is as fully included in the appointment of God as was the action of those who murdered our Redeemer. In this way only can the enemies of our Lord bear witness to the truth. By their cruelty they cause the voice of lamentation, and bitter weeping, resulting from the persecution by which the disciples learn the fellowship of the sufferings of their Lord. When there is no such voice heard, there is no manifestation of the Spirit of Christ dwelling in the believer. If there is really life in a professed disciple who has no affliction, there is no manifest evidence of its existence. Only through much tribulation can even the true disciples of Jesus enter into the kingdom of God, which is righteousness and peace and joy in the Holy Ghost. The suffering which results in such assurance of faith must always be felt as affliction and deep tribulation. There is no other entrance into the kingdom. No at-

traction is presented in this wonderful way of life, by which the carnal mind could possibly be induced to desire to walk in it. The first step arouses all the enmity of the natural heart. Instead of denying self, nature acknowledges no other principle as governing it but the love of self. Hence, there must be unceasing warfare between the flesh and the Spirit in every one who has the mind of Christ. The voice of lamentation and of weeping must necessarily result from this conflict. Especially must this be the case where the law of sin in their members wars against the law of the Spirit of life in Christ Jesus, which dwells in every one who is born of God. The power of God keeps every subject of his grace, so that he cannot be lost under the fierce assaults of the adversary; yet every saint must learn by personal suffering that his enemies are too strong for him. Lamentation and bitter weeping involuntarily attest the fellowship of suffering, by which the saints of God are identified. This evidence cannot be received by reason; it is only seen by the faith of the Son of God. Nor can any device of the adversary imitate or counterfeit this divine seal of the Spirit of God. It is so securely hidden by the will of God that it is impossible that any hypocrite can even desire to bear the heavenly mark. The natural mind of the saint protests continually against enduring the tribulation which identifies him as a child of God. He mourns with ceaseless lamentation because he feels the bondage of corruption; yet there is no surer evidence that he has the love of holiness dwelling within him than the fact that the service of sin is a grief to him. Lamentation and bitter weeping result from the bondage under which the good that he would he cannot do, and the evil that he would not do, is that which governs all his actions. In this very bitterness of anguish is graven indelibly in the heart of every follower of Jesus the seal of the Spirit by which he is identified as an heir of that glory which shall be revealed in all the saints.

There is specific design in the selection of Ramah as the place in which this voice of lamentation and bitter weeping is heard. The name Ramah signifies the height, and well represents the mountain of the house of the Lord which is established in the top of the mountains, and above the hills. It is contrary to the thoughts of man that lamentation and the voice of weeping should be heard in this exalted place; yet it is only here that this peculiar mourning is found. Affliction and poverty are the characteristics by which it has pleased God that the subjects of his peculiar blessing should be identified. Hence, lamentation and bitter weeping constitute the voice which is heard in this exalted Ramah where the Lord commanded the blessing, even life forevermore. The covetous heart of man sees nothing

in this mourning and bitterness by which it is attracted.

"Rachel weeping for her children refused to be comforted for her children, because they were not." It is unnecessary to tell those who know the infinite perfection of our God that he is not restrained for want of power to work his own will. This terrible sorrow which caused the disconsolate weeping of Rachel, was among the things by which God was pleased to reveal his unchangeable love to the vessels of mercy, in whose salvation he would magnify the exceeding riches of his grace. He was not compelled to submit to the commission of this cruel crime as a necessary evil; he gives no account of his purpose in appointing the wickedness of Herod, other than that which our Lord assigned in his prayer, "Even so, Father, for so it seemed good in thy sight." Yet it was needful that it should come to pass in order to the attestation of the truth of prophecy. So God makes the wrath of man to praise him, and the remainder of wrath he restrains. Sinners are guilty of all the evil which they designed to accomplish; but God is glorified in turning to confusion all their devices, and using them for the accomplishment of his own gracious will. So, in this case, the grief of Rachel portrays the deeper distress of the chosen Zion, the antitypical Rachel, in her sad condition as polluted by sin and under the power of death. All her children are cut off; and there is none to comfort her. Such bitterness of weeping can never be known under any temporal bereavement as is experienced by the spiritual church of Christ under this consciousness of just condemnation and alienation from the righteousness of God. Sin has defiled all her children, and she can receive no comfort, because she knows no way in which she can be reconciled to the holiness of her Lord. In this prophetic expression two strong figures are used. Rachel is one of the most tender names by which the church can be designated, signifying literally, a lamb. This emblem expresses the perfect innocence in which she is completely justified through the blood of Jesus, as he says, "Thou art all fair, my love; there is no spot in thee." Then, the strongest type of bereavement is presented in the loss of her children. Nature knows no greater sorrow than that which the loving mother feels in the realization that her children are not. She finds nothing but gloom in all that is left her. So it is with the Zion of our God. In view of the death which reigns over all her children, she refuses to be comforted. This great grief is felt in the individual experience of the saints, who are manifest as the children of the spiritual Rachel. But for their consolation it is revealed that this mourning is the infallible assurance that the blessing of God rests upon the mourning and weeping one. Although death has triumphed over the children of Rachel

as they are polluted with the corruption of their sins, their Redeemer is strong, and has conquered death and sin, so that now he has the victory to give to his ransomed ones. He comforts his weeping Rachel, saying, "Thy dead shall live; my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. xxvi. 19. Surely the blessing of the Lord makes this unutterable weeping of his chosen Rachel glorious with such joy as earth could never yield in its most abundant prosperity. Well may the children of Rachel sing;

"The Lord can clear the darkest skies,  
Can give us day for night;  
Make drops of sacred sorrow rise  
To rivers of delight."

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**BOOK NOTICES.**

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

(Continued from page 171.)

GHEENT, Ky., April 22, 1892.

DEAR BRETHREN BEEBE:—The apostle says, "I know that in me (that is, in my flesh) dwelleth no good thing."—Rom. vii. 18. The experience of the saints daily demonstrates to them the truth of that language of the inspired apostle. But another truth forces itself upon them, and that is, the time once was in which they could not accept that truth. The time once was when they were going about to establish a righteousness of their own. All alike, both Jews and Gentiles, are under the law, and look to it for their righteousness; and the apostle, when speaking of the Jews, his kindred according to the flesh, says, "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. They had not learned 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." The apostle also says, "Now to him that worketh is the reward not reckoned of grace, but of debt." Then it is evident that salvation is not by works of righteousness which we have done. "Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed." It is written, "A seed shall serve him: it shall be accounted to the Lord for a generation." Our Lord said to the woman of Samaria, "God is a Spirit, and they that worship him must worship him in spirit and in truth." He did not say that they must worship him in the flesh. Why? Because "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." Then the apostle could appropriately say, "In me (that is, in my flesh) dwelleth no good thing." When and where did he learn this great truth? is a pertinent question. Had he learned it when he started on his missionary tour from Jerusalem to Damascus to persecute the saints? Surely not. Yet he thought he was doing God's service. But he was acting in obedience to the dictates of the flesh, in which dwelleth no good thing. When he heard that voice saying to him, "Saul, Saul, why persecutest thou me?" his inquiry was, "Who art thou, Lord?" Ah, what fearful words were those spoken to him, "I am Jesus of Nazareth, whom those persecutest." He in his flesh was enmity against God, and that enmity was made manifest in his persecution of the saints. But this was after the ascension of our Lord; yet Saul stood charged with persecuting Jesus of Nazareth. Then it is evident that all who persecute the saints in any way are persecuting our risen and ascended Redeemer. Let us take warning by the great truth given to us in the experience of that

apostle. The tree is known by its fruit. When the light shone in the heart of the persecuting Saul he ceased to bear the fruit of a persecutor; for the law of the Spirit of life in Christ Jesus had made him free from the law of sin and death. Being made free from that law, he was brought into sweet obedience to the law of love. Our Lord said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment; and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." This was the law under which that apostle was brought. The law and the prophets pointed away to the coming of Jesus, and Paul went forth preaching Jesus in all his glorious fullness as the Lord our righteousness. God is love, and the labor of that apostle was a labor of love. And he drew the contrast between the works of the flesh and the fruit of the Spirit in letters of living light. He says, "Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." With this fearful catalogue given him by divine inspiration, is it any wonder that he should say, "I know that in me (that is, in my flesh) dwelleth no good thing?" He by the power of the Spirit was enabled so vividly to describe the corruptions of the human heart, and to present the total absence of everything good in the hearts of the unregenerate. But he presents as clearly the fruit of the Spirit manifested in the experience of all the regenerated sons and daughters of the Lord Almighty. He presents them by way of contrast, and says, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;" and then he says, "Against such there is no law." The law is against all the works of the flesh. But daily experience teaches the dear children of God that they are yet in the flesh, which causes them to say from the deepest recesses of their hearts, "For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good evil is present with me. For I delight in the law of God after the inward man." You, dear saint, have been led into a knowledge of the corruptions of your own heart; into a knowledge of the sinfulness of sin; and you are made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" But when in the sweet exercise of precious faith your spiritual strength is renewed, and

you are enabled to look into the precious promises of the gospel, which stand as guide-posts all along your weary pilgrimage. It is then the language of the psalmist is most precious to you, who says, "Let Mount Zion rejoice; let the daughters of Judah be glad; because of thy judgments. Walk about Zion, and go round about her: tell the towers thereof; mark ye well her bulwarks consider her palaces; that ye may tell it to the generation following." When you thus behold the church built by omnipotent power, guarded by infinite wisdom, surrounded by unchanging love, and kept by her omnipresent Lord and King, you are ready to cry out, "The Lord God Omnipotent reigneth. Let the earth rejoice and the isles of the sea be glad." But you, dear saints, are often surrounded and enveloped in darkness and gloom while journeying to your future and eternal home. Often the cares, sorrows and afflictions of earth are yours. Then in deep anguish you cry out with the psalmist, "Will the Lord cast off forever? 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? Selah." What mournful language is here uttered by the inspired penman. In it is set forth that fearful unbelief which often finds a lodgment in the hearts of the poor, mourning saints. But they should remember that unbelief is the work of the flesh, in which dwelleth no good thing. But our natural sun continues to shine notwithstanding the earth is often overshadowed by clouds. We see the rain descending, the lightning's vivid flash, and hear thunder's fearful roar; yet above it all the sun is shining in all his glory and beauty. While the storm was raging we have stood agast, pale and trembling, and made to say with Job, "How little a portion is known of him; but the thunder of his power who can understand?" But soon the rain ceases, the winds are hushed, and the sun again sends forth his invigorating rays upon the earth, and the birds come forth from their hiding places, and enliven all their surroundings by their sweet notes. So it is with you, dear saint. The thunder of the law often sounds in your ears, saying to you, "The soul that sinneth it shall die," and the corruptions of the flesh stalk forth before your gaze. Amidst this gloom memory goes back over a long life (as with this little one), and finds in its sorrowing researches on every leaf written in letters of bold relief, "In me (that is, in my flesh) there dwells no good thing."

In the communication written by brother Wm. L. Beebe, and republished in the SIGNS of the 13th instant, at the request of Lina W. Beck, I find so vividly and clearly written a description of my travels among God's dear people that I take

the privilege of copying a part of it. He says, "Perhaps it may be as well for me to write to the poor of the flock something of my own poverty, which is so extreme that there is not one good thing I can claim credit for in all my deeds and thoughts, although almost twenty-eight years have passed away since my name was recorded as a member of the visible church of Christ. All that time I have been a poor, halting, doubting, unworthy sinner; and when a ray of hope and light has gleamed upon my path it has invariably been when my merits were entirely forgotten in the contemplation of the sovereign mercy of God. The whole history of my life as a professed disciple of Christ may be comprehended in the word poverty." Ah, dear brother Beebe, more than sixty years have passed since my name was first recorded among the disciples of our Lord, and spiritual poverty has been written and stood before me in every step in that long journey; and now I read it day by day with unclouded eyes. And why this poverty? The answer is, "In me (that is, in my flesh) dwelleth no good thing." But the Lord has said for the comfort of his poor and afflicted ones, "I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord." But from what source does this poverty and these afflictions arise? Evidently from the works of the flesh, in which there dwelleth no good thing. But that poor and afflicted people were rich, for they trusted in the Lord. Not rich in themselves, but rich in the all-abounding grace of God; and they can most sweetly sing,

"I'm rich to all intents of bliss,  
If thou, O Lord, art mine."

John was directed to write to the angel of the church in Smyrna these things, "I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life." If history is true, that prophecy was fulfilled. That church suffered great persecution for ten years, inflicted by pagan Rome, the great red dragon, and its members were cast into prison. But they were rich, for they had secured to them a crown of life, and could appropriately say, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Those afflictions, when compared with the glorious and eternal inheritance of the saints who trust in the Lord, are but for a moment. The psalmist says, "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." Then all the poverty and all the afflictions to which the saints are subjected come from the flesh, in which dwelleth no good thing. But as the darkness of night, the clouds, rains and storms are necessary in the natural world, and are wisely ordained by the God of nature, so are the darkness, gloom and afflictions that often surround the dear saints in their earthly pilgrimage, fixed in infinite wisdom and unchanging love, needful for them while here below; and their murmurings amidst those sorrows are but the works of the flesh. Could we always realize that all these things work together for our good, our murmurings would cease, and joy and rejoicing would be our constant companions. But irreconciliation to the dealings of our Lord with us is the work of the flesh, and will continue with us while clothed with mortality. But, dear saint, Moses was the representative of the law of sin and death, and he could not enter Canaan; yet he could stand on Pisgah's heights and view the promised land, which was a figure of the gospel dispensation. So you, when looking to the flesh, and laboring under the law to obtain that peace and rest which alone comes from a sweet trusting in Jesus, cannot taste nor enjoy the milk and honey which flows in that blessed land. That milk and honey prefigure the sweet and ever-precious promises of the gospel. Upon them you feed and rejoice, and your Lord says to you, "Eat, O friends; drink, yea, drink abundantly, O beloved." Then with a foretaste of the joys of the fairer world on high you cry out, "My Beloved is mine, and I am his." Then "Happy art thou, O Israel. Who is like unto thee, O people saved by the Lord, who is the shield of thy help?" Then be glad and rejoice, all ye inhabitants of the Rock, and shout, The Lord is my Rock and my Fortress, my Deliverer, my God, my Strength, in whom I trust. To his great name be all the glory.

I was prompted to write these thoughts by reading that communication written by brother Beebe, and I hope I am thankful to the great Giver of all good for putting it into the heart of sister Beck to ask for its republication. You will please dispose of these thoughts as you may deem best, and believe me affectionately yours,

H. COX.

"FOR to be carnally minded is death; but to be spiritually minded is life and peace."—Romans viii. 6.

The apostle Paul exhorted the churches in all his epistles to their christian duties, and those who heed the exhortations are blessed in this life with the enjoyment of the religion of Jesus Christ. If they do not heed the admonitions the result is that they die to the enjoyment of the religion of Jesus Christ, which is

their privilege to enjoy. The apostle says, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." We were the sons of God all the while; but "the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all, but is under tutors and governors until the time appointed of the father." We were heirs even when we were dead in trespasses and sins. We were heirs prior to our earthly existence in the world; for David says, "Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." Notwithstanding there was none of them, the great God could see them as complete as he will in the last day of this world, because they were enrolled in the Lamb's book of life from the foundation of the world.—Rev. xvii. 8. I take the position that God could not enroll them in his book if he did not know them. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." This signifies that there were some in the world that were not his. Therefore it behooved him to choose them in his Son from among the outer courts; and this choice was made in Christ before the world began.—Eph. i. 4. Now, dear children of God, "ye are dead, and your life is hid with Christ in God." A safe place indeed to be in. Notwithstanding the certainty of the final salvation of every one of God's elect, it is their duty to honor God by a godly walk and conversation. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Jesus says, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." As much as in us is we should be crucified to the world, and the world to us.—Gal. vi. 14. We cannot walk as the world, and at the same time walk in the Lord Jesus Christ. We cannot walk in Christ, and our everyday deportment be of the world. We are to put on the whole armor of God. "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."—Gal. vi. 13-17. "How shall we escape, if we neglect so great salvation?" "To be carnally minded is death." How shall we escape death to the enjoyment of the religion of Jesus if we heed not the above admonitions? After we have neglected our duty, and have died, we can by God's grace awake from that sleep, and arise from the dead, and

Christ shall give us light. What a great blessing, after we have shamefully neglected our duty, and have died, to be called on to awake from our sleep, and arise from the dead, with the blessed assurance that Christ shall give us light. Paul says, "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." Then he says, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." We cannot be joined to the world, and at the same time be sowing to the Spirit. Paul says, "I speak as unto my children, be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"—2 Cor. vi. 13-15. He not only tells us to be enlarged, but he tells us to grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. When we give way to our carnal mind we do neglect these things, and death is the result. "But to be spiritually minded is life and peace." Show me one that lives near to Jesus, and I will show you one that enjoys life and peace. One may say, The Lord will chastise us, and whip us into our duty. I have one little boy, and I would think him very undutiful if I had always to be whipping him in order to get him to do his duty. So with God's children. I have heard some tell God's children to stay out of the church as long as they could. I know that my God is not pleased with any one in encouraging his children to disobedience. I know that I would be displeased with any one who would give my son any such advice. The Lord Jesus said to his disciples, "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Then he says, "If ye know these things, happy are ye if ye do them." When spiritually minded we are willing to do as we are bidden. We are exhorted to watch and pray, that we enter not into temptation. One who is often engaged in prayer is a live christian, and desires God's Spirit to keep him. Jesus says, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give the Holy Spirit to them that ask him." He also says, "Ask, and ye shall receive." We know that this language is not spoken to dead sinners, but to quickened sinners. He says that he will give the Holy Spirit to them that ask him. He also tells us to ask, that our joy may be full. We cannot be spiritually minded, and at the same time lack the evidence which bears witness with our spirit that we are the

children of God. As our fathers under the old dispensation were exhorted to draw nigh unto God, and he would draw nigh unto them, so it is in the gospel dispensation. When we look back to the days of Daniel, and the decree was passed by the king that no petition should be offered for thirty days to any other god nor man save the king, we see that Daniel did not cease to bow on his knees three times a day. He was spiritually minded, and had life and peace. O, says the little child, I know the above is all true; but when I would do good, evil is present with me, and how to perform that which is good I find not. Then, dear child, if it hurts you because you want to do good, and evil is all the time in your way, it is evident that you are spiritually minded. Dear child, your righteousness is of the Lord; for the Lord is our righteousness. God will not look to us to find righteousness, but will look to the merits of his dear Son; and there he finds it. We are not saved because of anything that we can do; but in obedience here in time we enjoy the smiles of our Lord, and have the life and peace that are spoken of in the text.

Dear children of God, I have almost come to the foot of the ladder, financially speaking. I confess that I have been in disobedience for a long time. All the light I have had has left me. All my precious opportunities in the past are gone. O how I long to visit the Old School Baptists, and enjoy another heaven on earth. It is heaven for me to be in their presence; but I am here, where I have no preaching, except that which I get through the SIGNS OF THE TIMES. I feel impressed to speak in the name of my Lord and Master, but the opportunity for doing so is very poor. I am upbraided for letting my mind run on the holy Bible so much, when it stands me in hand to give my mind more to temporal things. Christ said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Shall I believe that he will go back on his promise? Peter says, "The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to usward." Will I fall to the ground if my trust is in the Lord? I feel, like Job, that I will trust in him though he slay me. He has taken from me two wives and four children, and about all the property I ever had. I tell my friends that I cannot hinder him; for he opens, and none can shut; he shuts, and none can open. I am glad that I can trust in the Lord. By the grace of God I am what I am; and that is enough. My Lord says, "These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer: I have overcome the world." "As ye have therefore received Christ Jesus the Lord, so walk ye in him." He says that in him we shall have peace; but we do not have and enjoy that

peace when we are walking out of him. Then, dear children of God, may we by the help of God be more spiritually minded, and enjoy that life and peace which is our privilege to enjoy. Let us set our affection on things above, and not on things below. If we had all the wealth of this world it would be but a little while that we could stay here to enjoy it; but the fruit of the Spirit will be enjoyed eternally. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." "If we live in the Spirit, let us also walk in the Spirit."

I have appointments to fill here twice a month, and all seem anxious to have meetings out here. Brethren, pray for me and my lonely boy. I believe the good Lord has sent me to this desolate place for a purpose unknown to me. Brother Hardy has regular appointments about twenty-five miles from here. He has attentive congregations, and preaches in the power of the Holy Spirit.

Yours in hope of a better world,  
J. M. DULEY.

#### OBITUARY NOTICES.

By request of the bereaved sister, Mary E. Cook, I send you a notice of the death of **Elder F. M. Cook**, who died April 12th, 1892.

He was born and raised in the state of Indiana, and was a member of the Primitive Baptist Church and an able minister, highly esteemed by all who knew him. He moved from Indiana to Kansas, and from there to Aurora, Lawrence Co., Mo., where he came to his death by getting caught in some machinery that was running his crusher in the mine, living only about forty-eight hours.

Brother Cook was about fifty-five years old, and had been trying to preach the gospel for the Old School Baptists about fifteen years.

J. H. HOBSON.

LEANN, Mo., May 15, 1892.

It is with a feeling of sadness that I comply with the request of a bereaved sister to send you a notice of the departure of sister **Hattie A. Boulden**, on April 2d, 1892.

She was born near Elkton, Sept. 17th, 1835. She had been with sister Pearce, whose obituary was recently published in the SIGNS, ministering to her in her last moments, and was taken with pneumonia in the night, after her return home. She was very ill from the first. Medical skill and faithful nursing seemed alike powerless to arrest the disease, and in one week she passed beyond the silent river. Her suffering was great, but was borne with the patience and meekness which were characteristic of her through life. Of her it could be truly said that she possessed the ornament of a meek and quiet spirit. She also possessed in an eminent degree the charity which thinketh no evil. She was most devoted, faithful and affectionate in all the relations of life. Her home was near Chesapeake City, Md., with her sister, Mrs. Wm. P. Howard, and family, and to them the loss is irreparable. She leaves one sister and two brothers, with their families, and many other relatives and friends, with the church, to mourn.

Sister Hattie was baptized by the late Elder Thomas Barton, in June, 1866, and was a worthy and highly esteemed member of the church at Welsh Tract. Being at a distance, she was not always permitted to attend the meetings of the church, a deprivation which was felt and lament-

ed. In a letter received three weeks before she passed away she says, "I feel so keenly the loss that has come to dear Welsh Tract Church the past year whenever I dwell upon it. I remember the last time I was there watching the congregation coming down to the green, and wondering if I should ever be permitted to see them again. Four of the number have since passed away to the better land, and who knows how soon others may follow? May the dear Shepherd feed us with the bread of life, and make us willing to follow whithersoever he leadeth."

Elder Rittenhouse spoke at the funeral comforting words. May those she loved so dearly be led to look for comfort to the God in whom she trusted.

ONE WHO LOVED HER.

DEPARTED this life at Otego, N. Y., March 30th, 1892, sister **Amanda M. French**, in her 68th year.

Sister French had delicate health the greater part of her life, and for the last few years was exceedingly feeble, caused by paralysis, from which she suffered greatly. She was blessed with kind and faithful friends, who nursed and cared faithfully for her at her sister-in-law's until death removed her to the bright world of glory. Being a cousin of mine, and we being reared from our natural birth in the same township, and also attending the same district school together, it seems truly that one of my kindred, near and dear to me, is gone. But this is not all that endeared her to us. Since about the year 1871 sister French has stood in unbroken fellowship with the Old School Baptist Church of Otego, N. Y., being baptized in the fellowship of the same by Elder S. H. Durand, together with myself and others. Her experience of the grace of God began in early childhood. She was thus early taught the needful lesson that salvation is of the Lord. Her love of the truth was prominent through life, showing by her firm and ardent love for her brethren that her soul was knit together in love with them. Her adherence to the doctrine of God her Savior was constant, unwavering and unshaken. She truly sang no other song but this, "A sinner saved by grace."

She was unmarried, a member of a family of seven, all bearing the Baptist name, five of whom were members of the Otego Church; and while the thought is sad that we shall meet her here no more, yet the hope sustains and comforts us that we with her shall reign in life by one, Jesus Christ. May the Lord comfort the afflicted, bind up the broken-hearted, and give all a holy resignation to his will. The writer attended her funeral April 1st, when her remains were laid beside those of her parents at Otego.

ALSO,

DIED—April 12th, 1892, at her home in Crookerville, Delaware Co., N. Y., sister **Margaret Squire**, aged 75 years.

Sister Squire was baptized in the fellowship of the Second Roxbury Church, Delaware Co., N. Y., by Elder David Mead, about fifty years ago, and was united in marriage to our dear brother, Samuel Squire, fifty-two years ago. Her membership was removed from the Roxbury Church to Otego many years ago, where she retained membership, without the shadow of stain or blemish, until she was called to her better home on high. She had consumption of the lungs for many years, and was in very delicate health, but often made us glad with her presence at the meetings of the church when it would seem to us all that her comfortable fireside would be a far more desirable and fitting place, they having to drive ten miles or more; but her love of the things of the Spirit exceeded and prevailed over natural affection, so that she was seldom absent, an example worthy of imitation by us all. She was of a naturally lamblike and quiet spirit, which, coupled and connected with divine grace,

made her in her church relations a very much esteemed and highly prized sister. We often felt reproved for our coldness and worldly mindedness when in her presence, for she had very little to say on worldly topics, but always was ready to talk of Jesus, the sinner's friend. A sense of her unworthiness was ever with her, and until the last she wondered at that marvelous grace which the Lord had bestowed upon her in giving her so glorious a hope. That charity which hopeth all things was a prominent gift to her, so that she was led to think favorably of others, and to esteem them better than herself.

She leaves her aged companion, our dear brother Squire, to sadly miss and deeply mourn his loss of a faithful wife, a bosom friend and companion, who has shared so long with him the joys and sorrows of this stormy life, together with three brothers, many other relatives and a host of friends; and truly we would not know where to look to find her first enemy.

The funeral services were at her home on April 15th, where the writer spoke to the people, and her remains were interred at Otego. May divine grace support our afflicted brother Squire; and though he is now left without her kind counsel and words of consolation, yet having that same precious hope of glory in view, may he with patience wait his appointed time, when he with her and all the redeemed

"Shall join the general chorus  
Of the royal blood-bought throng,  
Who to glory went before us,  
Saved from every tribe and tongue."

B. BUNDY.

OTEGO, N. Y., May 24, 1892.

### ORDINATIONS.

THE Regular Predestinarian Baptist Church of Jesus Christ called Lime Creek, at Nora Springs, Floyd Co., Iowa, met on Saturday before the first Sunday in May (it being the time of the regular monthly meeting), and after praise and prayer, chose Elder Thomas Blake Moderator.

Visiting brethren were invited to seats in council.

The church being found in peace, a reference of the matter of the ordination of brother GARRETT MURPHY to the work of the gospel ministry was called for; and Elder Wm. J. Reeves and Elder Thomas Blake, who were present by invitation of the church as a presbytery, after hearing a relation of the brother's experience and call to the ministry, proceeded to the ordination as follows:

Prayer by Elder Thomas Blake.

Laying on of hands by the presbytery.  
Charge by Elder Wm. J. Reeves.

Thus was the brother formally set apart to preach the gospel of God our Savior and baptize his believing children, as required by the gospel church, and invested with all the rights and privileges, legal or otherwise, pertaining to the office to which he has been called.

THOMAS BLAKE, Mod.

WM. C. BROWN, Church Clerk.

### ASSOCIATIONAL.

THE Warwick Old School Baptist Association will convene, the Lord willing, with the church at New Vernon, Orange Co., N. Y., on Wednesday before the second Sunday in June (8th), 1892, and continue the two following days.

Those coming by way of the New York, Lake Erie & Western R. R. will be met at Howell's Depot on the arrival of the way train from the west at 12:50 p. m., and on the arrival of the Orange County Express from the east at 7:00 p. m., which leaves Chambers St., New York, at 4:30 p. m., on Tuesday. Also, those coming on the milk train will be met on Wednesday morning, which arrives at Howell's Depot about 8:00.

A cordial invitation is extended to all our brethren and friends to meet with us.  
BENTON JENKINS.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., to begin on Wednesday before the third Sunday in June (15th), 1892, and continue the two following days.

The Burdett Church wishes me to write a special invitation to all ministering brethren, and all who expect to come, that we will be glad to see them, and meet them at Watkins, three miles from Burdett, and convey them to places of entertainment.

Trains on the Northern R. R. arrive from the south at 6:45 a. m., 11:07 a. m. and 3:07 p. m.; from the north at 9:00 a. m. and 2:50 p. m. Those coming on the Fall Brook Road will get tickets for Watkins. Those who come from the north on the Fall Brook are brought to Watkins from the depot free, and those from the south have to pay twenty-five cents extra for a little more than one mile. All who can will come to Burdett. We expect a good time. Those who should happen to be in Watkins before the teams arrive will please go to the Fall Brook House, where the teams will call for them. Trains will be met on Tuesday and Wednesday, and at all times when it is known that any one is waiting at Watkins.

There is a telephone from Watkins, so that I can be notified at any moment.

H. B. ELLIOTT, Church Clerk.

### YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, Greenbush, Warren Co., Ill., is appointed to begin at four o'clock p. m. on Friday before the third Sunday in June, 1892, and to continue the two following days. We invite friends of our glorious Redeemer to come and see us.

I. N. VANMETER, Pastor.

PLEASE publish in the SIGNS that a yearly meeting will be held, the Lord willing, with the Middleburgh Church, Schoharie Co., N. Y., commencing on Saturday before the first Sunday in June.

A cordial invitation is given to those of our faith and order, and all lovers of the truth. We hope the Lord will enable our ministering brethren especially to come and see us.

Done by order of the church.

M. P. COOPER.

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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. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 8, 1892.

NO. 23.

## POETRY.

### TO THE BEREAVED.

O MOURNING ones, inquire not why  
The angel Death has come so nigh  
Your sorrowing household band,  
Another treasure still to take,  
E'en though your hearts shall almost  
break;  
Behold the Father's hand.  
'Tis not in anger, but in love,  
Your dear ones he from earth removes  
To his own blissful home;  
There many blissful mansions are,  
And shortly we shall all meet there,  
When Jesus calls us, Come.  
I would not chide your bitter grief,  
Nor e'en deny the sweet relief  
To weep around the bier;  
For he who wept at Lazarus' tomb  
Will walk beside you through earth's  
gloom,  
Your loneliness to cheer.  
Though with a longing almost pain  
You list to hear the voice again  
On earth so silent now,  
By faith you'll catch the sweeter song,  
As joining with the angelic throng,  
Before the throne they bow.  
This lesson I would have you learn,  
From every earthly idol turn,  
And live for Christ alone;  
Be still, and know that he is God,  
Pass meekly underneath the rod,  
And say, "Thy will be done."

### ETERNITY.

ETERNITY! without a bound,  
Thou art to me a joyful sound;  
For I shall drink in heaven above  
From the pure fount of Jesus' love.  
When earth with all its scenes are o'er,  
And time shall be to me no more,  
My weary spirit then shall stand  
Within that happy, happy land.  
No more by sickness be oppress'd,  
Nor pain disturb my placid breast;  
All trouble will forever cease,  
Succeeded by eternal peace.  
A crown of righteousness I'll wear,  
And palms of victory I'll bear;  
I'll strike the cords that loudest raise  
The hallelujahs to his praise.  
Could we but be one moment there,  
How worthless would all here appear;  
How gladly we'd the call obey,  
Were Christ to summon us away.

### FEAR NOT.

SAFE beneath the Savior's keeping,  
Patiently our souls would rest,  
Upward looking still, though weeping,  
Certain all is for the best.  
Man may change, and, reckless, sever  
Bonds which seem'd too firm to part;  
But the Savior changes never—  
Constant is his loving heart.  
Though the tempest howl around us,  
And no haven we perceive,  
His protecting arms surround us;  
Naught can hurt without his leave.  
Time is fleeting—so is sorrow,  
Not forever lasts the night;  
Who can tell but ere to-morrow  
We may reach the realms of light?

## CORRESPONDENCE.

SOUTHAMPTON, Pa., May 11, 1892.

DEAR BRETHREN BEEBE:—I left home on Sunday afternoon, April 17th, to meet the appointments lately published in the SIGNS. I now wish to say to the brethren and friends among whom I have been that I returned home Saturday afternoon, May 7th, feeling well myself in body and mind, and finding the dear ones of my home as well as when I left. I think I have been favored to feel some emotions of gratitude to the Lord for his goodness. I am not impressed to undertake to write a particular account of my journey, as I was requested to by many of the friends, for I have not the gift to make such an account both interesting and profitable; but I wish to send a few words to them through the SIGNS, which may not be without interest to others who feel a special interest in the scattered churches and brethren of our faith and order.

I was enabled to fill all the appointments published in my notice, and also a few extra ones, making twenty-four in the twenty days of my absence. The distance traveled was a little more than twenty-one hundred miles. Instead of finding myself cold and "separate from my brethren," as I sometimes do when attending appointments, which is a very distressing state of mind to me, I felt my heart warmed by the very sight of those who manifested that the love of God was in their hearts during all this journey, and felt close among them at once, with liberty of soul in conversation with them, and most of the time in preaching the gospel. I feel this state of mind to be an unspeakable blessing. It is a constant wonder to me that one so unworthy should be privileged to enjoy such freedom in the presence of the Lord, such an entering into the inner sanctuary. After such seasons have passed by I am not free from harassing doubts concerning them.

My first visits were with churches where I have visited often since 1865, and where I have enjoyed pleasant seasons with those whom I love in the truth. With these dear brethren I always confidently expect a pleasant time, having a home-feeling with them; and if ever I have been disappointed it has been because of my own cold, worldly and barren state of mind. Indeed I have often seriously questioned my motives in visiting there, and at some other places

where I have long been warmly welcomed whenever I could go, as to whether I was not drawn by the pleasant prospect of meeting those so dear to me, rather than moved by the solemn impressions of the Spirit directing me in the service of the Lord. This has been indeed an anxious question with me; for the thought that I may have gone for my own pleasure, instead of having been sent by the Lord, is a fearful one. I want to go only where the Lord directs, for even then I cannot feel that I am any other but an unprofitable servant. However, I was not left to these doubts and fears as much this time as I have formerly been.

The churches that I visited in this part of Kentucky were Mt. Gilead, at May's Lick, Elk Lick, Little Flock, Bald Eagle, at Mt. Sterling, and Mt. Carmel, in the Licking Association, and the churches at Pleasureville, Campbellsburgh and Turner's, in the Mt. Pleasant Association. Of the

brethren whom I met on my visit comparatively few remain. Those who were then in their prime are feeling the weight of years now, and the heavier and sadder weight of troubles among brethren through which they have passed. The Lord has been good to them to keep them trustful in him, and to keep their minds from entertaining any hard and bitter feelings, so far as I could see, toward those who have gone out from them. I cannot dwell too much upon, nor refer too often to, this blessing of the Lord in the case of any brethren among whom there have been differences that have caused divisions; for a rancorous feeling toward those once held in fellowship, and a disposition to avoid them, and to refuse conversation with them, must be the source of misery to those who entertain such feelings, and is a sure indication of being in the wrong. The love of God in the heart, and a sincere desire to be led by the Spirit, will cause a frank and charitable demeanor toward others, and a desire to confer with those we esteem as children of God who have differed from us, however far astray we may deem them to have gone. The Spirit of Christ is the same in his people now as it was in him in the days of his flesh. Love in the Lord once felt toward another cannot be fully removed. This I know.

At May's Lick the continuous rain did not prevent pleasant meetings, nor did the bodily illness of one dear

sister keep her from having a part in the sweet entertainments of our King, for there the breaking of the bread was from house to house; and at her house the dear Savior's presence was clearly manifest, I think, and we did eat our meat "with gladness and singleness of heart." I was agreeably surprised to meet there brother and sister Farmer, who came a long distance to meet with the friends. At Mt. Sterling the members of the Bald Eagle Church nearly all live, and can easily come together, with the exception of two, at any time. I see some indications that others may be added to them. Sister Jones, widow of Elder Samuel Jones, now ninety, is as animated in talking of the dear Savior's loving manifestations to her as perhaps she has ever been. Her mind seems absorbed in the delightful theme; and she wanted to tell, and we wanted to hear, more than her strength would allow. At Mt. Carmel was a good meeting, although I missed some.

fourscore, is still able to attend the meetings, and seems to love nothing more than to hear the precious truth spoken in conversation and in preaching. It was truly a good visit we had at the home of brother W. D. Thomson, where so many of the saints have in former years been entertained. Another dear aged sister, I learned, came into the vicinity to attend the meeting, but was too late, not having heard of the change in the time. While it was a disappointment to us, and I am sure to her also, I am glad to feel confident that the dear Lord did not let her suffer lack from the disappointment, but that he satisfied her mouth with good things, so that her youth was "renewed like the eagle's," as he has often done before. No one who tries to get to a meeting, and fails, will go hungry on that account, though some who go (looking to the preacher), and those who carelessly stay away, will be left to know what famine is; but all are under the Shepherd's care, and in the end "bread shall be given them, and their waters shall be sure."

At Elk Lick I met only four of the members, a heavy rain in the morning probably causing the other friends to think I would not be there. Our visit at sister Theobald's, widow of Elder Theobald, so lovingly remembered by many who will read this as a most powerful and comforting preacher, was good and pleasant. There he labored for many years,

traveling a long distance to serve the church, until within a few years of his departure, when he came to Sadieville, where his labors and his gentle, useful life closed. I was pleasantly surprised to meet sister Parrish, who, though eighty-four, came from Williamstown, in Grant County, to be at the meeting in Georgetown. It was comforting and encouraging to me.

At Little Flock I attended the regular meeting of the church on Saturday and Sunday, speaking also to a goodly company two nights at brother Farmer's home. There appears to me to be much interest manifested there, and the prospect that some will soon be constrained to acknowledge a hope and follow the Savior in baptism. The churches that were served by Elder J. F. Johnson remain unitedly and firmly in the doctrine and order of the gospel. I spent a pleasant evening and night with Elder Sawin and the friends at Pleasureville; and had the pleasure of dining with Elder Eubanks and his family at Campbellsburgh, and of having the company of himself and wife for the little time that I remained in that part. The churches at Campbellsburgh and Turner's are only three miles apart, so that many can attend the meetings of both. Brother Turner, who is about ninety, was at both the same day, with his wife, one at two p. m. and the other at night, walking considerably. He is remarkably strong for his age, and is strong in the faith.

From the time that I left these kind and pleasant friends I saw but four or five that I had ever before met. The rest of my appointments were in places that I had never visited before. But for a strong impression of mind to accept these kind and urgent invitations, I should not have gone, for my disposition is, as I have already said, too much, I fear, to go among those I already know and love in the Lord; but the time spent where I was before unacquainted proved to be no less pleasant to me, and was fully as profitable, if I can think of any visit of mine being profitable, to the Lord's people.

Brother A. L. Woodson, with whom I had corresponded for a few years, though we never met, and through whose invitation I arranged to go to Hart and Barren Counties, Ky., passed away from earth before I left home. He had arranged my appointments, and expected to be with me at them. His obituary notice is in the SIGNS of April 20th. I was sadly disappointed not to meet him; but I spent a pleasant day at his home, one of his sons living in Louisville, and his youngest daughter, whose home was with him, being there, with others who appeared to have an interest in conversation upon spiritual things. I spoke at night in the meeting-house near by. Brother John Nuckols met me there. He is one of two remaining members of the church at Oak Grove, in Barren County, to which brother Woodson

belonged, and where he preached, though not an ordained minister. On Saturday I went to his home, had a meeting that afternoon, met a number who love the truth, received one on her experience, baptized her on Sunday morning, heard the experience of four others who seem to be just at the door, spoke twice on Sunday, and felt a strong hope that this church will receive additions before long of such as shall be saved. This was the point farthest from home, and where I feared I should be lonely; but I was far from such a feeling. The time not spent in public services was fully occupied in conversation on the one precious theme of salvation, and in singing; and I have those dear friends in my heart, because of a like experience with mine. May the Lord be pleased to strengthen them, and build them up in Christ, and cause them to walk in him.

Concerning the pleasant meetings at Lebanon, Pleasantville and Lancaster, Ohio, I cannot speak, except to merely allude to them. I shall never forget the ministering and other brethren whom I met at those meetings, some of whom, to my surprise, came long distances to meet me. Brother Curry, who serves the church at Lebanon, and whom I expect at our associations, I had met before, but none of the others that I now remember, though with brethren Cornell, McGlade, Lines and Thomas Cole, who met me at Lancaster, I had had some correspondence. I was not privileged to hear any of them preach, though I had a great deal of agreeable conversation with some of them. I would love to hear them all, but I particularly want to hear my dear old brother Van Horn, and hope I may some time. I can hardly get my pen away from these meetings, which were so pleasant, and from speaking more about the dear brethren with whom I felt at home so soon.

At Pleasantville, at the home of brother and sister McNaughten, the publishers of Mary Parker's letters called a "Collection of Gems," where I spent one night, and at the meeting-house of that church, and that in Lancaster, I met a number of preachers, of whom I remember the names of Elders Holliday, pastor of the church, Ruffner, Fisher and Tussing, besides those already mentioned. In my preaching I think the doctrine which I understand the Scriptures to teach, and especially those points on which brethren often think they differ, were presented as clearly as I am able to present them; yet all present expressed most cordial fellowship for my preaching. I am confident that fancied differences will often disappear when brethren come together free from mutual suspicion, and attend upon the administration of the word, and the exercise of all the gifts in the church, by the direction of the Spirit, instead of seeking eagerly for points of possible disagreement, and so arousing in each other that combative spirit

which turns everything topsy-turvy in their minds, and scatters pleasant, brotherly feelings to the winds.

I called on Thursday, in company with brother Frank McGlade, to see sister Mary Parker, and spent about five hours there. She was better able to talk than she expected to be, but is suffering greatly. The ulcerous sores continue to become more aggravated, and are very painful. We had a great deal of conversation; and the great suffering experienced by her, and witnessed with deep sympathy by us, was not a hindrance to the enjoyment of spiritual things, but rather seemed to bring us all more sensibly near to the dear Savior, and to a clearer view of his great goodness in the rich provisions of grace and mercy which he has made for his afflicted poor in this world of sin and sorrow. Truly our hearts burned within us as he talked with us by the way. Sister Mary looks longingly and lovingly to the time when he will come and take her from the furnace to her home in glory; but she seems to wait patiently. She wished me to say to the dear ones who have written to her and remembered her so kindly that she does truly appreciate their kind expressions of love and sympathy, and that they must not think her unmindful of them when she does not answer their letters, for it is almost impossible for her to write at all. She wants to send them in this way, by my hand, assurances of her dear love until, if ever, she shall be able to write to them.

O what a rest it is to think that there is One infinitely kinder and wiser and more tender than we, and with all power, who is watching in infinite love over this dear, suffering sister, and over all the many afflicted ones that from time to time we come to know about, whose burdens of pain and weakness and sorrow seem to us so much more than we could endure if they were laid upon us.

I will here say that more than seventeen hundred books have been sold and given away of "Reminiscences and Letters." We have now another edition of one thousand. If a considerable portion of that shall be sold it will be a material benefit to sister Mary. She has received from the book about one hundred and fifty dollars, besides about fifty dollars during the same time of gifts from the friends by our hands. This, with other generous gifts, has been a help which she deeply and gratefully appreciates. There is still a balance of profit on the book, though not enough to defray the expense of the new edition. The book has a distinct value of its own, besides the consideration of its being for her benefit, as hundreds have freely testified, and is well worth the price to those who love to read of the gracious and marvelous dealings of God with his children. If this edition can be sold it will render material help to our dear sister for some time;

and there is still room in her case for the exercise of the generous impulses of those who take comfort in ministering to the needs of the afflicted, and who have her and many other suffering ones in their careful minds.

We hope the friends will make such exertions as they can toward circulating this interesting and comforting book; and in order to make it possible for some to help who might not otherwise be able to do so, we will send twenty-five books by freight or express to any address on receipt of twenty dollars, or twelve books on receipt of ten dollars, the one receiving them to pay for transportation.

Your brother in the hope of the gospel,

SILAS H. DURAND.

APRIL, 1892.

DEAR BRETHREN EDITORS:—I am impressed again to write a little more upon the subject of predestination, and I would be glad if it was the Lord's will that I could write in a way to settle all dispute and confusion about the doctrine, especially among true Baptist, as I am still impressed that all sound Old School Baptists believe very nearly the same thing in regard to God's knowledge, power and purpose, and that the misunderstanding is perpetrated by words and phrases. Since the dispute begun I have read everything I had access to that has been written pro and con upon the subject, in hope to find something that all could rest upon, and that the war might cease; but all that has been written or said in a conciliatory way, or otherwise, seems to have had but little effect towards a compromise. In this imperfect scribble I want to notice some words or phrases of those who oppose the doctrine, or rather the phrases "absolute predestination" and "predestination of all things." When we compare and define some of their words and phrases we shall find but little difference in meaning, and show a very small difference in belief. There are some who accept the terms "absolute election" and "absolute sovereignty," and object to the term "absolute predestination," and say that "the word absolute is a prefix to predestination, and makes it too broad, and makes it embrace all things, good and bad." The same construction applied to "absolute election" would also spread it out so as to embrace "all things, good and bad;" and if God has chosen all things, it follows that he purposed all things. The same rule applies to his sovereignty. Some express their belief that God is a Sovereign over all worlds, including men and angels, principalities and powers, upholding all things, and working all things after the counsel of his own will; and but few if any predestinarians could find better or stronger language to express their belief in the predestination of all things. I see no grounds

for any further contention about the word "absolute. One of the sternest opposers of the doctrine here preached it to us from the stand; that "What is done in time was done with God in eternity." I told him there was no use in his opposing the doctrine any longer, for he had preached it himself. Another preached to us that "what is to be will be, and nothing comes by chance." That sits forth the doctrine plainly. If nothing comes by chance, all things must come by purpose. It is a very common expression with some that "God overrules wickedness to the accomplishment of his purpose." If no one will take exception, just here I will relate what I read from the pen of a Methodist D. D. He was commenting upon the eighth chapter of Romans. Near the close of his article he said, "On the one hand we have the sovereignty of God, and on the other hand man's free will; and God is dependent upon man's free will for the accomplishment of his purpose." That Methodist would have denied God's purpose of wickedness; but that is about all man's free will ever accomplished. Those who contend that God overrules wickedness to the accomplishment of his purpose, will not admit that God is dependent upon such wickedness to accomplish his purpose; but the inference could be easily drawn from such expression. They will not admit that God appointed such wickedness. The great mystery to me about such would be, how do men and devils know so well when to perform such wickedness, just at the time he needs it to accomplish his purpose? and as all wicked men are enemies to God, why are they so accommodating? They object to his appointment of such wickedness, because it appears to conflict with his justice in punishing such wickedness? But the same conflict will appear in his justice in punishing men for doing what he needed and made use of to the accomplishment of his purpose. It must have been wickedness in the serpent to go into the garden and preach his forked-tongue Arminian sermon to our innocent mother Eve; and did God overrule such wickedness to the accomplishment of his purpose in her violating the law, and then overrule her wickedness to the accomplishment of his purpose in Adam's transgression? I do not see any better construction to put upon such expressions. So it appears that when expressions are fully compared and defined, they expose a very small difference in belief.

Another little point of misunderstanding among many is, they decide that all predestinarians utterly ignore those Scriptures that show God's suffering, long-suffering, permission, and giving over men to reprobation, &c. But I can say, for one, that I believe those Scriptures just as much as I do any

others. God is "long-suffering to usward" (the saints), and I am glad of it. There are many Scriptures that show God's suffering and permission; but it is my opinion that the things he suffers and permits are as much determined and just as sure to come to pass as any others. I believe that God is suffering wicked men and devils to walk to and fro and up and down in the earth to-day, seeking whom they may devour, by theft, robbery and murder; and they are walking after their own heart's lust. But their every step and every crime is numbered and determined, and a place prepared for them when their course is ended here. Perhaps some of them are vessels of mercy; and if they are, we are bound to admit that all their sins were determined or appointed when the Father laid them on his Son Jesus Christ. God had a right to appoint and make the vessels of wrath, as well as the vessels of mercy, and to determine everything concerning one as well as the other. None of them are free agents.

I can see no difference in God's decrees of good and evil. The difference appears to me in the way they are performed. God predestinated his people unto the adoption of children, and to be conformed to the image of his Son; but this he performs by his holy and divine Spirit operating directly upon them; and he works in them to will and to do of his good pleasure. Having his love, the essential attribute of himself, shed abroad in their hearts, his Spirit and love guide them in the way of all truth. But I do not believe that God works in men with his holy and divine Spirit to perform any evil that he has appointed; but that crooked, forked-tongue and subtle serpent fills the functions of his office as well as anything the Lord ever made. He was, and is yet, the leader in all wickedness; and I am glad that all his works are circumscribed and limited by the immutable decrees of Jehovah. The doctrine of God's absolute predestination of all things, that he performs himself, or that which he suffers to be done, does not conflict in the least with the doctrine of salvation by grace; and all the debate, confusion and division that has been about the doctrine will never enlarge the covenant to embrace a single soul the Father did not give the Son. That covenant was sealed by God's eternal decree, and all genuine Baptists admit that fact. I see no good to result from a dispute about God's appointment of other things. If sin came into the world by chance or by purpose, we know and feel its baneful effects. Sin is sin any how, and it takes an infinite and holy God with all power to save us from sin.

A discussion of the subject of God's appointments that bear upon evil has been forced upon Predestinarians; but it is unpleasant, and I

will still hope the time is not far away for it to cease, and when all will try to tell more of the wonderful works of God in the salvation of his people.

Now, brethren, if you deem this imperfect scribble worth publishing in the SIGNS, let it be remembered it is my own views that I try to set forth, and no one else is responsible. If others hold different views, I will accord to them the same privilege to express their views that I take myself. I believe we have had more trouble about some telling what they do not believe, than we have had about telling what they do believe. Not one word in this is intended for any offense, but I would that it could be blessed in a way to help on a reconciliation. It would fill me with joy almost unspeakable to know that one so weak, blind and imperfect as I am had spoken one word to aid in the peace and welfare of our people. Yours in hope,

P. J. POWELL.

CHENEY, Neb., April 10, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find the closing part of a letter written by Mrs. J. E. Heilman, of Glenville, Minn., to her sister-in-law, Fannie Hutchinson; also a copy of the answer of sister Hutchinson, which I think has the right ring, and would be of great comfort to many of God's little ones who have been delivered from under the power and influence of the carnal mind, and been made to know Jesus, whom to know is eternal life.

Your unworthy brother in hope,  
JOSEPH BRUCE.

How glad I would be to see you all. How do you get along? Do you have good meetings now? I hope you do. It is life to the hungry soul to feed on the words of life; and all who believe on him through the word have the promise of eternal life. His gospel privileges are free to all persons, either to be received or rejected. What an inheritance! or what an awful loss! May the gospel of peace comfort and strengthen us through this short journey of life, that when we are weighed in the balance we may not be found wanting,

Love to all. Write soon.

J. E. HEILMAN.

WAVERLY, Neb., March, 1892.

DEAR SISTER:—We were glad to get your kind letter, but have been slow to answer for several reasons. The children have been waiting to get their cards before they wrote, and Mace and I have been trying to get through with our winter reading, and so have neglected our correspondence. We are well as common, for which blessing we desire to thank the good and merciful Lord.

Dear sister, you spoke of that inheritance which is beyond this vale of tears, laid up for those that love the Lord; but did you never stop to

think that as in this life no one can make himself an heir, but because he is a child he is an heir? So in that eternal inheritance, none can be heirs but those who are born of God; born, as the apostle says, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever; which Word is not the Scriptures, as many men teach, but is Christ himself. As John says, "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." Read the whole of the first chapter of John. "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." And Christ himself 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." He also says, "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish; 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." Dear sister, what a comfort these Scriptures (and many more such) are to me; for if it were left with us to save or destroy ourselves eternally, who of us would be saved? In the days of Noah, although he preached righteousness to the people for a hundred and thirty years, and told them there would a flood come and destroy them all, yet they did not repent, or turn away from their evil ways. Paul tells us that the carnal mind (of man) is enmity against God; for it is not subject to his law, neither indeed can be. Then surely before we can believe in Christ as our Savior we must have a new mind; or, in the words of Christ, we "must be born again." Our hungering and thirsting after righteousness are the fruits of that Spirit of Christ, or new birth, which is from above, and is not the cause, as worldly religionists would have us believe. As we had nothing to do in producing our first or natural birth, so neither can we have anything to do with the second or spiritual birth. Christ says, "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." He also tells his disciples, "A new commandment I give unto you, that ye love one another." "By this shall all men know that ye are my disciples, if ye have love one for another." And the apostle John says, "We know that we have passed from death unto life, because we love the brethren." He also says, "Beloved, let us love one another; for love is of God: and he

(Continued on page 181.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 8, 1892.

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

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

## GOSPEL ORDER.

"LET all things be done decently and in order."—1 Cor. xiv. 40.

Respect for the authority of a ruler is manifested by obedience to his commandments. No profession of love and reverence for any government can be sincere when the laws ordained by the authority of that government are treated with indifference. If there is any other rule recognized as superior to the law of our own government, it must be that our loyalty is to that extent withdrawn from the law to which our devotion is due. Such unfaithfulness to our obligations as citizens is regarded with abhorrence as the crime of rebellion. No appearance of decency nor order can be seen in such forsaking of natural duty. Neither is it honoring to our government when we render obedience to ordinances borrowed from other nations, confessing them to be superior to those which rightfully claim our allegiance. Hence the standard by which everything must be tested in the particulars enjoined in our text must be the perfect laws and ordinances established by the King in Zion. He is the Judge by whom all the conduct of his saints is to be tried, and in his sight nothing is decent and in order without the indorsement of his express commandment.

Much has been said and written in explanation of the order which is enjoined upon the disciples of our Lord for their observance in their intercourse as members of the organized church of Christ. Many justly esteemed pastors and teachers have recommended such special proceedings as appear to have the sanction of the letter of the inspired rule; and have supposed that in carefully complying with those literal specifications there could be no danger of the saints departing from the order which becomes the house of God. Yet even from the days of the apostles there has been manifest failure in many of the churches to maintain the harmonious relationship among believers by which they should give evidence that they are led by the Spirit of Christ. It is very common for those who are troubled by discord and confusion in the churches to be referred to the instruction recorded in the eighteenth chapter of Matthew, as furnishing the guidance needed to enable them to restore the peace and love for which they are mourning. It may be that in some cases there has been an effort to follow the direction there

given, yet the peace of the church is not restored. Then carnal reason assures the troubled disciple that he has certainly done just what was required of him, and it is very manifest that the fault must be in some other members. It is easy for him to credit the suggestion of the enemy who brings this flattering explanation of the trouble; and before the deluded one is aware of what manner of spirit he is of, he is not only exalted with self-confidence, but ready to record condemnation against every brother who does not unite in his commendation of himself. This does not manifest the lovely fruit of the Spirit of Christ; it is evidently the work of that fleshly spirit within us, which lusteth to envy.—James iv. 5. But reason asks, "Have I not obeyed the law of the gospel? I went and told my brother his fault; and when he would not hear me, I took two brethren with me, and they heard me tell him of his wickedness. He did not give us satisfaction, and then I told it to the church. The confusion and discord which resulted must be in consequence of sin in some other one. I am prepared to vindicate my conduct in the case by the very letter of the law of Christ." In such literal observance of the form of obedience in the absence of fervent love, there is no more real conformity to the divine rule than there was of true reverence in the mockery of those who put the reed in the hand of Jesus, and hailed him as king of the Jews. There is neither decency nor gospel order in such formal mimicry of the conduct which is enjoined by the commandment of our Lord. Decent reverence for the King in Zion forbids that his law should be thus observed in the letter while it is transgressed in spirit.

It must be observed that the law of the Lord, which is perfect, is unlike that law of a carnal commandment which made nothing perfect. It was only necessary to comply with the external ceremonies required by the law of Moses, and the Israelite was ceremonially justified by it. There was no power in that law to give life to sinners who were already dead under the condemnation of God when it was given to the nation of Israel. This was declared in the provision for a remembrance of sin every year, when the high priest must bear the blood of atonement into the most holy place. In thus rendering the annual sacrifice for the sins of the people there was an acknowledgment that the daily sacrifice had not made them free from condemnation. There was still the consciousness of guilt testifying the need of a more effectual sacrifice than any which could be offered on those altars which were made by sinners' hands. By the one offering of himself without spot to God, Jesus has satisfied the demands of divine justice on the part of every sinner whose transgression was laid on him. His ransomed ones are no more

under that law of a carnal commandment, which was glorious only in that it justly visited condemnation and death upon all who were under it. So Paul declares, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." By this perfect law of liberty the saints are free to "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." Obedience to the commandment of their Lord is not conformity to an oppressive requirement; it is their most delightful privilege. This is known to the conscious sinner who has heard the word of the Lord forbidding him to depend upon his own merit for justification, and commanding him to trust in the grace which is revealed in the Redeemer. No earthly joy can compare with the rapture of obedience to the word of the Lord as it is thus spoken in the heart of the despairing sinner. The same consolation of the gospel is received in humble obedience to every precept of the gracious Savior. So it is that the people of our Lord are willing in the day of his power. There is nothing in the good pleasure of God for the saints to obey, but that he works in them both to will and to do. Moved by this divine and living principle, they delight to walk in the commandments of that Lord whom they love. Their obedience is not in the letter, but in spirit and in truth. When they are under the guidance of the divine law of liberty they do not observe the letter of the precepts of their Lord in their intercourse with an offending brother, as if performing a duty; they do indeed fulfill in the spirit the direction given, but it is so unconsciously done that they are amazed to learn by the testimony of their Judge that they have done these things. They ask, Lord, when did we do the things which thou hast commanded? It is not in the glorified state of the saints, after they are perfectly conformed to the image of their Lord, that they ask this question. Then, knowing as they are known, and seeing as they are seen, there shall be nothing for them to ask. It is in their present state of learning the fellowship of the suffering of their Lord that they are in need of clearer understanding of their own experience as followers of their Savior. Here in subjection to the vanity of the body of this death, they constantly question the reality of their hope in the salvation which is in Christ Jesus. They cannot see that the same love with which they are bound to their brethren here in the flesh, is the eternal grace which was given them in Christ Jesus before the world began. It seems that it would be a great grief to them if they were forbidden to love those in whom the gracious image of Jesus is so manifest; therefore they cannot regard

that love as an evidence in their favor. The greatest joy they know in their present state of trial is when they are favored to feel their hearts warmed with that heavenly charity which embraces every subject of grace in whom the Spirit of Christ is revealed. Led by the Spirit they each esteem others better than self; and when there is any interruption of the flow of fraternal love they each feel that the fault must be in himself. Governed by this feeling they will not seek to gain advantage over their brethren by formal obedience to the letter of the direction of Christ, with the view of appearing to fulfill the order enjoined, while in reality seeking to destroy him whom they profess to desire to save. Whenever selfishness moves the saint in his conduct toward his brethren, it is certain that he is not obeying in spirit the perfect law of fervent charity, which is the infallible standard of gospel order as established in his church by the Lord Jesus. On the other hand, when moved by the earnest love of the brethren in his action, even though he may not be able to refer to any scriptural direction as authorizing his course, he will never be found transgressing the commandment of the King of saints. So Paul says, "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law."—Rom. xiii. 10.

There is such heavenly glory in the church when walking in gospel order, that those who have once been blessed with the view of it can never be satisfied while failing to see the perfection of loveliness thus revealed. Speaking the mind of all the redeemed subjects of salvation, David says, "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."—Psalm xxvii. 4. No sinner ever felt this holy longing except as it was implanted by that Spirit of truth who dwells in every one manifestly redeemed by the saving grace of God; and none ever received this seal of the Spirit but such as are born of God. Even this holy desire is wrought in them by the divine Spirit which they have already received; therefore it is an abiding testimony that they who thus love the peace of Zion are certainly in possession of that eternal life which Jesus gives to his sheep. The truth of God is pledged that such shall never perish.

The power of grace leads those who see this loveliness in the order of the church of Christ, so that they not only long for deliverance from the dominion of sin, but they abhor their own natural life also, because its pollution is exposed by the light of the knowledge of the glory of God, which shines in their heart. Certainly there can be no wish to continue in sin arising from this grace by which sin is shown to be exceedingly sinful. All unholy emotions are

works of the flesh, in which the saints are made to groan under the weight of the body of this death. There is constant need of grace to enable them to walk worthy of the vocation wherewith they are called. No other behavior is becoming in the saints but such as is commanded in the law of Christ; and in which the example of our Lord and his inspired apostles has declared that it is decent and in order for the disciples of Jesus to be followers of God as dear children. Since the kingdom of Christ is not of this world, its laws and ordinances are not such as might be applicable to an earthly kingdom. Much confusion has resulted from the error of attempting to condense the law of this kingdom into a code of rules by which to decide all cases of disorder arising in organized churches. The law of Christ is indeed perfect; and there never can be a case which is not therein provided for. But it must not be forgotten that it is only as the Spirit of Christ takes and shows it unto his followers that the saints can hear and obey that holy commandment. When carnal reason attempts to interpret and apply the precepts of that spiritual law, the result will invariably reprove the sacrilege which thus seeks to degrade the heavenly ordinances to the service of merely worldly interests and transactions. Lost in the wilderness of disorder and confusion resulting from their folly in wresting the divine law, those who have thus erred are made to cry unto God for deliverance from their bewilderment and carnality. When redeemed with the judgments of God, they realize the value of the admonition in our text. Then they are made to know the deep spirituality of the inspired commandment. In being governed by its direction they do not have to consult any earthly standard of decency and order. The grace of God has put his law in their heart, by which they are moved to hunger and thirst after the righteousness which exceeds that of the servants of Moses. They do not require the inducement of a future reward for obedience; nor are they driven by the fear of future punishment when obeying the delightful commandments of their Lord. They delight to do his will. Thus in the everlasting salvation of the saints all is done in perfect accordance with the eternal purpose of divine grace; and the pattern of decency and order is presented in the heaven of the revelation of eternal love, wherein the way of life is revealed in Jesus Christ. Now, in the daily conduct and conversation of the saints they are admonished to observe this glorious pattern. It is not enough that they take care that the principles of sound doctrine be maintained. They must ever remember that they are called to be followers of God, as dear children. So Paul directs Titus, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have be-

lieved in God might be careful to maintain good works. These things are good and profitable unto men." Decent gospel order cannot be observed where there is no attention to the admonitions and commandments which are given by inspiration for the regulation of the everyday actions of those who have believed in God.

The order which is established in the relation of the saints in the organized church is all embraced in the injunction, "Let brotherly love continue." However adroitly a shrewd brother may manage to appear to conform to the letter of the rule in any case, his hypocrisy will be exposed when brought to the test of the Spirit, which searches the secret recesses of the heart. One may even deceive himself and the brethren who know him here in time; he may succeed in crushing the poor and simple ones who are in his path; he may be highly esteemed among his associates; and yet he has not mocked God. That word is inexorable which declares to the saints, "Whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not."—Gal. vi. 7-9. There is no better way for the believer to test his own conduct than to examine himself according to the law of love in Christ Jesus. If he is obeying the direction of our text he is walking in that perfect love which seeks the good of the brotherhood; he is obeying the direction, "All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Only as led by the Spirit of God can any saint thus glorify God in his body and in his spirit. Hence, when they do obey the injunction of our text, and walk as children of the light, there is no glory due to them. They are indebted to the mercy and grace of God by which they have been kept; and by that power alone they have been enabled to do all things decently and in order, as becometh saints. Therefore, to God belongs the praise.

**NOTICE.**

SISTER J. B. Dawson is desirous of communicating with some one of our faith and order in regard to establishing a school for girls in Colfax Co., New Mexico. Special inducements in site, building materials and patronage will be given to any one who will address her at Cimilario, Colfax Co., New Mexico.

**BOOK NOTICES.**

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

(Continued from page 179.)

that loveth is born of God; for God is love." He also says, "He that loveth not, knoweth not God." Now consider a moment, my dear sister, and tell me if you can control your affections. If you were told to love some one whom you dislike, could you do it, even though you were offered eternal life for doing it? You could not change your dislike into love. And as God knows every thought and imagination of our hearts, it would be useless for us to propose to love what we hate; but I do feel to thank God that there are no conditions to be performed by us in our eternal salvation. But that there are blessings to be enjoyed by his children while walking in obedience in this life, the Scriptures abundantly teach. Christ says, "If ye love me, keep my commandments." The worldly religionist says, Keep his commandments, in order to love him. Which is right? Which is it safe to follow? The Lord says by his prophet, "Cursed is man that trusteth in man, and that maketh flesh his arm." My dear sister, think on these things, and search the Scriptures: for Christ says, "In them [the Scriptures] ye think ye have eternal life; and they [the Scriptures] are they that testify of me;" that is, of Christ. Remember that nothing but the truth, and the whole truth, will do us any good; and that although we may be ever so sincere in our opinion of what is right, yet if our opinion is contrary to the Scriptures of divine truth, that opinion is worth nothing to us. 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." But I might go on for hours, days and weeks, and yet not exhaust the precious truth of God's free grace and unmerited love bestowed upon poor, worthless worms of the earth, such as we are. "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)." "Who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." "You hath he quickened, who were dead in trespasses and sins." Read the second chapter of Ephesians.

But I must close, hoping that if it be the will of God you may be led into the truth as it is in Christ Jesus our Lord, and that you may see Christ as the end of the law for righteousness to you; and instead of serving him for reward, may you be able to say, I love him because he first loved me, and gave himself a ransom for my soul, and put away my sins by the sacrifice of himself. You remember that when the angel appeared to Joseph he said that he should call his name Jesus, for he should save his people from their sins. If there had been any possibility of his failing to do what the

Father sent him to do, then where would be our hope? and where would be our evidence that he is a God of power and a God of purpose? Jesus says, "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." Read all the first chapter of John again. God says by the mouth of the prophet, "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." Again, "Thy people shall be willing in the day of thy power." God works, and none can hinder; and he hinders, and none can work. Jesus says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." I have not found any place in the Scriptures where Christ offered eternal life to any one. But if you could find in the Scriptures that any were offered eternal life, or eternal damnation, and they chose the latter, do you think that God would be dissatisfied with their choice? But Christ says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."

With these few thoughts I will close, hoping to hear from you again soon. Your loving sister,

FANNIE HUTCHINSON.

REISTERSTOWN, Md., May 5, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed I send you for publication a letter from one who has now for two or three years been cast upon a bed of languishing. Many times she has been apparently near to death, but is still spared to praise God, as she does in the inclosed letter. In prosperity and health we may think but little of the divine power, sovereignty and predestination; but in affliction the heart speaks, and it speaks God's lessons. Then these things become precious. I saw sister Taylor last fall, when in North Carolina. I have known her several years. This letter which I send is the language of her heart. As it is written in affliction, so I doubt not the afflicted will understand it.

I remain your brother in the hope of Christ,

F. A. CHICK.

OLD SPARTA, N. C., Feb. 29, 1892.

ELDER F. A. CHICK—MY DEAR BROTHER IN CHRIST:—Your precious letter came to me in due time, to help me along with this vile body of death. Your words on God's foreknowledge and foreordination were as "apples of gold in pictures of silver," and my heart responded a hearty "Amen;" for my experience

has proved the truth of it, not once, but many times, and at times I rejoice that I am made to believe this glorious divine truth. I love election, too; for nothing but the absolute, sovereign election of God could have secured my salvation, and so fully revealed Jesus unto me as my glorious Savior. This nonresisting power draws and keeps us near to that bosom, every pulsation of which is love. It saves us from despair in time of trouble; it saves us from death in severe afflictions; it draws us from the mouths of wild beasts and young lions, and in all our temptations makes a way of escape; it fills our souls with love, joy and peace. In it the Holy Ghost doth make manifest all the suffering of our Lord for us; and here we realize the sweet influence of his Spirit, bearing witness with our spirit that we are the children of God. O blessed parentage! making us royal children, royal priests unto God. But the sweetest is that our royalty is not earthly, nor can earthly kings give it. "Doctors of Divinity," with all their learning and natural influence, cannot lead one into a knowledge of it. Earthly royals have their peace and pleasures here, but the divine One said of us, "In the world ye shall have tribulation;" but in him we have peace. He further commands us not to be dismayed, for he has overcome the world, and through him we shall also come off glorious conquerors. What precious promises are these, directly from our Head and Husband, who is with us forever and ever. Then our royalty is heavenly, and we are tending thitherward, where he has gone; and every care, pain, sorrow and affliction, together with every rough bound over these rough billows of time, are but drifting us nearer to our royal dwelling place, where our Head has gone to prepare a place for us; and when he has made all things ready, then will he come and receive us unto himself, that we may be ever with him. My dear brother, he now is making intercession for us, and we daily reap the benefits of his holy intercession. Nothing but this electing love of God can make manifest, by the revelation of God through the Holy Ghost, this divine royalty that is revealed to such time-tried, careworn pilgrims as we are, while looking forward by that same divine Spirit to the time when we shall be purged from all iniquity, and purified unto himself, a peculiar people, and he will present us to the Father without spot, wrinkle, or any such thing. Then we will be delivered from this tabernacle of clay, and clothed upon with our house from heaven. What matchless grace, to redeem such vile sinners, and exalt us to sceptres and to crowns. My dear brother, it is beyond the power of finite minds to conceive of the glory that awaits the redeemed. If the foretaste be so sweet, what must be the fruition? Tongue nor pen

can never express it; for it is too high to be ascertained, too deep to be fathomed. Eternity alone will reveal the wonders of his grace. What comforts are for us while journeying through this wilderness! What rich provisions are on the table for the hungry and fainting! Many an oasis is in the barren desert, and many hidden springs for thirsting Hagar. What a good, kind and gracious God is our God, so mindful of the comfort of his creatures as to provide all things needful. His children are the objects of his love and care. Never can they go beyond that vigilant eye, nor can they suffer anything but what is measured to them by his own dear hand.

I feel to rejoice more and more in the doctrine that you are so earnestly and faithfully contending for, because there rests not the shadow of a doubt in my mind but that it is the doctrine of God our Savior. My experience tells me that it is true, and yours tells you the same, dear brother. While you fear that you have more head knowledge than heart experience, yet you are no stranger to trials. You have drank some bitter cups; and you have proved the truth of God's word, that he has been a stronghold in the day of trouble, and your staff in afflictions and darkness of soul. He knoweth our needs; and while his treasury of grace is inexhaustible, yet he gives not a stock to any, but one at once, just enough to enable us to endure whatever the trial may be. He no doubt deals it out in such quantities as to keep us traveling between our emptiness and his fullness. Years ago I was much troubled about "dying grace," fearing that I should not receive it; but now that never troubles me at all. Living grace is what I desire, that which will enable me to bear patiently and uncomplainingly whatever of sorrow or pain, trial or care, his dear hand lays upon me, that I may serve and exalt him in this life, and that I may live a dying life; for I greatly feel the need of it. To-day darkness enshrouds my soul. "He maketh darkness." What a comfort that even our seasons of gloom are ordained and ordered by him; that he leads and instructs in the night seasons as in the day. As the clustering constellations shine with intense lustre in the midnight hours, so do the precious promises of Jesus come with resplendent beauty and effulgent light into the soul as ministering angels. He will lead us safely through the night, into that eternal day of endless bliss.

My dear brother, you are wading through deep waters, but not alone. Your Savior is with you, and no words of mine can comfort your heart; for Jesus has and will give you that sweet peace of resignation and perfect reconciliation. If felt but a few moments it is heaven below. The Lord is pruning your vine, cutting off its luxuriant boughs, that you may bring forth more fruit.

Precious thought, to be a fruit-bearer unto the Lord; and your fruit is to remain with you.

My health remains about the same, sometimes better, then worse; but God is good, and I desire to be faithful to him in all things.

With christian love, I am, in deep affliction,

RUTH TAYLOR.

FRANKLIN, Ohio, Dec. 21, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—As my subscription to the SIGNS has about expired, I will send the money for another year. My first husband (Thomas J. Shinn) and I took the SIGNS for forty-seven years, and he wished me to take it as long as I lived. I have taken it until now, which makes fifty-nine years. I am now in my eighty-second year. From every appearance this will be my last year with the SIGNS. I am as helpless as a babe. If I can only be recociled to the Lord's holy will, and wait my appointed time, I hope it will be a happy exchange when I am called home. I feel doubtful at times. Then again I feel that the Lord is my Shepherd, and I shall not want. Farewell, dear brethren. May the Lord be with you, and help you to wield "The sword of the Lord and of Gideon," is the prayer of your poor, afflicted sister in Christ, I hope,

ELEANOR B. MILLER.

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**CIRCULAR LETTERS.**

*The Baltimore Primitive Baptist Association, now in session with our sister church called Warren, in May, 1892, to the churches composing the same, "Grace unto you, and peace, from God the Father, and the Lord Jesus Christ."*

DEARLY BELOVED BRETHREN:—

According to the purpose of God we are here in the flesh, and, we hope, in the Spirit also, being kept by the power of God; and according to previous appointment we are here assembled, as we feel and hope, for the worship of God, and to hear of your welfare, and steadfastness, in the faith of God; also, as is our custom, to write unto you as God may give us ability, that your pure minds may be stirred up by way of remembrance; and in so doing we feel to greatly need the directing hand of God. We, as you, are in the flesh; and we know by deep experience that if we attempt to write anything in our own strength or wisdom, there will be no comfort to you. The subject that seems to impress our minds is one of great importance to the child of God—Law or gospel; work or grace; disobedience or obedience. We wish to impress the mind at the start that it is either law or gospel, works or grace, disobedience or obedience, sin or holiness. There is no middle ground. It is either one or the other. God gave Adam (the embodiment of all mankind) a law, or command, which he disobeyed; thus manifesting the purpose of God in providing a Savior to save his people from their sins. Adam was formed of the dust of the ground, and was and is of the earth, earthy, and is called flesh, mind, body and all, from which no good thing can come. It is evil, and that continually. This is God's creation, and for a definite purpose. Every created thing in some sense represents or typifies his people in their experience and manifestation as the chosen of God. We cannot take the ground that Adam could have done otherwise than he did, because it is done. Every act of Adam was in strict accordance with the purpose of God, in manifesting the elect of God, those for whom eternal life was given in Christ Jesus before the foundation of the world. This was the purpose of God, to manifest an elect and definite number of people. The lineage of descent through which each chosen vessel of mercy should be manifest in the flesh was purposed and fixed by the eternal will of God before time began; and all things that were created and made were for that express purpose, to the glory of God. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. There was no promise made to Adam

if he were obedient, but simply, "Thou shalt not." A promise would have implied that he knew good and evil, which he did not. He had no choice in the matter at all. So we find that from the commencement of time there has been a law binding on the Adamic man, first given to Adam in the garden, and to the children of Israel on the tables of stone, both of which were broken. So now, as then, the law is weak through the flesh. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh; and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."—Rom. viii. 3, 4. There never has been a law given by God to man that has been fulfilled or obeyed by man. All God's laws are good and perfect in themselves; but God never purposed that righteousness should be by the law. Every law of God had a purpose to perform, and does perform. "The soul that sinneth it shall die." This penalty for sin comes home to every quickened sinner, and does not apply to any other. The law that was given to Adam in the garden is brought to remembrance, and the law of ten commandments presents to the quickened sinner a list of crimes that is appalling indeed; and here work under the law commences. The now guilty sinner feels his condemnation just, and he works and works until he realizes that all his works are of no avail, and are as filthy rags. But bye and bye he comes to the end of the law, when Jesus appears the end of the law, and he sees Jesus as the great law-filler, who has fulfilled every jot and tittle of the law for him, in our flesh, of which he is a partaker. This is a wonderful and glorious truth, on which the hope of every child of God must rest. There can be no other way. This law of works continues with the children of God as long as they are in this tabernacle of clay; and they will at times work so faithfully that they almost conclude they are nearly perfect; more so, at least, than some of their brethren; and they will, with some kind of assurance, rest in their works. We are born of the flesh, of the dust of the ground, and can bring forth but thorns and thistles. "Cursed is the ground for thy [Adam] sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee [Adam], and thou shalt eat the herb of the field."—Gen. iii. 17, 18. This is the heritage of the flesh. Therefore all our works under the law are of the flesh, and brings its sting. The flowers of thorns and thistles are beautiful to the natural eye, but when you come in contact with them they sting and smart. All the works of the flesh, trying to obey the precepts of the law, are but thorns and thistles to the quickened sinner. But when

faith views the law as fulfilled, the poor, torn and distressed one realizes that he is saved by grace, through faith, and that not of himself, but is the gift of God; and that he is no longer under the law, but under grace. What a glorious theme to contemplate, to be under grace! The law being fulfilled, we are no longer under it. With the flesh, mind, body and all, we serve the law of sin, or disobedience, and with the Spirit the law of righteousness or obedience. The flesh cannot be obedient, nor the Spirit disobedient. Here is the battle-ground of the child of God. The flesh and the Spirit is set forth in the Scriptures with such force of language that we think no child of God can misunderstand its meaning. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." All saints must confess that in their experience there is a continual anxiety of mind as to what this conflict means. It is impossible for the fleshly mind to understand this great mystery. It comes alone by revelation to the faith that God has given us.

Sometimes the fleshly mind of the saints conclude that they have arrived at an understanding of things above their brethren, and feel that they have worked all this out by their superior wisdom, and feel they are right. Is not this resting in the works of the flesh? Does the child of God ever reason in this way but by the law of works? Is it possible that a child of God can, when under the leading of the Spirit, claim anything in a boasting manner? Is he not humbled in the dust, feeling that he is the least in his Father's house, if he has any right there at all? Man has sought out many inventions, and this is no exception among the children of God. Their fleshly mind is the same as before, and the same as others. We feel, and that by experience, that every such boasting child of God will sooner or later be brought to the feet of Jesus, and these thorns and thistles that God has said the earth shall bring forth will sting and pain, from the pricks in the flesh, and he will repent; and repentance is of the Lord. Without sin there could be no repentance. It is impossible for the flesh to bring forth anything but evil. The psalmist says he was conceived in sin, and shapen in iniquity; and so is every one of Adam's race. This boasting and working is very different from the works that James speaks about when he says, "Show me thy faith without thy works, and I will shew thee my faith by my works." But remember, dear child of God, this is a work of faith, a work of the Spirit, and in no sense can be received or understood by the fleshly mind. Faith is the gift of God, and can only be experienced by the will and power of God. The flesh has no power over it in any way whatever. The cry of the little child of God is, O that I had

more faith. "Lord, increase my faith." At times he can say, "Lord, I believe; help thou mine unbelief." This is the cry of the little one, and not of the flesh. The flesh always says, "Stand aside; I am holier than thou." When we can look upon our brother as so much better than ourselves, we are in a safe place, and there is no room for boasting. Paul addresses the Galatian brethren thus, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth? Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, having begun in the Spirit, are ye now made perfect by the flesh?" In this sense, brethren, we are all foolish, trying to be made perfect by the flesh. The works of the law, nor the law itself, never saved any one. "By the works of the law shall no flesh be justified." "The law was given by Moses; but grace and truth came by Jesus Christ." "What the law saith, it saith to them that are under the law," and has no reference to the promise made four hundred years before; neither can it make the promise of new effect. This grace and truth is in the promise made to Abraham, and never comes to any until Moses dies, or until they come to the end of the law, and that is Jesus. He is the end of the law. What is faith? It is said, and we believe it, that "faith is the substance of things hoped for, the evidence of things not seen" by mortal eye. We do not claim that faith is Christ, nor that Christ is faith; but we claim that we cannot have the one without the other. We do not profess to know exactly what faith is, but we believe that Christ is the power of faith, and without Christ we cannot have faith. The power of faith is in believing. "This is the work of God, that ye believe on him." It is one thing to profess to believe, and another thing to believe. To believe on God is something beyond the power of finite minds. It is a work of faith; and "without faith it is impossible to please God." Faith is that which enables us to believe God, by which we understand, have confidence in, trust in, rejoice in, and rest in hope. And now, having faith, let us manifest it by our works. How can our brethren fellowship or have confidence in us if our faith lies dormant, and cannot be seen of others? If we say that we have faith, and have not works, our faith is dead; and a thing that is dead is of no use—it is without power. "Faith without works is dead;" and "whatsoever is not of faith is sin."

We have tried to show the difference between the works under the law and the work of faith, and also the origin of each, and all they imply. We think we can see the purpose of God in the creation of all things, and that all his works praise him. If we cannot see the purpose of God in every act of his creatures,

we fail to see him as God in all his power, majesty and glory. That all things, both small and great, are in his hands, and that he directs the minds of men to fulfill his purpose, we fully believe; and every dispensation of his providence, whether sickness, pain or death, is purposed by him, and every act is in accordance with his eternal purpose, and when done it cannot be undone. But remember, brethren, there is no license in all this to sin; for if we do evil we will surely suffer. The law of "Thou shalt not" is applicable to the acts of the flesh. It is only in the flesh that we sin, not with the Spirit. It is only the flesh that needs discipline. It is the flesh that suffers the pangs of sin. Jesus bore our sins in his own body on the tree. He suffered in the flesh, and in our flesh. Our sins were imputed to him, and his righteousness to us. Therefore let us so walk that we may adorn the profession we have made, and manifest our faith by our works, as obedient children, as much as in us lies. The works of the flesh are evil; but the fruit of the Spirit is love, &c. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." To the faith of the children of God the gospel is precious. It is as water to the parched tongue. It soothes, it sweetens, it calms every fear and every doubt, and is food to the hungry soul, while it has no place in the rich and satisfied ones.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

#### CORRESPONDING LETTERS.

*The Baltimore Old School Baptist Association, convened with the Warren Church, Baltimore County, Maryland, May 18th, 19th and 20th, 1892, to the several associations and meetings with which we correspond, sends loving greeting.*

BELOVED IN THE LORD JESUS CHRIST:—According to long established custom we send you another annual letter, that you may know how we do. It is with a deep sense of love that we are permitted once more to address you, and to thank the Lord of heaven and earth that he has permitted us once more to meet together in an associate capacity. We truly feel that our coming together has been for the comforting and upbuilding of the Zion of our God composing this Association, and for the lifting of Jesus on high. We have been blessed in having ministering brethren from the north, east, south and west, who have all preached the same glorious gospel, salvation by grace alone, through our Lord Jesus Christ. Not a discordant sound has been heard. Truly do we feel to say, The Lord gave the word, and great has been the company that published it.

We have appointed our next session to be held with the church at Black Rock, Baltimore Co., Md., where we hope again to meet you with your messengers and messages of love.

WM. GRAFTON, Mod.  
F. A. CHICK, Clerk.

## MARRIAGES.

By Elder B. Bundy, Feb. 4th, 1892, at the home of the bride, in Otego, Otsego Co., N. Y., Mr. Smith G. Bundy, of Indian Territory, and Miss Alice E. Smith, of Otego, N. Y.

By Elder T. M. Poulson, May 10th, 1892, in the Old School Baptist meeting-house in Salisbury, Md., in the presence of about four hundred people, Mr. Wm. W. Mitchell and Miss Lilly Phipps, both of Salisbury, Md.

By the same, May 17th, 1892, at the house of the bride's parents, in Wicomico Co., Md., Mr. Lonzo Dykes and Miss Annie B. Redish, both of said county.

## OBITUARY NOTICES.

It becomes my sad and painful duty to send for publication a notice of the death of my daughter and only child, **Nancy Catharine Owens**.

She was born March 17th, 1871, and died May 15th, 1892, aged 21 years and 2 months, lacking 2 days. She was married to John Samuel Owens on August 11th, 1887, and to them were born two daughters, one being nearly three years old, and the other eleven months old. Her disease was remittent fever, with other troubles. She was sick a little more than two weeks, but did not seem to be dangerous, nor to suffer very much, until Friday evening before she died at one o'clock Sunday morning. She had never made a public profession of religion, but during her sickness she said to me several times that she did not see how some people could believe so much in their own works. It seemed that she had lost all confidence in the effort system. On Saturday morning she called to me and said, "Pa, I want you to pray for me, that if I have to die I may go to a better world than this." She talked very calmly, not excited in the least. I told her that I would pray for her, and that I had been praying for her. I did not want to excite her, and went out to the barn and tried to pray for her recovery; but something said, "You need not ask for that." Then I tried to pray to be reconciled to the will of God, and to receive some assurance that if she died she would be prepared for heaven; and something seemed to say, "Where God begins a good work he will carry it on until the day of Jesus Christ." Then O what glorious promises began to come to me, which filled my poor soul with comfort, and with love to God and his people. I felt that all was well. My flood of tears was dried, and I was perfectly reconciled. I washed my face and returned to the house. When I approached her bed she said, "Pa, I am so fearful. I want to be able to go to the sacrament meeting next Sunday week. I don't know what to do, for I want to go to it more than any meeting I ever heard of in my life."

Her funeral was largely attended on Sunday evening, and my father spoke much to the comfort of us all; after which her remains were interred in the graveyard in Sugar Loaf Valley, near our church-house, to await the trump of God, when all the saints will meet the Lord in the air, and ever be with him. Then I hope to meet my dear daughter in a nearer and dearer relationship than that of natural father and daughter.

Brethren, pray for us in our sad and lonely condition, that God may give us grace to comfort us in our troubles, and save us all with an everlasting salvation.

She leaves her father, mother, husband, two babes, together with a host of friends, to mourn. None knew her but to love her. She was an obedient child and wife.

"A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home

Which never can be filled.

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

WM. J. CASEY.

LEAD HILL, Ark.

## ASSOCIATIONAL.

THE Chemung Old School Baptist Association will be held, the Lord willing, with the church at Burdett, Schuyler Co., N. Y., to begin on Wednesday before the third Sunday in June (15th), 1892, and continue the two following days.

The Burdett Church wishes me to write a special invitation to all ministering brethren, and all who expect to come, that we will be glad to see them, and meet them at Watkins, three miles from Burdett, and convey them to places of entertainment.

Trains on the Northern R. R. arrive from the south at 6:45 a. m., 11:07 a. m. and 3:07 p. m.; from the north at 9:00 a. m. and 2:50 p. m. Those coming on the Fall Brook Road will get tickets for Watkins. Those who come from the north on the Fall Brook are brought to Watkins from the depot free, and those from the south have to pay twenty-five cents extra for a little more than one mile. All who can will come to Burdett. We expect a good time. Those who should happen to be in Watkins before the teams arrive will please go to the Fall Brook House, where the teams will call for them. Trains will be met on Tuesday and Wednesday, and at all times when it is known that any one is waiting at Watkins.

There is a telephone from Watkins, so that I can be notified at any moment.

H. B. ELLIOTT, Church Clerk.

## YEARLY MEETINGS.

OUR yearly meeting at the New Hope Church, Greenbush, Warren Co., Ill., is appointed to begin at four o'clock p. m. on Friday before the third Sunday in June, 1892, and to continue the two following days. We invite friends of our glorious Redeemer to come and see us.

I. N. VANMETER, Pastor.

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 24.

## POETRY.

### TRUE REASON PROVES THE SCRIPTURES TRUE.

TRUE reason proves the Scriptures true,  
Through facts in nature's field;  
And handling facts without ado  
Will give a truthful yield.

Thus nature can't itself deny,  
In matter nor in mind;  
For it will never don a lie,  
Since nature's wheels would bind.

Things visible and things unseen  
Must bow to nature's sway;  
"On God," says nature, "all things lean,  
And take his constant sway."

As sure as earth and skies are seen,  
Things out of sight have list;  
Though many things exist unseen,  
They just as sure exist.

The most of gases fail the sight,  
Yet no one doubts they are;  
Though one has color, none give light  
Till lit to lay them bare.

They all have weight, and (mixing) some  
Will into solids turn;  
Some liquids (handled well) become,  
But must to gas return.

These changes, though, can all be seen,  
They act as God bestows;  
But thoughts are closely shut within,  
Yet God minutely knows.

Though thoughts elude the finest test  
To bring them into view,  
We all admit they never rest,  
And flit and soar, as true.

The thoughts and reason constitute  
The living soul of man;  
This puts him higher than the brute,  
Though both of earth began.

But God gave man a living soul,  
Breathed into Adam's clay;  
This was imparted to the whole,  
That bear his type this day.

So when he sinned, he sinned for all,  
To fill the type begun;  
Then all were with him in the fall,  
As trees and limbs are one.

As Adam had a living soul,  
So all his seed the same;  
As sinned the sire, so sinned the whole  
Who after from him came.

Not so the brutes: they came from earth  
Alive—'twas all they had;  
But man came dead, to gain more worth,  
With mind and reason clad.

While brutes had not God's spirit-breath  
To breathe in them a soul,  
This man he gave to live when death  
Shall call the funeral toll.

Shall reason serve us in the case?  
Who then a better show  
Than the above?—with truer face,  
To teach as we should know?

But rightly reason can't decide—  
God's word must rule as writ;  
We should believe it, and abide  
Its teaching, every whit.

Then let the learned and unlearned  
But only seek to know  
What God declares, and, when discerned,  
Search "nowhere else to go."

In the above 'tis plainly claimed  
That God runs in the whole;

That all things by him are so framed  
That he can all control.

Then nature's self will God obey,  
And take on any change  
When he directs a different way  
Than nature's common range.

So miracles are in his hand,  
And do not nature spoil,  
Because his will and stern command  
Bid nature back recoil.

A wagon that runs forward, then  
Runs backward, harms it not;  
Nor writing right and left with pen  
Will more the paper blot.

Nor yet God's will, on nature's wheels,  
To turn them back and forth,  
Will harm the least his common deals,  
Nor rob them of their worth.

God's will can stay the force of fire,  
And make the lions tame,  
And raise the course of nature higher,  
Through power that gave the same.

Then let us all be satisfied  
That God can all things do;  
That not one thing can get outside  
Of God all nature through.

W. B. SLAWSON.

FEBRUARY 9, 1892.

## CORRESPONDENCE.

PATTONSVILLE, Va.

DEAR BRETHREN:—Very few of the so-called religious world of to-day believe and teach the total depravity of the human race. They believe that God has in some way given every man a chance to be saved; or, in other words, that he has given them sufficient light to yield to the teachings of the gospel and become subjects of salvation. This looks very reasonable to the natural mind, but very unreasonable to the spiritual mind. My mind has directed me to give a few thoughts and quote a few Scriptures which I think bear upon this doctrine. I will not say that this is my first attempt to write for a religious paper; the readers of the SIGNS will find that out soon enough if this should be published.

Jesus says, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." What does the word "dead" mean in this quotation? Does it mean all the human race? If so, all the human race will be saved; because he says, "They that hear shall live." Or does it not mean the chosen vessels of mercy, which God hath afore prepared unto glory? For Jesus says, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." "And this is the Father's will which hath sent me, that of all which he hath given

me I should lose nothing." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." Again, Christ 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." The prophet says, "All thy children shall be taught of the Lord, and great shall be the peace of thy children;" and Christ says, "Every man therefore that hath heard and hath learned of the Father, cometh unto me." Do not these quotations from Christ himself prove beyond successful contradiction what Christ meant when he said, "The dead shall hear the voice of the Son of God; and they that hear shall live?" Christ, in speaking to the Jews, says, "He that is of God heareth God's words; ye therefore hear them not, because ye are not of God." There was certainly no light in those Jews, else they could have heard his word. Jesus says, "I am the good shepherd: the good shepherd giveth his life for the sheep." Now if Jesus in any sense redeemed the whole world, and if the whole world were in any sense his sheep, why did he say to the Jews, when they asked him to tell them plainly whether he were the Christ or not, "I told you, and ye believed not;" "but ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life?" It is plain that they were not all his sheep; and the reason why they did not believe was because they had never heard the voice of the Son of God; that is, they did not have sufficient light. "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them."—John xii. 39, 40. If this were all the testimony we had to prove that Christ came to save his people from their sins, and that his people are dead in trespasses and sins, and must be quickened by God's grace before they can become living children, it would be sufficient. Read the nineteenth chapter of Luke, and hear what he says. "The Son of man is come to seek and to save that which was lost." Hear what the angel said, "She shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins." Christ said,

"I have finished the work which thou gavest me to do." If he finished the work he must have saved his people from their sins. His people could not have been the whole world, because he says, "I am not sent but to the lost sheep of the house of Israel." Who were the lost sheep of the house of Israel? If they were the whole human race, then the whole human race received the special benefit of the atonement, and will all be saved; but I think Paul answers this question, for he says, "He took not on him the nature of angels, but the seed of Abraham." He also says, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Paul says in another place, "Wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it with an oath." But should any still contend that Christ died in order to give every one a chance to be saved, let them read the fourth chapter of Galatians, and see whether the children of the bond woman can ever be heirs with the children of the free woman. Also in the ninth chapter of Romans Paul tells us what the word of promise is; whether God's mercy extended equally to the whole race, or simply to the chosen vessels of mercy; whether it is of him that willeth, or of him that runneth, or of God, that showeth mercy. If the above quotations and references be true, the seed of Abraham, the heirs of promise, the chosen vessels of mercy, the lost sheep of the house of Israel, all represent the chosen people of God, and are the only ones for whom Christ died. But suppose they meant the whole human race; what would such a theory lead to? Christ says, "All that the Father giveth me shall come to me;" and, "Of all which he hath given me I should lose nothing, but should raise it up again at the last day." Would not such a theory prove a universal salvation?

We have given what Christ says on this all-important subject; let us hear what the apostles have to say, and see whether their doctrine will harmonize with the doctrine of our Savior. Paul says, "For to be carnally minded is death; but to be spiritually minded is life and peace."—Rom. viii. 6. Then so long as a man is carnally minded he is dead; and will he not remain in that dead state until God breathes life into him? for who can raise the dead but God? But some will say, There is

sufficient light in man to yield to the teachings of the gospel and live. If that theory be true he would not be dead, but only partially dead; and what would Paul mean when he says, "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?"—Eph. ii. 4. We find in the first place that those Ephesians were dead, spiritually dead, and that they had to be quickened by the grace of God (not by anything that they had done or could do) before they could become living children; because they were dead, and "the dead know not anything." If they were not dead why did they have to be quickened? What does "quicken" mean? To put life into. Some might say, "In what sense were they dead?" Paul says, in the beginning of the same chapter, "You hath he quickened, who were dead in trespasses and sins." Again, "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." If you were traveling in a far country, and were to meet a man who spoke a different language, you would be deaf, or dead, to what he said. He might talk to you all his life, and you could hear the sound thereof, but could not understand what he said; but if some one were to interpret his language you could then easily understand what he said. So you might preach to dead sinners until you wore out your lungs, and they could never hear the gospel sound until quickened by the grace of God; because the things of the Spirit are foolishness unto them. The same apostle says to the same Ephesians, "Ye were some time darkness; but now are ye light in the Lord." Here the apostle is comparing the dead sinner to darkness. Not that they were in darkness, but were darkness itself. What will dispel darkness? Nothing but light. Where must the light come from, out of the darkness? No; it must shine into the darkness, and then the darkness will disappear. Again, Paul says, in writing to the Corinthians, "The preaching of the cross is to them that perish foolishness." "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." The Jews were seeking to be justified by the works of the law, and hence Christ became a stumbling-block unto them; and the majority of the human race are seeking to be justified in the same way to-day. But the Greeks had never been under the legal dispensation, and hence the preaching of the cross was foolishness unto them; that is, "the true Light, which lighteth every man that cometh into the world," had never shined in their hearts. They were still dead in trespasses and sins. "We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our

glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."—1 Cor. ii. 7, 8. This all goes to prove that man in his unregenerate state has no knowledge of that mystery which God reveals unto his chosen vessels of mercy. Paul says to the Colossians that God hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. This shows plainly that darkness held universal sway over their minds, and that before they could be delivered from that darkness there must be a deliverer and translator. Now, who was that deliverer and translator? Man? No; God himself. Paul does not convey the idea in any of his writings that they had the power to deliver or translate themselves; because he says, "It is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16. "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Now listen to what Paul says to the Colossians, and see if he is not teaching the same fundamental truth, the total depravity of all mankind: "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him." These Colossians were dead in their sins and the uncircumcision of their flesh; and it was necessary that they should be quickened, or brought to life, before they could become living children. What reasonable man can read these plain passages of Scripture and then say that there is sufficient light in every one to yield to the teachings of the gospel? The same grand and glorious truth is brought to view in Paul's letter to the Hebrews. He says, "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" Did these have the power to serve the living God? No; it took the purging of God's grace to give them the power, and enable them to serve the true God. Paul is not the only apostle that teaches the total depravity of man. Peter says to all the saints scattered abroad, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light." John says, in his first epistle, "Whosoever sinneth hath not seen him, neither known him."

I was talking to a man the other day who claimed to be a Primitive Baptist preacher, and he said that God irresistibly convicted every man, and irresistibly converted no man. This seems to be the opinion of a great many in this country. If such a doctrine be true, I would like some one to tell me what Jude means when he says, "There are certain men crept in unawares, who were before

of old ordained to this condemnation;" and what Peter means when he says, "But these, as natural brute beasts, made to be taken and destroyed;" and what Paul means when he says, "The vessels of wrath fitted to destruction;" and what John in Revelation means when he says, "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world;" or, to use a little stronger language, "And they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." If these passages do not prove to every reasonable man that God never intended to convict the whole world, I have no more use for the English language. I would like the advocates of such a theory to tell me what the book of life is; and if the names of all the saints were written in that book before the foundation of the world, why would God convict or quicken the remaining portion of the human race when he knew they never would be saved?

ROTEN HURST.

SOUTHAMPTON, Pa., April 19, 1892.

DEAR BROTHERS BEEBE:—In a letter from sister Maggie Campbell, dated February, 1891, she says, "I have had some very sweet and precious moments during the past few months, thinking of the long-suffering and goodness of God to such a poor worm as I feel myself to be. I have thought a great deal about my early experience, and think I must write it out, to get it off my mind." This she was encouraged to do, and last November I received the inclosed communication, which, in my mind, gives a clear manifestation of the fruits of the Spirit, and will be read with interest by those of "like precious faith." I have her permission to send it to you. She says, "I feel willing for the world to know, as well as my brethren and sisters, what the Lord has done for me; how he has brought me from darkness to see the light, and given me from time to time a little of his love. It was well I was led about and severely tried. It was needful for me, to still this stubborn heart. I had many trials during the time I was a teacher in the Sabbath school. I could not feel at home. There was something wanting; always a lack; nothing I could rest on. I was like a weary traveler in the desert. With all this I was trusted with a Bible class to teach. How could I teach when I had need to be taught? Many times I earnestly asked the Lord to give me knowledge, that I might impart knowledge to my class. I wondered why I could not feel like others, take all for truth, and question nothing. In vain I tried; yet there was always a longing for something I did not possess. My cry was, 'O Lord, lead me in the way everlasting.' Dear sister, if you have

ever been foot-sore, sick and tried, how sweet and refreshing was a good night's rest at home with your kindred. You can then know how sweet was the rest to me when I was made to throw aside all the vanity of the world, and come into my Father's home with my kindred in Christ. Sometimes it shines in my soul for a moment like the early dawn."

How wonderful the teachings of Christ; and his leadings are in ways we knew not. But the sore struggles and weariness are forgotten for a season, as the open door is entered, with the rich welcome sounding through the soul, "Come in, thou blessed of the Lord; why standest thou without?" Here is rest in the Father's house, and here the little ones with great delight eat the fruits of the valley.

Unworthily your sister,

BESSIE DURAND.

IRON HILL, Md., Nov. 25, 1891.

DEAR SISTER:—For several years I had thought of God as a Being to be feared. I was afraid the end of time would come, and that I would not be prepared. When my sainted mother was baptized, although I was but a small child, I looked upon the scene with pleasure. Child as I was, and it being the first baptism I had ever seen, the sight was beautiful. Elder Barton and mother came up out of the water singing, and it made an impression on my mind that never left me. Often in my childish thoughts would the subject of baptism come up. About this time there were great revivals in the various churches, particularly among the Methodists. Our father was not a member, and as we lived in the village we went to Sunday School and meeting. I took a lively part in it all, and thought how happy they all appeared, especially those who professed to have found God. I heard many things while attending those meetings that I look back to with horror, and wonder how people can be so blinded. I was led to read the Bible. The first passage that impressed me was where Philip joined himself to the chariot and preached to the one who was journeying. The name of Jesus was very sweet. He was led as a lamb to the slaughter, dumb, and opened not his mouth. I have often thought that it pleased God to let me see just a little of his name. It was as a thrill through me, so sweet, so glorious, so full. I have often wished to have the same feeling again, but never since have realized that peculiar feeling. It was as a sudden flash of light into a dark room. I never could forget it. I had a desire to read the Scriptures, especially the first four books of the New Testament, as they told so much of Jesus. All through that year I thought a great deal about God and his wonderful works, and how sinful I was. I felt as though I must do something for myself.

How earnestly I have tried to pray. I have spent many hours trying to beseech God to take away the burden that hung so heavily on my heart, and was pressing me down, down to the deepest depths. At one time I stood looking out of the window, when a bird flew past. I thought if I were a bird I could fly away and be at rest. I did not then think, "If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I make my bed in hell, behold, thou art there." About this time I went to visit an uncle, and he and his wife were loud professors. They both were Methodists, and I went with them to church, prayer and class meetings, and was a scholar in the Sunday School; but with it all I was miserable. I often asked God to give me relief. My uncle told me it was my own miserable pride that kept me from getting religion at any time. I knew I wanted to be freed from something. I could not feel as others said they felt. I felt condemned because I could not say, as they said, "I know that my Redeemer lives." I could not claim one of his promises. I tried with all my heart's desire, but it was of no avail. One day in particular, my uncle and aunt being from home, I thought, Now is the time to receive the long sought for blessing. I felt in agony. I could not tell why I could not be happy and rejoice like others. I earnestly sought God to give me some token of his love, to lift the darkness from my mind. Thus I went on for several years, at times forgetting God, and at times with feelings more than I could tell. While in my greatest trouble my mother and sister were both very ill. O how guilty and condemned I felt. I thought God was about to take them from me, to punish me for my hardness of heart. I thought I justly merited his wrath. I earnestly prayed that he would spare them, and promised I would be so good. I did try to be as good as I could, and some days felt as though I had run well. But other days I was all in the depths, and could not see any merit in myself. I thought, If those people are the people of God, why cannot I be as good as they appear to be? I tried hard to be so. I thought God would be as ready to pardon me and give me the desired rest at home as at the meetings. I was in a state of despair. I was weighed down with a sense of sin and guilt, and O how I desired to be freed. I often got up in the night, when all was dark and still, and prayed for some token or sign that I might know I was converted. The people told me the trouble was because I would not believe. But I could not believe I was set free while I was held in such great bondage. I read, "Except a man be born again he cannot see the kingdom of God." I felt

that I had not the Spirit of God bearing witness that I was born again. One delightful evening, as I sat by the open window, contemplating the beauties of nature, everything was so still and silent that I felt like a culprit condemned to death, with no hope, but in utter despair. I do not know how long I thus sat, only I know I was in agony. I had asked God with all my heart what I should do. I had asked for knowledge, that I might know how to obtain the coveted blessing, to be set free. I felt that I was at the end of the earth. I had done the best I knew. I had attended the meetings of the church, had prayed, had read the Bible, and had done all that I felt was required of one in order to be a Christian. I thought, What is the matter? Still I felt that all was of God, and if the Lord did not help me I was lost. I said aloud, "Lord, save, or I perish." I shall never forget my utter despair. I was ready to perish, when a voice came to me in the stillness of that hour. It was a voice within, which was so sweet, so heavenly, and whispered, "My grace is sufficient for you." I felt a rest, a quiet, a hush, a dependence; but I could not tell what nor how, only that I felt at liberty. The next day everything looked beautiful. Even the trees appeared to be praising God. I did not realize that it was the release I had so earnestly sought. I did not think my burden was gone. I only felt to praise God, instead of exploring his mercy. Often since then have I longed for the same feeling, the load that had been sinking me down deeper than the grave. In all my darkest hours since then I have never had the same feeling of utter despair. There always is a spark of light. These words came to me, "It was all of his love I was brought to obey." I spent many happy moments, most of them while I was shut up in my own room, with none but God to hear. I thought I should join the church; and being with Methodists, I joined with them. Was I happy or at home in their midst? Well do I know the hungry and starving heart I felt while, trying to feed on the husks that are their food. The work was too hard, and many were the conflicts I passed through. I could not be reconciled to sprinkling for baptism. I could find no gospel in it. Baptism was the way, and the only way, for me. I was told that it was only a form. I was baptized. Was it baptism? O how I tried to live up to the rules of that church. I went to church and class meetings, and was a teacher in the Sunday School. O how earnestly I sought knowledge of God, and to be led aright. I wanted to know the footsteps of the flock, and where the Lord made the flock to rest at noon. When I would hear a sermon from any of the Baptists it would cause me grief and gloom. I felt that I was not at home,

and knew not how to break the chain that held me captive. I prayed the Lord that, if in no other way, to lay his afflicting hand on me. After wandering about for some years, fearing and trusting, I was brought home at the foot of the cross. I lost my health, and was very feeble for several years. In the mean time I attended the association at London Tract, and also the Delaware River and Warwick Associations. I came home full of the goodness of God. The trip was very exhausting to me, and for weeks I was scarcely able to be off my bed. The good things that I enjoyed while attending the meetings were like a sweet-smelling savor; but I felt too vile to be among the people of the living God; yet to stay outside the church was death to me. I felt utterly cut off from them, for as yet I had not declared myself free from the people I had tried to live with. One day, not long after my return, while lying on my bed and thinking of all the goodness and mercies of God, and how he had kept me from so many dangers seen and unseen, and permitted me to hear so many good and precious words, which I felt and knew were from him, and all gospel truth, I felt a desire to talk to Elder Barton. I wanted to know the truth, and, if permitted, to follow Christ in baptism. I had a beautiful view of Jesus and the full atonement, and could feel the full force of the words, "It is finished." I was truly happy for several days, although so feeble and short of breath that I could scarcely talk, and felt as though the end was not far off. I think Elder Barton had found out my secret. He came to see me, and we had a long talk. I cannot tell how I felt. Words came fast. It was as though all my past life came up before me. I had been very disobedient, had wandered far, and now felt as though I was nearing my Father's house. On the first Sunday in August, 1868, although very feeble, and not able to walk, I was carried to the water, and was baptized by Elder Barton. I felt like a child at home, and from that time began to improve in health. The Lord gave me strength from time to time. What shall I render unto the Lord for all his benefits to me? They have been great and many. I have found that his yoke is easy, and his burden is light. Although twenty-three years have passed since I was taken into the fold of God, yet I feel to say with Ruth; "Entreat me not to leave thee;" for there is where I want to dwell. I have had many dark and lonely days and nights, as well as some bright and happy ones, for which I want to praise the Lord. I feel to praise him for the dark days and hours as well as for the bright ones. If it were not for the darkness at night I am sure I would never see the stars. If I had not some dark and cloudy seasons I am fearful I would forget what a poor,

vile, weak worm I am. For many years after I came into the church I could not tell nor understand how I often wandered so far away; yet in all my wanderings my heart always turned to the people of God. I felt that Christ was the help, and the all-sufficient help, of his people. I do not think that I grew in spiritual knowledge for some years. The gospel did not come as it does now. I had a satisfied feeling, like a child that had long been from home. Now I feel a reaching out, a longing desire to know more and more of the things of the kingdom.

Dear Bessie, I feel there are a great many things in this that are not as they should be. I wrote the most of it in the year 1868. In looking it over I have felt that I could not do any better, and have concluded to let it go, as it was written the same year I was baptized. "Wait, O my soul, thy Maker's will." I truly do want to wait his will, to know his will, and lie passive at his feet, and know no will but his. I do feel that I love the people of God with great love.

MAGGIE CAMPBELL.

MARCH, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I have been thinking of those who desire a home with the Old School Baptists, but who delay coming home, as they cannot see their way clear to be "baptized over," having been baptized, as they call it, by a man that preached "another gospel." The record in Ephesians iv. 4-6 has seemed definite to me. "There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." While the above was addressed to the saints at Ephesus, it is also written for our learning, and includes all of like precious faith, and no others. Those who teach for doctrine the commandments of men, and profess to baptize in the name of Jesus, have no part in this matter, but are like those of whom the Lord spake to Jeremiah, "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied."—Jer. xxiii. 21. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you," &c.—2 Cor. vi. 17. Read the whole chapter. "The angel of the Lord encampeth round about them that fear him, and delivereth them. O taste and see that the Lord is good: blessed is the man that trusteth in him."—Psalm xxxiv. 7, 8.

"There is one body," and this includes all that were loved with an everlasting love, and the great High Priest of our profession has redeemed them from all iniquity. "Now ye are the body of Christ, and members in particular."—1 Cor. xii. 27. "But

(Continued on page 191.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1893.

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

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

## GROW IN GRACE.

"Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—2 Peter iii. 17, 18.

The subject of growing in grace must ever be fraught with the most solemn interest to every one who longs for conformity to the perfection which is revealed in our dear Redeemer. In compliance with the wish of an esteemed brother, the following thoughts are submitted as in our understanding briefly expressing the application of the text which is consistent with the doctrine of God our Savior. Nothing can be of any value to the saints unless it is according to the infallible standard of revealed truth written in the record which God has given of his Son. And any interpretation of a text is erroneous if it is found to conflict with any other portion of the Scriptures. Since the whole revelation of truth is inspired by the one Spirit, it must be that it is all in harmony when it is correctly applied. To deny this is to charge falsehood upon the inspired testimony. Those who love and fear the Lord will not desire to thus misconstrue the record of his truth. They will confess their own inability to comprehend the mystery of godliness rather than charge God with inconsistency in the revelation which he has given.

"Ye therefore, beloved." It must be evident to every unprejudiced reader that the admonition in our text is specially addressed to the characters specified in these words. By reference to the first verse of this epistle it will be seen that the people whom he designates as "beloved" are restricted to "them that have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." To them exclusively belong all the admonitions and exhortations which are herein written; and none can appropriate them to any other characters without wresting the Scriptures to their own destruction. Even to natural reason it is apparent that it is not proper to take words addressed to those thus particularly described, and apply them to people of a different character. It is absurd to suppose that the affectionate language of Peter was intended to embrace all the enemies of that truth for which he was called to be an apostle and a martyr. It can be fairly applied only to those in the same company

with the apostle, who are united in the bond of fraternal love in Christ Jesus. To them there is conclusive force in the things to which reference is made by the word "therefore," as it is here used by inspiration. To those who have only the light of reason, there is nothing in the things preceding this expression upon which they can build the conclusion which is deduced in our text. They do not know before any of the things to which our text refers.

"Seeing ye know these things before." To the natural mind of the saints there is no more foreknowledge of the things which are declared in this epistle than there is to them who know nothing of the grace of God. Even the things which are plainly foretold in the inspired testimony of the Scriptures can only be known as they are revealed by the Spirit of truth, whom the world cannot receive, neither knoweth him. To receive this revelation the learned and pious Saul of Tarsus is as powerless as the infant John the Baptist. In every case it must be by the infinite grace of God alone that this knowledge of God is communicated. Of this truth there can be no need that the saints should be convinced by arguments, or by reference to scriptural testimony. To every one it is shown so clearly in his own experience that he is fully qualified to bear witness to it. This is indeed the very evidence of the life of Christ, dwelling in the subject of divine grace. But to them the revelation is given that "In the world ye shall have tribulation." The trials of which the apostle had written in this epistle, which he calls "these things" in this clause of our text, are all included in the written record of divine truth, and also in the testimony of the Spirit in the individual experience of the saints. In this way they do by faith know the things before, through which they must pass in their following of the footsteps of Jesus. Having called their attention to these things, they are cautioned against being moved by them.

"Beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." Instead of the assurance of their being beloved affording an occasion for them to indulge in sin, that very consideration is cited as the ground of this exhortation that they should beware of being led away with the error of the wicked. Not all the watchfulness of the carnal professor can attain to the caution commended to these beloved ones. None can heed the exhortation but those whose knowledge of these things before gives evidence that they are the beloved to whom the admonition is addressed. Certainly there cannot be any liability that they should fall from their own steadfastness unless they have been steadfast. This confirms the application of the text exclusively to the beloved subjects of redeeming grace. Then there is such a thing as the saints "being led away with the error of the wicked."

They may well tremble at the suggestion that such a possibility exists; and most assuredly when they realize this danger as besetting their pathway they will have the desire to be found carefully watching against its insidious attacks. The error of the wicked is not confined to one particular sinful action. It includes every departure from the path in which our Redeemer has marked out the way of life. The saints may not indulge in anything which is known in the world as sinful, and yet they may be led away with this error of the wicked. The test by which this error is exposed is not the law of Moses. It is only in disregarding the commandments which are enjoined by our Lord upon those who love him that the saints are wicked in the sense here signified. They are "led away with the error of the wicked" whenever they seek to attain to righteousness by the observance of the law of works which may be wrought by themselves. Such error is fatal to the rest and peace of the saints; for by the law is the knowledge of sin; but it can give no life. The wickedness of this error consists in the denial of the perfect work of Jesus in saving his people from their sins. It is not the transgression of the law of a carnal commandment, but it is the wickedness of rebellion against the truth and righteousness of our Lord Jesus Christ. Every saint who is led away with this error does fall from his own steadfastness. This was illustrated in the case of those foolish Galatians, to whom Paul declared, "Ye did run well; who did hinder you that ye should not obey the truth?" In giving heed to false teachers they had fallen from their own steadfastness. It should be observed that nothing is said in our text about falling from grace. There is no mention of such falling in the Scriptures, except where Paul testifies to these deluded saints that Christ is become of no effect unto such of them as are justified by the law. To such he says, "Ye are fallen from grace."—Gal. v. 4, 7. The steadfastness of the saints consists not in their individual manifestation of works of righteousness. The more firmly the saint is established in the truth, the more painfully does he know the depravity of his own heart, and the more utterly destitute does he see himself of goodness or steadfastness in himself.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ." In the natural mind of the believer the question will be raised, How can this exhortation be fulfilled? Reason can see no propriety in the admonition unless it implies the ability of the saint to determine for himself whether he will comply with the direction given. But to the faith of the living believer the exhortation is the necessary conclusion from the preceding portion of the text. All the steadfastness which is in any saint must be the

revelation of the power of divine grace in preserving him from the assaults of the adversaries surrounding him without, and the more insidious foes which are working in his own members. Then those who are thus manifested as being kept by the power of God must ascribe all their steadfastness to that grace by which they are saved. They are consistently admonished to grow in that grace which is thus evidently revealed in them. So far is this growth from being dependent upon the will of the subjects of the admonition that they do not even by reason comprehend what it is to thus grow. Instead of perceiving the fact that in their daily experience they are obeying the direction of the text, they are constantly mourning their failure to find anything in their walk and conversation which would indicate the growing in grace for which they earnestly long. So strangely is their understanding darkened that they seek to render themselves independent of the grace of God by becoming worthy of his favor. Failing in every effort to accomplish this, they conclude that they are therefore not growing in grace, but rather losing whatever marks of grace they may have borne in the past.

Only by the light of divine revelation do the saints see that they grow in grace as they more clearly realize their entire dependence upon the Lord Jesus Christ for every evidence of the justifying righteousness in which they are accepted in the sight of God. This truth is implied in the manner in which this growth is presented in this expression. Unless there is an enlarged view of the fullness of grace in our Savior there is no growth in grace. So, when a consciousness of utter vileness cuts off all claims to creature merit there is an increased comprehension of the perfection of that redeeming grace which is in our Lord Jesus Christ. Thus by the very same light which shows the exceeding sinfulness of sin in themselves, the saints are made to grow in the knowledge of our Lord and Savior Jesus Christ. There is no possibility of attaining this knowledge by diligent study, as earthly knowledge may be acquired. It is alone imparted by the teaching of the Spirit. While receiving this growth in the knowledge of our Lord the saints are led by a way which seems to them utter darkness. The more deeply they are instructed in this wonderful mystery the less confidence will they have in their own knowledge. But just in the same proportion as they are made to see themselves destitute of that righteousness which they most earnestly desire, in that degree they are made to admire the perfect holiness which is in Christ Jesus. Thus their growth in that knowledge is inseparable from their conscious dependence upon the grace of God. To their natural mind the same evidence forbids their hope in the grace

of God, which by faith is seen to give full knowledge that the Lord Jesus Christ is their Savior, in whom they have righteousness and complete justification before God. When the sense of utter sinfulness in themselves brings them to feel their poverty and pollution, they conclude that they know nothing of the grace of God that brings salvation; thus boasting is excluded. Then they are led to magnify the riches of that grace which is revealed in the Lord Jesus, by which such sinners are saved from their sins, and made holy in Christ Jesus. This is the knowledge of our Lord and Savior Jesus Christ.

"To him be glory both now and forever. Amen." There is no other doctrine which ascribes glory to Jesus either now in this temporal existence, or in that eternity which is designated "forever." In that theory of religion which represents that the efficacy of the work of Jesus depends upon the action of those sinners for whom he suffered, there is no glory ascribed to him. On the other hand, those who teach that system frequently assert that Jesus has done all that he can for the salvation of sinners, and that it now rests with the sinners whether they will avail themselves of the benefits of his work. If there is any glory in that theory, it belongs clearly to those sinners by whose action the work of Jesus is made effective. But in the doctrine of the gospel of the grace of God all the glory must be ascribed to that omnipotent Savior who has completely saved his people from their sins. The cry of the justly condemned sinner out of the depth of his conscious guilt, does ascribe to Jesus all the glory which is contained in his wonderful name. That glory is peculiar to himself; for there is none other name under heaven given among men whereby we must be saved. Not only is there no other way of salvation from death, but there is positive certainty that the subjects of salvation are all securely delivered from the guilt of sin exclusively through the name of this same Jesus. This glory is his forever. But in their present salvation from the evils of this world and from the law of sin which is in their members, the saints are continually dependent upon the same divine favor which is alone in Jesus. In every aspiration to him for grace to help in time of need, the afflicted and poor people who fear his name do ascribe to him all glory now in this present evil world.

By the perfect development of the grace of God in those who are led by the Spirit of God, they are brought to say Amen to all the appointments of divine wisdom. This is the principle by which the disciples were taught to pray, saying, "Thy will be done!" No greater growth in grace can be manifested in those who are yet in the flesh. The exhortation is applicable to none but such as have received the gift of

divine grace; and they will grow in that grace just in the measure with which it is appointed for them to be cut off from all trust in themselves for acceptance with God. This divine growth reduces its subject until he is less than nothing, and exalts Christ Jesus far above all principalities and powers. In this growth the Spirit works the desire that the will of God shall be exalted in all things; therefore, to his appointment the saint responds, Amen.

#### CIRCULAR LETTERS.

*The Elders and messengers of the churches composing the Delaware River Old School Baptist Association, in session with the church at Hopewell, N. J., June 1st, 2d and 3d, 1892, to the churches whose messengers we are, send christian salutation.*

**BELOVED BRETHREN:**—It is pleasant and profitable to contemplate the gifts which our dear Savior received for men when he ascended up on high, "yea, for the rebellious also, that the Lord God might dwell among them," and which he gave unto them who are sanctified in Christ Jesus, called to be saints, causing them to be manifest as the church of God.—Psalm lxxviii. 18; Eph. iv. 8-16. These gifts are named in order. They are God's gifts, and are of equal importance with all other spiritual blessings bestowed upon the church, bearing his character, not that of the men in whom they are given, given "in earthen vessels, that the excellency of the power may be of God, and not of men," and bringing to his people his own sure testimony concerning the riches of his goodness which he has prepared for the poor.

First, apostles. These are sent forth, as the name signifies, to teach. The command to them was to go and teach all nations—to preach the gospel to every creature.—Matt. xxviii. 19; Mark xvi. 15. This command they fulfilled.—Col. i. 23. To these gifts alone belongs authority, as judges, to set in order the laws and ordinances of the King, to establish the churches in the order of the gospel, to loose the people of God from the things pertaining to the legal dispensation, and to bind upon them the observance of all things whatsoever Jesus had commanded them.—Matt. xix. 28. They are also called princes ruling in judgment.—Isaiah xxxii. 1. They are presented in a most wonderful figure as a crown of twelve stars upon the head of the woman that represents the church, who is clothed with the sun.—Rev. xii. 1. Here is the light by which the order of the church is designated, and the walk of each of her members directed. The apostles are also presented as twelve angels at the twelve gates of the great city, the holy Jerusalem, which John saw descending out of heaven from God.—Rev. xxi. 12. They guard and direct the entering into the church. Into that holy

city, the church in her gospel perfection, none can enter but those who are holy, and they "shall go no more out forever." But that gospel perfection has seldom been attained unto by any church; and if attained unto by any it has probably been maintained but a short time, although it is desired and steadily sought for by those who are spiritual. It may occur, therefore, that one may become a member of a visible church who never had a right there, and that one who was once properly received may so err from the truth and make shipwreck as to render it necessary to cast him out, or withdraw from him. This can only be done by the direction of these judges. They must direct both the entering in and the going out of the city. The walls of the city had also twelve foundations, and in them were the names of the twelve apostles of the Lamb. These walls are salvation.—Isa. xxvi. 1; lx. 18. The foundation of all salvation was fully presented by the apostles when the church was established; and other foundation can no man lay than that is laid, which is Jesus Christ.—1 Cor. iii. 10, 11. Should any man or number of men present anything as that upon which the salvation or spiritual well-being of any one depends in the least degree, which has not in it the authority of the names of the twelve apostles of the Lamb, it must be rejected as false. For this reason the church of God rejects all the religious schools, societies and institutions of men, which the religious world of to-day esteems so highly, because the apostles' names are not in them. That which is highly esteemed among men is abomination in the sight of God.

The apostles' work is done, as men, but as gifts to the church they remain. This is the only one of the gifts which remains after the earthen vessel in which it was has gone. The inspired record of their work and words remains over the church in all the authority of their apostolic office, and with all the blessing and comfort of this first gift to the church, and will so remain till the end of time. No words since then have been written, nor ever will be, that have any binding authority upon the church of God, not even as an interpretation of apostolic words and works. The meaning and application of the commands of our King, and of the judgments of his apostles, must always be given directly by the holy Spirit of God at every time and on every occasion when needed by any church or single member. The spiritual knowledge and wisdom and comfort of any church or individual member of the family of God will always depend upon the presence and power of the Holy Ghost, the Comforter, who takes of the things of Jesus and shows them unto his people, and not in any degree upon our knowledge of what uninspired men, however wise and spiritual, have written, whether in the way of commentaries or confessions of faith.

Instruction and comfort may be received in a large degree through reading the writings of godly men; but if there were any such writings, the knowledge of which were essential to the establishment of any one man or church in the doctrine and order of the gospel, and therefore to the comfort of such, then those unable to acquaint themselves with such writings must fall behind to that extent. But on the contrary, many churches whose members have no acquaintance with the writings of eminent christians in the past ages are well-grounded in the truth of God, and walking in peace and love; while some, where confessions of faith and doctrinal essays of gifted men have been much looked to and depended upon, have been in a great measure drawn away from the one only source of knowledge and comfort, and have been found looking unto men instead of unto Jesus for direction and comfort.

Second, prophets. The literal meaning of this word is one who speaks for another. This is the gift to expound the Scriptures, to preach the gospel, to proclaim the unsearchable riches of Christ.

Third, evangelists. This word signifies a bringer of good news or glad tidings. Philip is called the evangelist.—Acts xxi. 8. He was directed by the Spirit to go in a certain direction; and when he saw a eunuch riding in a chariot he was directed to join himself to the chariot. Here he found an exercised soul, to whom he expounded the Scripture as a prophet, bringing glad tidings of Jesus to him; and by the direction of the same Spirit, upon request, he baptized him. Here seems to be an example of the work of an evangelist, which Paul instructed Timothy to do.—2 Tim. iv. 5. It is to go, as directed by the Spirit, where the gospel is not preached, where there are no churches, no pastors and teachers. Sometimes we hear of one soliciting aid from the churches to enable him to do the work of an evangelist, to which he claims that the Spirit has directed him. In such a case we may be sure that he has made a mistake as to the work directed, for we find no example nor precept indicating that a third person must be appealed to for help in order that one may be able to fulfill the ministry unto which God has appointed him. For ministers of the gospel to visit churches where there are pastors and teachers is often very acceptable, and also good and profitable; but this is not doing the work of an evangelist.

Fourth, pastors and teachers. These two gifts are named together, closing the list. The pastor is a feeder, one who cares for the flock. The teacher instructs as to the order of the house of God, the duties and privileges of one who has been called by grace, the conversation that becometh the gospel of Christ. These two gifts seem more inseparable than the others, being both essential to

the well-being of a church, and this may be the reason they are named together. There is a common element in all these gifts, and sometimes we may see them all in one person, as in Paul and Peter; yet they are clearly distinct from each other. One may be a good gift as a prophet, expounding the Scriptures, in whom the gifts of pastor and teacher are seen in a very limited degree, if at all. One may manifest the qualities of a shepherd in a good degree, keeping the flock well together in love and fellowship, who has but little aptness to teach, except by his example; while one may be a very good instructor as to the scriptural directions concerning the order of the church and the duties of a christian, and yet be but an indifferent pastor. It is evident that some undertake to do the work of an evangelist largely who have not been given to the church as a gift at all.

It is not often that more than one person unites in the service of one church. As a general thing such a course would work inconvenience; and such example or precept does not seem to be distinctly given, though there were many Elders of the church at Ephesus.—Acts xx. 17. But it is evident that all the churches have the benefit of the variety of gifts through the often meeting together of the ministers, their desire to consult with each other on matters of doctrine and order, and to have visits from each other to the churches they respectively serve. When we consider what self-confident, independent, determined and unyielding persons the ministers of the gospel generally are in their natural dispositions, it might seem wonderful that they so uniformly, with wonderfully few exceptions, feel like deferring to each other, regarding each other as better and wiser than themselves. Brethren often wonder that the ministers should, at large meetings, show such an inclination to get into each other's company; but this is evidently directed by the Spirit. Those who regard them as seeking self, liable to jealousy toward each other, envious of each other's supposed advantages, are sadly mistaken. Such cases, if such exist, are comparatively very rare. The Spirit of Christ is in them, and by that Spirit they feel meekness, and love each other's company, and rejoice in the prosperity of each other's work; and each wants the churches he serves to be benefited by the precious gifts he sees in others.

The gifts are "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." The effect of them, when in exercise by the direction of the Spirit, is an experience of coming, with all who love God, "in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The comfort and prosperity of the church is in proportion as we are favored to ex-

perience and manifest this unity of faith and knowledge, putting off the old man, putting away natural differences, and feeling the power of the life of Jesus within us working mightily, causing us to "grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

In the wonderful working of this spiritual life in the church, as the body of Christ, we see that the nourishment is ministered by joints and bands.—Col. ii. 19. The apostle evidently refers by this striking figure to these gifts, which are for the work of the ministry. It is to be observed that life is presented in this figure, manifesting its mysterious power, continually moving in the processes of its wonderful work, as in the body of a man. It is through this inscrutable principle of life that the Lord works in his people "both to will and to do of his good pleasure," but in ways that are "past finding out." The life in the tree is the only teacher of the branches. It will make no mistake when working in the minute, fibrous roots down in the darkness of the earth, but will carry up from thence, and gather in from the atmosphere, the right material, and will give unerring instruction to the branches as to the form of leaf and the kind of fruit they shall bear. So also is it with the more wonderful life in the different forms of the animal creation, and the still more wonderful life or soul of man, the only one of God's creatures of whom it was said, "God breathed into his nostrils the breath of life," and who has an interminable existence, thus standing in the order of life and intelligence above the brute creation. From the fountain of life and wisdom in the wonderful body of man the instruction is carried by the power of that life to all the members, giving the fingers their skill, and the tongue its controlling power.

But infinitely above the various kinds of life in their various forms of manifestation on earth is the life of Jesus "manifest in the flesh," the life of the church of God. Christ is our life, and he is the wisdom of God and the power of God. Infinite wisdom is here, whose instructions never fail. "Ye have an unction from the Holy One, and ye know all things."—1 John ii. 20, 27. Absolute power is here, "power over all flesh," power to break every yoke, power over death and every fear and foe, and power finally to deliver from the bondage of corruption, and to change our vile body, that it may be fashioned like unto the glorious body of our Lord and Savior Jesus Christ. Perfect safety is here, for "ye are dead, and your life is hid with Christ in God." In this life are the source and principle and perfection of all true and abiding joy and peace. It

is this spiritual life alone, when in exercise, that can bring spiritual instruction and comfort to any child of God, and to all the church, by the working of its mighty power in and through the various members of the body. The natural memory that may retain the form of sound words cannot hold the treasures of spiritual knowledge, nor by any natural powers can they be imparted, only as those powers are controlled by the divine life, which can, when it is God's will, bring "into captivity every thought to the obedience of Christ." The Holy Spirit alone can bring to our remembrance the living words of Jesus for our joy and comfort.

We exhort you, brethren, not to forsake "the assembling of yourselves together, as the manner of some is." If the life of Jesus is working in you it will draw your desires toward the assembling of the saints, as surely as all forms of natural life tend to unity in the various parts of the body in which they work. Let life depart from a branch of a tree or member of a human body, and separation must soon take place. Spiritual life will never leave the soul where it has been given; but it may come to a very low ebb experimentally and manifestly when we wander from the footsteps of the flock, and cease to feed our kids beside the shepherds' tents. If we live after the flesh we shall die, shall be separated from the joys and comforts of the only true life; but when the power of that life is again felt, reviving spiritual desires, and causing spiritual hungerings, how eagerly the poor soul begins to seek the assembly of the saints, the place where the dear Savior feeds his flock and causes them to rest at noon. At such a time it must be a solid reason that will keep us away from the place where we can have the blessing and benefit of the sweet gifts of Jesus to the church. The call of a worldly friend, or the opportunity to get a little worldly gain, will not then be esteemed a sufficient cause. One thing we then desire of the Lord, and that we will seek after: that we may dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord, and to inquire in his temple. Sometimes the very sight of our brothers' faces has more charm for us than all the scenes of beauty this world can show. Sometimes the words of the weakest and most backward brother are sweeter and more valued than any words a king could speak to us, even though he offered us the half of his kingdom.

It is folly to say that our hearts are with the church when we continually allow some trifling thing to keep us away. When one ceases to go to the appointed meetings, if able, the church that does not act in such a case according to the directions of our Head will soon find herself under the felt chastisements of God.

These gifts are always for present use. We remember with love and

reverence the fathers who have finished their labors, and often read with profit what they have written, and the memory of their faithfulness in walk and doctrine is a source of benefit and comfort; but as gifts to the church their work has ceased. After the tongue that ministered comfort to us as prophet, pastor or teacher has ceased, if we should repeat from memory the words spoken by such a man we should find him no longer a gift in the church, however good they might be. A sermon, however profitable and powerful when preached by the one who is standing in his lot as a gift, if repeated, would not be a living, gospel sermon. Manna could not be laid by for future use; nor can gospel food, after it has once been received by the saints, and served its sweet purpose for their comfort, be stored up in their memories to use again. The daily bread must be given day by day. The church is a living body, and is always growing "up into him in all things, which is the head, even Christ," and will not be allowed to look to men. The apostolic gift remains. Their judgments were given by inspiration, and will remain through the gospel ages for the use of the church. This living body, the church, cannot be helped in her growth by observing any form of uninspired words as a rule of faith or practice; nor will they be allowed to keep her from that growth. The words of inspiration are the only form of written words that will always answer to all the requirements of the life of the church, and of each individual thereof, in all circumstances and through all ages. They, with the gifts in exercise daily, will never hinder, but will promote, a growth up into the Head, even Christ; and in all the varieties of circumstance, and through all the changes of this time state, this divine life will teach the same things recorded in the Bible, the same things taught to Abraham and all the men of God in past ages; and all the increase of the body caused by the constant power of that life will be the increase of God, and will be "unto the edifying of itself in love."

WM. J. PURINGTON, Mod.

ELIJAH LEIGH, Clerk.

#### PLEASE BE CAREFUL.

IT frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 187.)

now hath God set the members every one of them in the body as it hath pleased him." And there is "one Spirit, even as ye are called in one hope of your calling." "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." This one Spirit permeates the whole body, and is like the leaven which was hid in three measures of meal, till the whole was leavened. "And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Jesus said, "For my flesh is meat indeed, and my blood is drink indeed." We must be led by this one Spirit, and have on the wedding garment, to dwell with this one body.

There is "one Lord." Jesus said, "I and my Father are one." "He that hath seen me hath seen the Father." "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."

The "one faith" is the faith of God's elect, who have that life which is hid with Christ in God. They are a chosen generation, a royal priesthood, a holy nation, a peculiar people, and are partakers of flesh and blood. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." So we may conclude that if the Father was well pleased, and the act fulfilled all righteousness, no other way would; for Jesus says, "I am the way, the truth and the life." If he is the way, the truth and the life, and has fulfilled all righteousness, then all other modes must be wrong, and are will worship, with which God is not well pleased. He has said, "I am the Lord: that is my name; and my glory will I not give to another, neither my praise to graven images." To his people under the law he said, "Thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exodus xx. 5. If it were so great a

crime under the law, what must it be now? Hear what Joshua said to the people of Israel: "Now therefore fear the Lord, and serve him in sincerity and in truth; and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord."—Joshua xxiv. 14, 15. Said the apostle Paul, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God which worketh in you both to will and to do of his good pleasure."—Phil. ii. 12, 13.

Hear what Paul said to the disciples that were baptized unto John's baptism. "And it came to pass that while Ahollos was at Corinth, Paul having passed through the upper coasts came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus." "And Jesus came and spake unto them [the eleven], saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."—Matt. xxviii. 18-20. Now, these eleven, and all others who have been called to the work, to minister in holy things, as servants of Jesus and of the church, their acts are binding, and no gospel church requires the candidate to be baptized again. But those who are not following the apostolic authority, their acts are vain, and therefore not binding; therefore the person who has submitted to them is at liberty to follow the Lord in his appointed way; and the voice of the bride is, "Come in, thou blessed of the Lord; why standest thou without?" As was said to Paul, "And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16. Pray in the Spirit, and sing in the Spirit.

As Jesus taught his disciples to pray, so may all his children be taught, in the day of degeneracy

and hypocrisy, and be led to see the kingdom that Daniel spoke of. "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Daniel ii. 44. All the subjects of this kingdom are born of the Spirit. They all speak the same language, and give all the glory to the King, saying, "O sing unto the Lord a new song; for he hath done marvelous things. His right hand and his holy arm hath gotten him the victory."—Psalm xcvi. 1.

John says, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John v. 4, 5. All the subjects of the Redeemer's kingdom cast their crowns at his feet, saying, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." All those that are redeemed from the earth ascribe all the glory to God and the Lamb, saying, "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." They are made to realize that they are heirs and joint heirs to that glorious inheritance. The Spirit takes of the things of Jesus and shows them unto them. They learn of him, and find rest in obeying his commands. But in themselves they are often making sad lamentations, and say with Job, "O that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." We see that it is God's candle and light, and it shines in the heart. But it is darkness to the natural man, as the pillar of the cloud was to the Egyptians. "And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them: and it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these; so that the one came not near the other all the night."—Ex. xiv. 19, 20. Our spiritual Moses has destroyed our sins that pursued us, and we shall see them no more forever. "But we see Jesus" as our sin-bearer, and feel that he has triumphed gloriously. Our trouble now is that we cannot love him as he has loved us. But notwithstanding all our infirmities, which are so hard for us to carry, when Jesus comes our heart is made to burn within us, and we see and feel that he is the way, the truth and the life, and to them that have no might he increaseth strength.

Thus, dear brethren, I have penned a few lines to try to comfort the weak, and also to relieve my mind.

I am a feeble one, yet I would like to be found walking in the truth; but I am often found as described in the hymn,

"Ye souls that are weak, and helpless, and poor,  
Who know not to speak, much less to do more,  
Lo, here's a foundation for comfort and peace;  
In Christ is salvation; the kingdom is his.

"With power he rules, and wonders performs;  
Gives conduct to fools, and courage to worms;  
Beset by sore evils without and within,  
By legions of devils and mountains of sin."

I love at times to read the word, and also find much comfort in reading editorials and communications in the SIGNS. May God continue to bless you. Pray for me,

A POOR SINNER.

WESTON, Mich., April 17, 1892.

DEAR BRETHREN BEEBE:—Inclosed find subscription price for SIGNS OF THE TIMES; for we feel as though we could not get along without the paper. We are a poor, afflicted people, few in numbers, but rich in the faith of God's elect. Our numbers are gradually diminishing, it being some time since the Lord has been pleased to add unto us; nevertheless we have hope. We deeply feel the loss of our dear brother, Charles Livesay, who has been our clerk so many years, and whose obituary you have no doubt published ere this. We shall miss his voice in our meetings, and his place is hard to fill; but the ways of the Lord are not as ours, and it becomes us to be still and know that he is God. We have good meetings. Our pastor, Elder T. J. Wyman, is faithful, and spreads our table with food such as the dear Savior giveth unto him. We are made to rejoice in his name, that he hath brought us up out of great tribulation, and made us free from the law of sin and death. It has been many years since I was made to rejoice in the Lord, and to have no confidence in the flesh; and yet I have not made much progress in divine things, but am continually saying, My leanness! my leanness! Why was I called to be a guest, and to enter where there is room? He who ordained all things only knows. Often I fear I never knew him. But it was the same hand that spread the feast, or else I know nothing of it. The Lord has been with me and cared for me all these years, and I still trust in his mercy, and feel to trust in him whom my soul loveth. He is indeed like the shadow of a great rock in a desert land. How beautifully the sacred writer has expressed these things. None but they who have washed their robes and made them white in the blood of the Lamb can ever know it. I am often made to rejoice and say, The Lord is mine, and I am his. What can I want beside? He leadeth me. But when I am in darkness, then my

soul feareth the Lord. O that I could live nearer to him. This is my constant desire. I have received a letter from our dear sister, and my cousin, Kate Swartout. She has been terribly afflicted this winter, but her faith is still the same. I have not seen or noticed the obituary in the SIGNS of Deacon Swartout and wife. I hope some one will send it to you. There are many things I would like to say to you, but fearing I may weary you I will refrain. May the Lord cause you to stand fast, and may he long spare you to wield "The sword of the Lord and of Gideon," and, when your work is done, gather you, with all the redeemed, in mansions of eternal rest, is the prayer of your sister,

SARAH WYMAN.

### OBITUARY NOTICES.

Our beloved brother, **John Smith**, fell asleep in Jesus May 23d, 1892. He was born Nov. 29th, 1816, and on Dec. 18th, 1841, was married to Miss Sarah Hamm. To them were born nine children, four of whom survive him. In 1855 he moved from McNairy Co., Tenn., to Marion Co., Ark., where he remained until 1862. In the latter part of 1860, or the first part of 1861, in eight days he lost five children and his loving wife with small-pox. Not only that, but he had to lay them out, dress them, carry them to the grave, and partly cover them up, to keep the disease from spreading. About November, 1864, he was married to Miss Julia House. To them were born two sons, who are still living. In 1869 death took her away. On May 18th, 1870, he was united in marriage to sister Annie Sowell, who survives him.

He was raised by Old School Baptist parents. In 1869 (I am unable to find the exact date), under the preaching of Elder Israel Dewia, he went forward for membership in the Polklyow Church, and when he gave his hand to the Elder they both began praising God; and a short time afterward he was baptized by the above-named Elder, claiming Christ as his Savior about eighteen years previous to that time. In 1875, or about that time, he and his wife drew letters from that church and united with the Salem Church, Baxter Co., Ark., where they and one daughter lived worthy members until God saw fit in his kind providence to call him home. He was as strong a Predestinarian as I ever heard talk, always ready to contend for the faith once delivered to the saints, and always claimed salvation by grace, through faith in the Lord Jesus Christ. I have often heard him say that if it took John Smith's good works to carry him to heaven he was lost, world without end.

I feel to say to the bereaved ones, Stand firm in the liberty wherewith Christ has made you free; for if Christ has made you free you shall be free indeed. May it be God's holy will to comfort the bereaved ones, guide, guard and protect them all through the journey of life, and when they come to lay down this mortal body may they find a quiet rest in Jesus.

J. R. ARNN.

MOUNTAIN HOME, Ark.

**DIED—Jerome F. Oliver**, only son of brother J. F. and sister M. D. Oliver, members of the Frying Pan Church.

Jerome was born July 3d, 1875, and died May 1st, 1892. His disease was consumption. It was my pleasure to be with him often during his sickness, and in him I witnessed the omnipotence of God above

created matter, reaching beyond limit, and deeper than the depths. For six months or more he bore without murmur or complaint all the pain and wasting of his terrible disease, until God granted his earnest desire, "to lay my little body down in peaceful rest." Throughout his sickness he would contend that God had the right to do with him as he pleased. He was indeed a bright and shining example of "Though he slay me, yet will I trust in him." His devotion to his father, and especially to his mother, from whom he had never been parted for one night from the day of his birth to his death, was touching indeed; but his devotion to his God was beyond finite reason to comprehend.

To tell all that this dear child said to me, to say nothing of what he said to his parents, would be asking too much of you, brethren. The poor little child is at home, we are assured, with his loving Savior, and his dear parents and many friends are left to mourn their loss; but if the testimony of Christ from another can give strength to bear, then are they abundantly supported.

Our precious brother and sister know that they have the sympathy of us all, and, we trust, the tender mercies of their loving Savior.

His funeral sermon was preached by Elder A. B. Francis, and was of great comfort to the parents.

E. V. WHITE.

LEESBURGH, Va.

### YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, at Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in July, 1892.

Those coming by rail will be met at Fleischmann's Station, formerly Griffin's Corners. A cordial invitation is extended to all lovers of the truth.

O. F. BALLARD, Church Clerk.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that the May's Mill Church has agreed to change the meeting from the fourth Sunday in June to the fourth Sunday in July.

J. MAY, Clerk.

MAY'S MILL, N. Y., June 4, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 22, 1892.

NO. 25.

## CORRESPONDENCE.

BRANTFORD, Ontario, April 20, 1892.

DEAR BRETHREN BEEBE:—Here I am again. Can you bear with me because of the infirmity of my flesh? I was looking over some letters, and came across this, one of Elder Knifton's. I saw some of its beauty when received, but not as I see it now; therefore I copy and send it to you for the SIGNS, if you will, leaving out a few portions which referred only to myself. This I do without his knowledge or consent; and should he feel a little wrath, there will be time for it to blow over before we meet.

Very seriously I want to say for myself, and one other at least, that our position in Brantford is rather a trying one. We are not a church, yet constantly struggling against heavy seas; and we do need a lift by the way now and then, lest our very small candlestick be utterly removed. If therefore the dear old Elder, himself, or any other of the under-shepherds who hold and preach this doctrine, should be impressed to come this way, he will easily count the heads, nor will his fees be heavy; nevertheless it might be that the Lord would own his visit.

I write all this of my voluntary will. On me be the blame. A certain man drew a bow at a venture, and it smote Ahab, that he died.

Your hungry sister,

MRS. J. STREET.

BALA, Muskoka, Oct. 27, 1890.

MY DEAR SISTER:—May grace, mercy and peace be with you, from God our Father and the Lord Jesus Christ. I received your kind and lengthy epistle, and should have written to you before had I not been laid aside for a time by my old complaint, rheumatism; at least that was one reason. The other was that I am such a poor scribe, and always feel myself to be such a poor fool, that it would be utterly impossible for me to pen anything that would be either edifying or interesting to the dear children of God; so that in that sense of the word I can truly say that I am not sufficient of myself ("our sufficiency is of God"); no, not even to think one good thought or speak one good word, apart from the holy and blessed Spirit of God. But as the promise to the dear Savior was and is, "All thy children shall be taught of the Lord," I beg that he may direct my pen in all that I may put upon record here. I believe

it is only the truly living in Jerusalem, the poor, needy, tried and exercised people of God, the manifested election of grace, that can ever feelingly enter into the dear Redeemer's words, "Without me ye can do nothing;" and nothing is nothing all the world over, whatever Arminian professors may say to the contrary. There was a time, beloved, when neither you nor I either saw or realized it as we do now; but now through abundant mercy and exceeding grace we have a humble hope that we are accepted in the Beloved, and that we form a part of that glorious one church which Jesus shall present unto himself without spot, wrinkle, blemish, or any such thing. I sometimes feel it to be very blessed to be able to say, in the language of one of our hymns,

"By faith in Christ I walk with God,  
With heaven, my home, in view;"

and then while my panting, longing soul would mount up into the third heaven, that I might have closer, sweeter fellowship and communion with the precious Redeemer, my coward, sinful, fleshly nature rises up in opposition, and Satan hurls his fiery darts. O, my dear sister, what a great mercy that we are not ignorant of his devices, that he is a chained enemy, that he is under the control of our God, and that he will bruise him shortly beneath our feet. The dear Savior triumphed over him by his death, destroyed his power over death, and sometimes gives his dear saints to sweetly realize that because he lives they shall live also. I am alone again in my little hermitage, and yet through mercy I am not alone; and, as I wrote to our brother I. L. some twelve months ago, I am never so lonely as when I entertain company, and never enjoy company better than when I am alone. I could not help smiling when I read how the dear Lord had brought all your air-castles to the ground in regard to your little books; but, my dear friend, it is all perfectly right. Our dear God and Father knows what is best for us; and all we really need is to have the graces of his Spirit so brought into exercise as to enable us to be still under every loss, cross, disappointment, conflict and trouble, and know that he is God, and that he will do all his pleasure both in his saints and for his saints. I often find in my own personal experience that to be still is one of my hardest matters, when the soul is called to endure hardship, conflict and trial. I say it to my shame;

but, my dear sister, it is truth. I find sometimes that I can murmur, repine, yea, even rebel in my heart, when my loving Father seems (I say seems) to let go my hand, as it were, for a short time, and lets me have my own way, and go my own path; and as soon as ever this comes to pass down I go sprawling into a mud-hole, run into the devil's trap, or find myself roasting alive in a tremendous burning fiery furnace, heated frequently a little hotter than usual. But O! does not the dross begin to fly, and does not this kind of purging and refining have a wondrously purifying effect upon us? Then it is we come with a pure offering unto the Lord, and look with wonder and astonishment that ever we should have been put among the children. I have no doubt both yourself, your dear partner, and quite a few others around Brantford, whom I have in my mind's eye as I write this, can measure your corn by my bushel; and if so, my beloved, may it not be in days of old, "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?" "The eternal God is thy refuge, and underneath are the everlasting arms." Yes, beloved, we may sink in our own soul experiences. We may, and we must, sink in the eyes of the lofty, learned, highly cultivated, pharisaical professors; but we can never get below those everlasting, ever-loving arms. Well, you ask me about my little flock up here. O holy and blessed Spirit, what shall I, what can I, say? Guide my pen aright. Well, dear friend, I do not think any of them are quite dead; but with the exception of three or four who are getting somewhat robust, and have a rather keen appetite for strong and savory meat, all are in a sickly state. They can take nothing but milk, and even that at times makes some of them very nauseous; and others, a very small quantity seems to satisfy (according to what they tell me) for a long, long time. They never appear to be very hungry; in fact, I fear they are like Jacob's flock; nearly all of them are ring-streaked or speckled, though at present they all bear a remarkably strong resemblance to the children of Zebedee. It is, "I'll do this; I'll do that." In fact, there is a great deal of "Do, do, do." I often wonder if they will ever grow out of it. I am not sure if you have raised a family; but if so, you know what a deal of worry and trouble there is in getting them to maturity,

and especially when at times you are conscious yourself that you have not one bite of bread to give them, nor one mite to call your own; and worse than all, childlike, they always think you have plenty and to spare. I am not allowed to use the rod. The Lord of the inheritance does that, as he sees is needful and best. But I assure you that when you have to carry them in your arms so long, and all the way, especially if there happen to be twins or triplets at one time, it is more than I can do at my years. However, the chief Shepherd is real good. He takes all the work himself, puts them in his bosom, carries them right along, administers cordials, emetics or medicines in such a way that he always effects a cure. No matter how weak and sickly, he never loses one, not even of the least and most helpless; in truth, the weakest always turn out to be the strongest among the flock. Well, what more shall I say? I cannot tell you all about Jephtha, and Barak, and Gideon, and Samson, and many others; but one thing I can tell you, they were poor sinners like you and I, yet through faith (not dead, but living) they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. O, beloved, how weak is our faith! I hope all your shields, and mine, are made of the right material; or else if they are only paper, the devil's darts will go clean through them at every aim he takes. I find I must soon draw to a close. I fear whether I shall be brought to Brantford again, my old house is so rickety. However, the Lord knows best about that, and what he wills I shall have to do. Give my warmest love to all you really think are the scum and offscouring, to all that are distressed, and especially to all them that are over head and ears in debt, and have no stock in hand, nor aught they can ever make a trade with. And now unto him who is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and forever, is the sincere prayer of your unworthy brother to serve in the gospel of his Son.

"O for a thousand tongues to sing  
Our dear Redeemer's praise."

May God bless you all, guide you,  
keep you, teach you, and bring you  
home at last.

W. KNIFTON.

WEATHERFORD, Texas, March 1, 1892.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I wish to write a few thoughts for the SIGNS upon the subject of the resurrection, in First Corinthians xv. 40. The apostle in this chapter is speaking of one of the grandest and most sublime themes that ever has engaged the attention of poor, condemned sinners—the resurrection of the dead. It is claimed by some that the natural bodies will not be raised from the dead, and that there are spiritual bodies already in heaven, which will be given to the saints when they die. A denial of the resurrection of the bodies is subversive of the whole gospel of Christ. Christ is the sum and substance of the gospel, and to deny the resurrection is to deny Christ; for he says, "I am the resurrection and the life." Does our text teach that there are two distinct bodies, or does it teach that there are two glories? "The glory of the celestial is one, and the glory of the terrestrial is another." Paul goes on to illustrate this fact by saying, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead." Does Paul stop here? No; but he continues, saying, "It is sown in corruption, it [the corruptible body] is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it [the same natural body] is raised a spiritual body." This is what Paul means when he says, "There is a natural body, and there is a spiritual body." Then the saints are not to be given a spiritual body in exchange for their natural bodies, but they are to be changed from a natural to a spiritual body. "For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body." Terrestrial bodies are earthly bodies, and celestial bodies are such as are heavenly. The glory of the terrestrial is one. We know something of the glory of the mortal, which shall return to dust; for "dust thou art, and unto dust shalt thou return." Our vile bodies must fade away; but "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." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that

is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"

Dear brethren, the doctrine of the resurrection is a soul-cheering doctrine. It comforts those who have embraced Christ as their Savior. Though the grave receives our vile bodies, it cannot hold them. Jesus has secured for us something better. He has broken the bars of death; he has conquered death for us, and has secured our eternal redemption. Without the resurrection of our bodies I see no salvation nor redemption; for if Christ came to redeem that which was lost, it must relate to the natural bodies of the saints. As Christ came to set the lawful captive free, it must be this mortal that was captivated; and in the resurrection, when this mortal shall have put on immortality, then with them death will be swallowed up in victory. That Spirit which quickened the body of our Lord, quickens all the dear saints, and dwells in them while in their earthly pilgrimage, yea, and keeps their mortal bodies through the gloomy shadows and darkness of the tomb; and in the morning of the resurrection that Spirit will quicken their mortal bodies, and then they shall hear the voice of the Son of God, and come forth to the resurrection of life. When this mortal shall put on immortality, then they will be like their glorious Lord, and see him as he is—see him in his resurrection body, walking in the greatness of his strength, mighty to save. The contemplation of this heavenly truth caused the patient Job to proclaim, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God." Job looked through the long vista of years between his day and that hour in which all they that are in the graves shall hear the voice of the Son of God and come forth. He looked through that long period and said, "I know that my Redeemer liveth." Dear saints, when you, like that ancient servant, are enabled to claim him as your Redeemer, it is then that the joys of the redeemed are yours in full measure. By faith you then behold him as your Redeemer from under the law, and from the power and dominion of death and the grave. Then you in holy triumph can sweetly sing,

"Earth with its vanities no more  
Shall pain my weary eyes;  
I leave my prison for my home,  
A mansion in the skies."

Yours in hope of immortality,  
S. P. RICHMOND.

GRAEFENBERG, Ky., April 2, 1892.

DEAR BRETHREN BEEBE:—The following is the copy of a letter from our sister, Sarah T. Barnes. Her experience was published in the last volume of the SIGNS, and was read with much interest by her brethren and friends; and I think this letter

would be comforting to them, especially to our dear sister Mary Parker.

Dear brethren, that

"He who has helped you hitherto,  
May help you all your journey through,"  
to speak and write in his name, is the desire of your unworthy little sister,

BETTIE VAWTER.

MCBRAYER, Ky., March 13, 1892.

DEAR BETTIE—MOST PRECIOUS COUSIN, AND SISTER IN THE LORD:—This bright and beautiful Sunday morning, as you know, is the appointed day for the dear children of God to meet at 'old Salt River, to give thanks and sing praises to our dear and blessed Jesus; and as I am hindered from going, I feel like addressing a few lines to you; but I feel very little and unworthy; O yes, so sinful that it makes me shrink from the thought of writing or talking to one of God's dear children; yet somehow there is a love which brings you so near my heart that I cannot help it, nor do I want to help it. Ever since you were here you have been most dear to me. I can see your sweet, angel like face, and hear your comforting words, as if you were present with me; and O how I wish you were here this morning, as I am feeling so lonely and poor in mind. I have had a "rising" on my foot for two weeks, which has caused me a great deal of pain. It is better now, and I think it will soon be well. The doctor told me not to walk on it, for it might make me a cripple. O! I desire to say, "The Lord's will be done;" for if I am one of his little ones, I believe he will do all things well for me. I ought not to murmur when I think of the many rich blessings that have been sent upon me.

Dear Bettie, how sweet a portion of God's word came to this poor sinner this morning. It is where the poor woman besought Jesus that he would cast forth the devil out of her daughter. But Jesus said unto her, "Let the children first be filled; for it is not meet to take the children's bread and to cast it unto the dogs." She replied, "Yes, Lord; yet the dogs under the table eat of the children's crumbs." O how sweet when we can see ourselves one of these dogs, eating of the crumbs that fall from our Master's table. Is it not food to the hungry soul? Yes, it is food to my poor soul. Blessed be his glorious name. O that I could give thanks and bless his holy name; but never can this poor sinner praise him as I ought. I am very often shut up in darkness, but I know it is because of my many sins; yet if I know my one heart's desire, it is to walk patiently, not murmuring; and I hope the dear Lord will lead and guide me in the right way.

Dear Bettie, I have read our dear sister Mary Parker's book through, and O how sweet and comforting it is to me, and how often I have had to turn away to weep. O how I

hope my heart has gone out in love and sympathy to her; for I do think she needs the sympathy of all. I do hope the good Lord will send his many blessings upon her, for he can heal her wounds and ease her pains when no one else can. He works all things after the counsel of his own will; and shall we not be still, and know that he is God? I would like to write and tell dear sister Mary how much I have been comforted by her sweet writings; but I feel too little and weak to write to one so gifted as she is.

I feel like I am writing too much, unless it were better; but I must tell you how I was carried above by my dear Jesus. It was one night last week. I was lying on my bed. I do not think I was asleep; but when by faith we see these heavenly things, does it not seem transient, as if we were dreaming? As I was lying there I could see a heavenly host walking the streets of gold all robed in white, singing songs and praises to the most high God. O how white and sweet they were! I thought this poor sinner was following on behind, trying to sing songs of praise, but could never sing so sweetly as they did.

Our dear and much esteemed brother Hawkins has stood on his feet once more, preaching the unsearchable riches of Christ. He is yet very feeble, but I do hope the good Lord will strengthen him and spare him long to preach the glorious gospel to the poor.

Dear cousin, when I commenced writing I only thought to write you a few lines and tell you about my home affairs; but my mind has run in a different way. It seems very imperfect, like the poor writer, so I do not know whether to send it or not. It is not in man to direct his ways. I ask the prayers of you all, and may the dear Redeemer keep and guide you through this evil day. If this finds a resting place with you, please write to your poor, little cousin,

SARAH T. BARNES.

PARKER'S, Oregon, April 5, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I received a letter from a dear sister, Emily F. Craven, written to the church here, where her membership is in Luckiamute Church, Polk County, Oregon. If you think best, I would like to see it published in the SIGNS. I feel it will be all right with the writer.

DAVID PARKER.

VERY DEAR BRETHREN IN THE LORD:—With his divine help, I will try to write to you. I still have you in remembrance. I have wanted to write for a long time, but I felt so unworthy and so ignorant that it seemed impossible to try; for I know that if left to myself I cannot write anything. I often wonder why we are so far from our church, when I believe it was my greatest enjoyment to meet with my brethren and

sisters, and hear them talk and sing God's praise. I hope I am one of that number, if not deceived. Dear brethren, as I joined the church by letter, and did not relate my experience, I feel that it is my duty to try and tell you the reason of my hope. I was a child when I first felt that I was a sinner in the sight of God, and felt condemned. My mother was a Methodist, and took me to their meetings. I cannot recall any certain time or place when sorrow for sin seized me; but I felt I was a great sinner. I read the Bible a great deal, and tried to pray. I was told to pray, and do good, and God would hear and forgive me; but the more I tried, the farther away from God I seemed to be. I thought every one knew how I felt, and yet I tried to hide it. I would go off by myself and read the Bible, but it was all a sealed book to me. When I tried to pray, it seemed my prayers condemned me. I thought there was no one in such trouble as I was, nor such a sinner as I felt myself to be. I went with my mother to a Methodist protracted meeting, and when they called for mourners I thought I would go and have the christians pray for me. I thought they were so much better than I was that God would hear their prayers. I went up several times, but grew worse instead of better. Then I concluded not to go any more; for I thought I would be left out any way. They appointed the sisters to hold secret prayer at noon. I did not want to go, but one of them wanted me to go, and I could not refuse. When we got to the place I thought I could not live much longer. I fell on the ground and tried to pray. Despair had seized hold of me, and everything was enveloped in blackness. I cannot describe it. They called on a sister close to me to pray. I never will forget her prayer, or part of it. She said, "O Lord, teach us how to pray, and what to pray for. We know not how to pray, nor what to pray for." I knew that I had never prayed aright. My heart was filled with groanings that could not be uttered; when, in a moment, in the twinkling of an eye, all my distress was gone, and joy unspeakable filled my soul. I was on my feet, praising God. I thought I would never see any more sorrow, I felt so happy. I joined the Methodist Church on probation; but when the time came for me to be baptized the church was in confusion. It was in the time of the war, and I was not baptized. Father sold out in Missouri and moved to Kansas. I went to hear several denominations preach. Elder William Garrett, an Old School Baptist, preached at a school-house occasionally, as he would pass through there, and father would always go to hear him, and sometimes I would go. It seemed strange to me that he preached so different from what I had been hearing. He preached nothing but the Scriptures.

I was very prayerful to know the truth. I read the Scriptures more than ever, praying for more light, and I hope that light was given me. There was an arm extended from Caw Valley Church to that place, and Elder Pence preached once a month. I attended very regularly, and saw great beauty in the church, and longed to be one of their number; but about this time I had a great many doubts and fears, and the church looked so holy to me that I feared to join. I felt that if I was fit I would like to be one with them and be baptized. In August, 1872, I was given such peace of mind that I offered myself to the church, and to my surprise was received, and baptized the next day by Elder Pence. O what peace and happiness I enjoyed at that time! Since that time I have had great sorrow and trouble, and often fear that I am not fit to be in the church. Now I am deprived of hearing the gospel preached. It has been more than five years since I heard an Old School Baptist preach, and I am athirst in a dry land.

Brethren, pray for me, that I may be upheld. My husband joins me in love to you all. I will submit this, brethren and sisters, to you, to decide whether I have an experience of grace or not.

E. F. CRAVEN.

ASHBOURNE, Pa., May 15, 1892.

DEAR BRETHREN BEEBE:—I have recently had the pleasure of reading a letter written by my father, Capt. R. H. Francis, April 12th, 1872, just eighteen days before his death. One extract from it I would like to see published in the SIGNS. As he died without making a public profession of his belief in Christ, a great many of our friends, I feel, will be glad to know that he felt as this letter shows he did. My mother said she would like it sent to the SIGNS if there were only more on that subject; but I think these few lines are a volume in themselves.

"I must confess that I am anxious to get well; but I cannot have my will. I am in the hands of the Lord. His will be done, and not mine. If my recovery or salvation depends on anything that I must do, it will be just no salvation at all. Salvation must be of grace alone, sovereign and eternal. It is a something of which the creature knows nothing, unless taught by the Spirit. I feel and know I am all unworthy, a poor, feeble worm of the dust. I am as helpless as a babe bodily, and must be more so spiritually. All I can say is, 'God, be merciful to me, a sinner.'"

The above extract is from a letter written to my sister in Missouri, and the last lines he ever wrote. He had been then lying on his back nearly six months. A day or so after this letter was written he passed into a comatose state, from which he aroused only as he was

passing away. Then he brightened up and said, "O yes, come quickly, O Lord," as was stated in his obituary notice, which my brother, A. B. Francis, sent to the SIGNS soon after his death. We never knew he had written thus until our sister sent the letter to mother a short time since.

I have been suffering all this spring from the effects of "La Grippe," and have been able to attend meeting but twice since last January; but at times I have felt the Savior's presence. My mind has been considerably troubled by reading the views on predestination, by some of our highly esteemed brethren. I think when our ministering brethren publish decided views, declaring their belief that God only predestinated the good things, and not the evil, it is calculated to cause great trouble of mind to those who are led away to be tempted; and surely my mind was a wilderness last winter after reading such views published in our highly prized SIGNS. But, thanks be to God, who giveth us the victory, my mind has settled again, and only the doctrine of God's predestination of all things will suit me. Some say God would be unjust to predestinate evil, and then punish the evil doers; but I feel that he "moves in a mysterious way his wonders to perform;" and he is too wise to err, and too good to be unkind. So I am willing to leave all in his hands, feeling assured that "He doeth all things well." Well, I did not commence this letter to write of my own feelings; so I will close. In christian love I remain your most unworthy sister, if one at all.

SUSIE E. TERRY.

CALHOUN, Mo., March 19, 1892.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN:—In my great affliction I grow very weary of waiting and watching. Though I were physically stout I would be the same helpless and powerless creature in the hand of the Almighty God that I am. While I believe that our God before time, in eternity, by the determinate counsel of his immutable will decreed and predestinated what should come to pass in time, and what should never come to pass, and that everything that does occur could not under any circumstances have been prevented, from the fact that our God cannot lie, and that he did not only see or view the end of all created things, but also decreed what the end should be, yet in my own case it is contrary to my natural desire to be afflicted in my body, and suffer indescribable sorrow and distress. There never has been any power in the skill of man to restore health and vigor to my body, nor banish the overwhelming shame and grief from my mind. I have tried means and instrumentalities, as they are termed, to the full extent; and, if possible, instead of getting relief it has only added to my sorrow and

misery. I meet many characters like poor old Job's friends, and I feel to say with him, "Shall we receive good at the hand of God, and shall we not receive evil?" All that I can do, no matter what my intentions may be, I find I am powerless, so that I am compelled to be still, and know that our God does rule. My nature is so evil and corrupt that I am afraid to trust my God in giving me and mine food and raiment for this natural body. I often try to devise a wiser and better way to get through this world than my God has provided for me; and sometimes I entertain fears that if I do not regain health and strength, and that soon, my family will become destitute of food and clothing; as though our God, who is the fountain of wisdom, could be assisted in his wisdom, or that his immutable nature could be changed by one who is nothing, yea, less than nothing. If it were possible for men or devils to alter or reverse one of God's shalls or decrees, the power of the omnipotent God would be taken from him, and he would no longer hold the keys of death and hell. Then would the bounds of the habitation of men and devils be destroyed, and there would be no mercy, justice or judgment in the arrangement of anything. But thanks be to our God's eternal name, there is no creature of this time world that has any power to execute the wicked imaginations of their minds, nor the wisdom to rise higher than the earth and earthly things. So then the decrees and predestination of Almighty God can never be revoked, reprieved or disannulled, and everything is compelled to come to pass and occur at the exact and specific time and place that it does, whether it be agreeable with our natural minds or not; for our God never consulted the wishes of men or devils in regard to their desires. He puts down one nation, and sets up another, and gives the kingdoms to whomsoever he will.

My very dear brethren Beebe, if this poor and imperfect scribble is allowed a place in your valuable paper, and it comes under the observation of any of God's dear saints who have ever suffered in a similar manner to me, and who have had as rebellious thoughts as I have, it would be consoling to my mind to receive a private letter from them. Sometimes it seems that if my trust were in God I would not have such wicked doubts of his mercy, love and power, nor doubt his wisdom in the many things that occur to poor, sinful, depraved worms of the dust. May it be the prayer of every saint that God will give me sustaining grace, and cover my imperfections with the mantle of charity and forbearance. I remain, as ever, yours in bonds of love and great affliction,

NEWTON N. FEWELL.

(Continued on page 199.)

## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 23, 1892.

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

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

## WALKING WORTHILY.

"I THEREFORE, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 1-3.

While the charge is constantly urged against the doctrine of salvation by grace that it tends to licentiousness, and encourages sinners to continue in evil doing, the apostolic refutation of that charge is left on record; and the fact that fully two-thirds of the epistles are devoted to admonitions and exhortations respecting the practical deportment of the saints, is a standing condemnation of those false accusers who thus blaspheme the truth which our Lord has revealed in his own gospel of the grace of God. Those professors of religious devotion who have no higher motive than selfish desire to escape the penalty of transgression, or to attain the reward of their own righteousness in heavenly bliss, can conceive of nothing which could restrain them from reveling in the sin which is their element, if they could believe the grace of God to be free from conditions to be performed by them. Hence, they are doubtless sincere in their confession that the truth of sovereign grace is in their estimation an encouragement to continuance in sin. There can be no clearer evidence that sin is delightful to them than such an admission that they are only kept from its outward indulgence by the fear of future punishment. Certainly they do not manifest that they regard sin with abhorrence as being itself the most distressing of all conceivable torments. In the case of those who are trusting in their own good works for acceptance in the sight of divine justice, every incentive is important that they may be diligent and energetic in their efforts to make themselves holy in thought, in word, and in deed; for nothing less than infinite purity can be admitted to the presence of that God who is "of purer eyes than to behold evil." Under slavish terror they must labor night and day, for there is no possibility that they should ever gain a moment of rest; and after they have toiled thus through a weary lifetime here they have gained only the commendation of a dutiful servant, having done only what was justly required of them. There could be no claim upon the favor of God established upon such obedience as they could thus render. "For if

there had been a law given which could have given life, verily righteousness should have been by the law."—Gal. iii. 21. Such is not the confidence of those who have seen themselves hopelessly lost and dead in sin. They know that their salvation must be entirely by the infinite grace of God; and that grace must come to them in their condemnation, and bring justification and deliverance, thus saving them from their sins as well as from the penalty due to them as guilty transgressors of the holy law of God. Therefore, the doctrine of the gospel is indeed precious to them, since there is no other name but that of Jesus whereby they must be saved. To those who have thus seen their own just condemnation under sin there is no need of the terrors of future punishment to urge them to abstain from all unrighteousness. Having in themselves the love of righteousness, it is the most terrible suffering of which they can conceive to be subjected to the dominion of sin. They have already had their fill of sin; and their most earnest desire is not to get to heaven at last, but to be delivered from the power of that law of sin in their members, which wars against the law of their mind, by reason of which they groan under the bondage of corruption. These subjects of redeeming grace are made to differ from the world so much that they must have peculiar directions for their guidance while they sojourn as strangers and pilgrims in this transient state. They are indeed subject to the natural conditions common to their fellow-men; but in addition they have joys and sorrows which they can never tell to any but such as have been called by divine grace to be partakers of the same in their personal experience. They are not dependent upon their own oaths or pledges to keep this secret of the Lord. His own decree has confined it with them that fear him. They proclaim it with all their powers, both by word and in their daily actions; but their constant grief is that they come so far short of uttering the wonderful song of praise to that grace in which they have been made to rejoice. Those who have not received the revelation of this grace, though they may see the action and hear the words of those who do utter the glorious truth of God, can no more hear and see the secret of their hope than those who never heard the name of Jesus, and never saw a Bible. To this peculiar people Paul wrote the earnest appeal in our text; and it can be applied to none other.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called." In this appeal Paul evidently refers to the considerations presented in the preceding context, as the ground on which he addresses it to the saints at Ephesus and the faithful in Christ Jesus. Having stated the ground of his fellowship with

those to whom he wrote, and presented the solid foundation of the doctrine of predestination and election as originating in the determinate will of God, instead of deducing from that truth the conclusion that the saints are left to follow their carnal inclinations in yielding themselves servants to sin, as it is charged that he said, in this touching entreaty he expresses the importance of their walking in such a manner as should be worthy of their calling. This is not urged upon the ground that their eternal salvation depends upon their obedience to the exhortation; neither does the apostle appeal to their pride by assuring them of higher seats in heaven by way of reward for compliance with the direction presented. On the contrary, he does not even urge upon them their obligation to recognize his apostolic authority. By no such considerations could they walk as exhorted in this text. By the fearful terrors of infinite wrath the servants who are governed by the law of sin and death may be driven to render unwilling obedience to its just demands; but such is not the service by which the saints glorify God in their body and in their spirit, which are God's. The exhortation as recorded by inspiration is addressed to none but such as have the will to obey wrought in them by the same Spirit which moved the apostle to write the entreaty. Compliance with the direction given is the most unrestrained exercise of that liberty unto which the saints are called with a holy calling. So Paul writes to the saints at Philippi, with the bishops and deacons, saying, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Evidently this direction is wrested from its proper application when it is represented as an appeal to those who never felt the impulse of the will to do of the good pleasure of God. Much less can this language be construed as signifying that enemies against God are called upon to do something by which to render themselves subjects of his electing love. Not even the living children of God are called upon to work out any salvation but that which God works in them. Walking in the commandments and example of our Lord, the saints do work out the salvation which God works in them. No other walk is worthy of the vocation wherewith they are called. God is glorified only by his own perfect work. That this may be manifest in the saints it is necessary that they walk in humble obedience to the direction of that holy mind of Christ which is given them of God. In so doing they walk as directed in our text. Being entirely dependent upon the work of God in them for the ability to comply with this exhortation, there is no room

for them to boast of their orderly walk. The more closely they are conformed in their deportment to the pattern of the work of God in them the more sensibly they will realize their own vileness and destitution of righteousness.

"With all lowliness and meekness, with long-suffering, forbearing one another in love." When this definition of a worthy walk is taken as illustrating the entreaty of the apostle, it will readily appear that the natural mind of the saints can have no part in fulfilling the exhortation. Neither lowliness, meekness nor long-suffering can be found among the thorny productions of the flesh. The very opposite principles are enumerated among the works which are manifested by the flesh.

Instead of lowliness and meekness are found emulations and wrath. In the place of long-suffering the flesh works hatred, variance, strife, envyings, murders and such like. No such works can ever bring forth the peaceable fruit of righteousness in the saints. Good fruit can be borne only by a good tree; and since the whole nature of man is corrupt in consequence of the entrance of sin by the transgression of Adam, it is evident that nothing originating in the natural heart can be less corrupt than the source from which it flows. Hence this exhortation perfectly coincides with the direction addressed to the churches of Galatia, "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 in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh." Clearly this decision of the inspired judge in Israel is equally true in the converse statement of it. Fulfilling the lust of the flesh, ye cannot walk in the Spirit. Then this truth is a test by which the manner of the spirit leading us may be determined with infallible certainty. If at any time the pride of our nature is gratified by our successful pursuit of any course of conduct, there is strong reason to apprehend that we have been guided in that walk by our own natural mind. If the Spirit of Christ has led us in the path of righteousness, every victory attained in that course will bear fruit to the declarative glory of God, while the grace of humility will produce in our heart that lowliness which is inseparable from meekness, and which never ceases to esteem others better than self. When this heavenly principle dwells richly in our hearts it will require no effort for us to forbear one another in love. Indeed, when guided by this divine grace, there will be no consciousness that we have any occasion to forbear one another, since each will feel that he is

constantly in need of the forbearance of his brethren; while the high privilege of being recognized as one in the fellowship of the saints will be esteemed as a display of long-suffering on their part toward him, of which he can never count himself worthy. This peculiar principle is found only in the saints who are led by the Spirit. When they live after the flesh they do not manifest this mark of being the sons of God. They find occasion to be satisfied of their superiority over others when they are walking after the flesh; and their carnal pride is gratified. But in that life after the flesh they die to all evidence that the grace of God has been manifest in calling them out of darkness and death, and translating them into the kingdom of the Son of God. As certainly as God deals with them as with sons, he will visit their carnality with his chastening rod, under which they will realize that it is a fearful thing to fall into the hands of the living God. No outward form of obedience can compensate for the absence of the heavenly spirit of love, in which alone the saints can forbear one another with lowliness and meekness, with long-suffering. Nor is it possible that this forbearance in love can ever exist where it is not the fruit of the Spirit of God dwelling in the saint in whom it is found. Thus the one who is by grace enabled to manifest this fruit of the Spirit in forbearing in love that brother who trespasses against him, has in that very forbearance most conclusive assurance that he is led by the Spirit of God, and is therefore one of the sons of God. This illustrates the blessing pronounced by our Lord upon the subjects of his grace in the commencement of his sermon as recorded Matthew v. 1-12. On no natural principle could the subjects of such affliction be considered as peculiarly blessed. Their being counted worthy to be partakers of the sufferings of Christ is the infinite blessedness which has been bestowed upon them. In walking worthy of that vocation wherewith they are called they have the manifestation of the answer of a good conscience toward God. This is very different from that selfish exultation which puffs up the carnal pride. Instead of self being exalted by the answer of a good conscience toward God, the glory of all obedience is ascribed to divine grace, while the saint feels himself humbled in the dust by the consideration of such great grace bestowed upon so unworthy an object. There is no forbearing in love when the one who has been extending that forbearance has found occasion to glory in the merit of his action. Indeed, it may well be doubted whether any saint ever knew when he did manifest this heavenly grace in his intercourse with his brother.

*"Endeavoring to keep the unity of the Spirit in the bond of peace." It is not fulfilling this exhortation when*

the saints are merely trying to keep strife from manifestly breaking out among them. The bond of peace is only found in the love of God which is shed abroad in the heart of the saints by the Holy Ghost which God has given unto them. The unity of the Spirit can be kept in no other bond. It is very different from such a compromise as the world calls peace. The unity of the Spirit can only be kept where it already exists, and then it is not kept by the devices of natural wisdom. Only as the Spirit rules in those who have this unity in their hearts can they endeavor to keep it. They are not left to their own devices for guidance in this endeavor. The peace of God first dwells richly in their heart before they can make an effort to keep the unity of the Spirit in it. Governed by that holy principle, they long for that perfect peace which is peculiar to the children of God. It is as a river which flows freely, impelled by the living force of the fountain whence it originates; this is very different from that peace which may be patched up by compromises invented by the wisdom of men. Such peace is more like a stagnant pool than a river of living water. The saints can only endeavor to keep the unity of the Spirit in the bond of peace by watching their own footsteps continually, that they may be found walking in love one toward another, ready to bear one another's burdens, and so fulfill the law of Christ. Love being the fulfilling of the law, and since he that loveth another hath fulfilled the law, none can endeavor to keep the unity of the Spirit in the bond of peace without manifesting the power of fraternal love ruling in his heart. This is the worthy walk to which the apostle exhorts the saints in our text. None can comply with this entreaty but as the Spirit of Christ dwells in them; therefore it makes manifest what manner of spirit we are of, coming to us in power, and discerning the thoughts and intents of the heart. May the grace of God keep all his chosen ones in the love of Christ, and enable them to walk in the Spirit, and never mind earthly things!

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

CIRCULAR LETTERS.

*The Delaware Old School Baptist Association, to the several churches composing the same, sends greeting.*

DEARLY BELOVED IN THE LORD:—Again it becomes our duty to present to you our annual epistle. In addressing you it is our desire that we may be enabled to speak to your faith; and this we cannot do except by the faith which has been given us in Christ Jesus. Flesh and blood cannot, in any sense, reveal the precious things of Christ's kingdom; neither can flesh and blood receive the revealed secrets of the Most High. To believers in the gospel of the Son of God (and to none others) is this grace made known. "For therein is the righteousness of God revealed, from faith to faith, as it is written, The just shall live by faith." It is therefore a living faith, and by its divine life exercises its possessor, giving him the light of the knowledge of the glory of God. It stands in clear and striking contrast to the munitions of the flesh, all of which work unto death. The two great opposing elements which go to make up the child of Jehovah, both of which are necessary to such a character, and which characterize him from all the world beside, are the flesh and the Spirit. Of the two component parts of this dual christian character all that emanates from the first Adam is of the earth, earthy, and therefore corrupt; while on the other hand, that which cometh from the second Adam, the Lord from heaven, is divine and spiritual, and therefore pure and holy. In the words of our Savior, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Brethren, of such are ye; and although ye are in the world, ye are not of the world. Readily you can call to remembrance the times past when "ye walked according to the course of this world, according to the prince of the power of the air," boasting in your own strength, filled with love of self, and without a knowledge of your lost and ruined condition. You were then that single fleshly character, without hope and without God in the world. But now you are made to realize that "You hath he quickened, who were dead in trespasses and sins," and are made alive by the power of the resurrection. Therefore being made alive, ye are no more under the dominion of death, neither under sin; for death came upon all men by sin; neither under the law, for sin is the transgression of the law. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." How truly wonderful then is the mystery of godliness as it is viewed by faith, in contradistinction

to that other mystery, the mystery of iniquity. Faith then, being the substance of things hoped for, the evidence of things not seen, is indeed a substance, and not a shadow. For "Through faith we understand that the worlds were framed by the word of God, so that things which are were not made of things which do appear." By faith we are lifted above the things which are seen by mortal eyes, and given to view that which our hearts desired and sought after, to wit, a better country; that is, an heavenly, where God, who is not ashamed to be called our God, hath prepared for us a city. Faith takes us to the bloody cross on Calvary's mount, by which we stand condemned as the guilty cause of Jesus hanging there. It places us upon the cross, at his right hand, as a justly condemned violator of the law; and we say to that other upon his left hand, also upon a cross, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." For the other had railed on Christ, saying, "If thou be the Christ, save thyself and us;" as indeed we ourselves did in aforetime; but now with the thief we cry, "Lord, remember me when thou comest into thy kingdom." And as in our soul's experience by faith we hear the words of life from his own lips, "To-day shalt thou be with me in paradise," we realize that although innocent blood was shed for us, yet we ourselves, as the guilty wretch, was crucified with him, that we might have fellowship in his sufferings. Then how comforting the words of the apostle, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." If then we live by faith, we have not whereof to be boastful. What have we done more than others, that we have attained to so high a calling? Surely nothing. "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith." By creature works the flesh attempts to justify itself before God; not by love, neither by faith, but by heaping up the treasure of an evil heart, by which (as a reward) to gain a place in heaven, and so escape the torments of hell. The flesh vaunteth itself, because of its works, and its power to work. The operation of faith is by the power of God, and needeth not armies to subdue kingdoms. Thus the Lord said unto Gideon, "The people that are with thee are too many for me to give the Midianites into their hands, lest Israel vaunt themselves against me, saying, Mine own hand hath saved me." The flesh with its works rejects the promises, which are an anchor to the soul of the children of grace, and which by faith they lay hold upon

as a foundation for their hope. At this we do not wonder; for the world, the flesh and the devil are all at friendship one with another; and it is declared that "the friendship of the world is enmity with God;" the which, having no part in the crucified Redeemer, are antagonistic to the promises. For all the promises in Christ Jesus are yea, and in him amen, unto the glory of God by us. No negative is to be found, except in the flesh. Therefore by faith we are enabled to rejoice in the exceeding great and precious promises vouchsafed unto us by him who is true and faithful; for as we have believed, so we were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.

And now, brethren, may we with all lowliness and meekness (speaking as from faith to faith) call to the remembrance of each other the words of the apostle in Romans xii. 1, 2, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, by the renewing of your mind; that ye may prove what is that good and acceptable and perfect will of God."

E. RITTENHOUSE, Mod.

B. C. CUBBAGE, Clerk.

*The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange Co., N. Y., June 8th, 9th and 10th, 1892, to the churches whose messengers we are, sends love in the Lord.*

DEARLY BELOVED COMPANIONS IN THE WEARY PILGRIMAGE OF TIME:—It has pleased the God of all grace to favor us with the privilege of assembling together at this time and place, according to our appointment of last year; and we now know that it is also included in that eternal purpose which was settled in the counsel of God before the world began. Well may we be lost in wonder and admiration in view of that infinite display of wisdom and grace by which all events and all created powers are made to work together in the accomplishment of the grand design of the Creator. Nothing less than divine omnipotence and perfection could have secured the fulfillment of his purpose in the salvation of his people from their sins. Without this great and marvelous work the Redeemer himself could not have been exalted with the right hand of God, a Prince and a Savior, for to give repentance to Israel, and forgiveness of sins. The infinite glory of this wonderful revelation of mercy and grace, which shines in the face of Jesus as the embodiment of divine love, is far beyond the comprehension of finite minds. Thus, it seemed good in the sight of the Father to hide in the

ineffable glory of his own light the mystery of that love which can never be understood by the darkness of natural reason.

There is nothing tangible to creature intelligence in this design of eternal love and grace; therefore none can ever attain to its correct knowledge but by the work and will of that God who has hidden it beyond the possibility of discovery by the searching of creatures. But while it is thus protected by the will of God from the effort by which men might search for it, the grace of God shines gloriously in revealing all these things to babes who are incapable of learning by study even natural mysteries. Herein is the refutation of every theory of men who claim ability to teach their fellow-mortals the knowledge of God, which is eternal life. But there is both comfort and instruction to the living children of God when by grace they are enabled to speak of the glory of the kingdom of God, and talk of his power. It was thus that the saints anciently were comforted under deep and sore trials. When the proud were called happy, and the workers of wickedness were set up, and even they that tempt God were delivered, "Then they that feared the Lord spake often one to another; and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."—Mal. iii.

16. That time of desolation which is described in this connection by the prophet must have been gloomy indeed to the reason of those who suffered under the apparent triumph of iniquity. Like the inspired psalmist, they might have confessed that their feet had well nigh slipped when they beheld the painful truth that the ungodly prosper in the world, while the waters of a full cup of affliction are wrung out to such as depart from evil. But they were not overcome by the cruel power of this serious trial; because they were kept by the power of God. This made their sore discouragement serve to bring them closer together, so that they recognized one another in the fellowship of suffering. None but they that feared the Lord could be attracted by the mark which is recorded as identifying those who were thus united in communing together in this time of severe suffering. All who sought their own advantage, and all who could be satisfied with the prosperity attending the prevalent murmuring against God, were repelled from this afflicted and poor people, who could not even comfort themselves, much less could they render any advantage to those who were desirous of ease and that popularity which the religious world regard as evidence of the favor of God. Thus by bringing the chosen remnant of his people through the fire, the Lord accomplishes the double purpose of separating from them all impostors, and drawing his

true followers into closer and more confidential communion one with another. The terrible fires of the furnace in which the saints are tried can only prevail to consume the fetters with which they are bound in the body of this death; there can be no real loss to them in passing through these trials. Yet in the fellowship of sufferings they are brought to enjoy a nearness of communion and mutual confidence and love unknown to those who have not been partakers of their afflictions. They speak one to another in words of that divine language which is sanctified by the utterance of their beloved Lord who suffered and died for them.

In tracing the history of this chosen people, who are the particular objects of eternal love, the wisdom of this world is as completely at fault as it is in its efforts to discover the hidden mystery of divine grace by which sinners are made holy and without blame before God in love. Reason cannot discern in the many afflictions of the righteous the manifestation of that infinite love which God commends to his people, in that when they were enemies against him Christ died for them, that they might be delivered from the sin and death under which they had fallen by their transgression of the holy commandment received from their Creator. Everything that is seen by natural reason is in opposition to the recognition of the election of grace as the church for whom Christ Jesus was crucified. The wisdom of this world would secure to the favored subjects of the love of God every desirable comfort, freedom from the oppression of sin, and ability to overcome in all the assaults of temptation. Instead of this comfortable portion being assigned to them by the dispensation of infinite love, it is expressly promised that they shall in the world have tribulation. It is not recorded as a deplorable necessity, beyond the control of their Redeemer; it is the gift of divine love with all the boundless realm of the dominion of God at command, and with infallible wisdom to direct the choice. Again, it is written, "Yea, and all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. iii. 12. This assurance is given in connection with the announcement of the "perilous times" which shall come in the last days. The fact that this is thus positively appointed in the purpose of God, is conclusive evidence that his power controls and restrains even the enmity of carnal malice; so that nothing can be done by wicked men or devils but what is ordained of God for the accomplishment of his own design in the exaltation of Jesus as the Savior of his people from their sins. While to finite minds it seems that it would have been better that these exhibitions of iniquity should not have been included in the counsel of God, and the reason of the saints rebels

against such suffering as appears to be inflicted by the wrath of the ungodly, the inspired testimony plainly declares that in the most awful crime of the murder of the Son of God, when Pilate claimed power to crucify or to release him, "Jesus answered, Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." As in the perpetration of that iniquity there seemed to the disciples to be the overthrow of all their hope in Christ, so it is still in the experience of the saints. When the wicked triumph in their opposition against the truth, and the ways of Zion mourn because few come to her solemn feasts, no confirmation for hope can be drawn from things that are seen; but by this wonderful appointment of infinite wisdom God is pleased to show to the heirs of promise the foundation of their hope as resting not on things which are temporal, but on the unseen basis of eternal truth as it is inseparable from the self-existing and immutable God. Reason exposes its enmity against divine righteousness when it deduces from this sovereignty of God an apology for the evil deeds of men. Jesus did not say that the eternal purpose of God in his suffering released his murderers from responsibility. On that very ground he decides that the traitor had the greater sin.

The effect of the prevalence of iniquity upon those who feared the Lord was to cause them to speak often one to another. This is one of the marks set by the Spirit upon this peculiar people. Evidently the fear of the Lord did not cause them to call the proud happy, and to boast of the safety and prosperity of the wicked who tempt God. They were disconsolate mourners, and their speech was the communion of grief. By this they were proved to be strangers and pilgrims even among their natural kindred. The fellowship of suffering overcomes all barriers of earthly distinction. The royal David in the cave Adullam recognized in fellowship all who were in debt, and who were discontented. So the afflicted and poor people of God are purified in the furnace of tribulation until they can with their Lord recognize in every one who has been taught in the way of truth their mother, their brother, and their sister. This is a stronger and more enduring bond of unity than any earthly relationship. It can never be counterfeited by all the artful devices of the adversary. The tempter may be very earnest in profession of belief of the truth, even to the confidence that "There is one God." But it is impossible that the love of holiness should exist in any but those who are led by the Spirit of God, and all such are the sons of God. Only such as have the love of God shed abroad in their hearts by the Holy Ghost which is given unto them, can have any

hunger and thirst after righteousness. Their grief because of conscious sin dwelling in them is the most incontrovertible evidence that they are already blessed by the judgment of the Lord of life.

Whatever may be the formal compliance with the letter of the law of Christ, by which any one may seek to commend himself as a follower of him, there is nothing in his profession unless the love of God produces in him that desire after holiness which necessarily manifests its presence in the hatred of his own sinful life. Under the government of this divine light each one must esteem others better than self; and the reigning of this true witness will be attested in the mutual feeling that it is a wonderful display of charity in the saints that they bear with the companionship of such an unworthy one as each feels himself to be. Although they may not have the privilege of personal association with any of the saints, when this divine life works in them, they that fear the Lord will speak often one to another while it may be no mortal ear can hear their words of fellowship. No secret sigh of such speaking is lost; the Lord ever hears the groaning of the prisoners, and all their prayers are gathered in the golden vials of everlasting remembrance before their glorified Redeemer.

Having obtained such precious faith as the abiding witness of the grace of God bestowed upon us, may that grace enable each of us to walk as children of the light, not giving heed to the alluring vanities which attract carnal ambition with the glitter of wealth or honors of the world; but ever remembering that the time is short for our pilgrimage here, may every one whose hope is in the precious blood of the Lamb of God, forgetting all else, pass the time of our sojourning in the fear of the Lord, and present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. May the love of God reign in each of our hearts, leading us in the way everlasting! And to the name of our Redeemer may we ever ascribe praises and blessing world without end! Amen.

WM. L. BEEBE, Mod.  
BENTON JENKINS, Clerk.

CORRESPONDING LETTERS.

*The Delaware River Old School Baptist Association, in session with the First Hopewell Church, to the associations, corresponding meetings and churches with which we correspond, Greeting.*

BELOVED BRETHREN:—In the early morning of the church the disciples of the Lord were with one accord in one place, and began to speak as the Spirit gave them utterance; and from that time to the present they have continued to assemble as his providence gave opportunity. We bless his holy name for his pre-

serving care over us, and that we are gathered from the various parts of our land in this one place, and, we trust, to worship in his holy temple, and to receive your letters and messengers, with that comforting grace which attends the testimony of Jesus in the hearts of our brethren.

Since our last meeting we have been called to pass through dark days and nights of anguish; and we remembered in our soul's distress the words of the prophet, "For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity." Floods and flames, pestilence and famine, sickness and death, have raged with violence and destruction, and caused weeping and lamentation in every house. May we learn wisdom by the things which we suffer; and may the Lord give us grace and submission to his will, and enable us with humility and contrition of spirit to acknowledge the justice of the punishment.

The word of the Lord sent by the Holy Ghost has been declared unto us by the ministering brethren who have visited us in the power and spirit that filled Peter and the other apostles on the day of Pentecost, and enabled them to declare what prophets foretold should come to pass. Our hearts have warmed with love, our hope has been strengthened, our fears allayed, and we have rejoiced in the wonderful presentation of Jesus, the crucified and risen Redeemer, the only way of life and salvation, the predestination of all things for the glory of God, the final victory of the saints over all their enemies, and their ultimate glory in the mansions of eternal rest.

The churches of this association by their letters and messengers speak of coldness, darkness, and depletion of numbers by death, especially the aged, many of them having attained to the allotted threescore and ten, who, being anchored by faith and love, continued in the truth, and shone as beacon lights, to warn the mariner on life's ocean of the treacherous seas of man's free will and the rocky shores of infidelity. But few additions in any of our churches are reported, but many seem waiting for the troubling of the waters to step down and be healed. May the Lord enable us to wait with patience his appointed time, and to watch unto prayer, and for his coming forth as the morning in robes of victory, turning the redeemed unto Zion with hosannahs to their King.

Our next session is appointed to be held with the Kingwood Church, at Locktown, Hunterdon Co., N. J., commencing on Wednesday before the first Sunday in June, 1893, at ten o'clock a. m., and continuing the two following days. We desire a continuance of your correspondence, and hope to receive your messengers and ministering brethren in the love and fellowship of the saints.

WM. J. PURINGTON, Mod.  
ELIJAH LEIGH, Clerk.

*The Delaware Old School Baptist Association, convened with the Bryn Zion Church, May 25th, 26th and 27th, 1892, to the associations and meetings with which we correspond.*

BELOVED IN THE LORD:—It is through the goodness and mercy of our High Priest and King in Zion that we have again been favored with the unspeakable privilege of enjoying another of our annual meetings. We feel to rejoice together that we have been enabled to sit together in heavenly places in Christ, to enjoy the sweet communion of the saints of God and in hearing the precious gospel of Christ our Savior, who has saved us with an everlasting salvation, as has been declared by your messengers, who administer the word to the little flock which has been purchased by the blood of Jesus. We solicit a continuance of your correspondence of love and fellowship by messengers and Minutes. We appreciate your sympathy for us in the great and irreparable loss of our beloved brother and minister, Elder Joseph L. Staton, whom you all (who knew him) loved, with us, for his excellent worth as a dear servant of God our heavenly Father.

We are at peace among ourselves as churches of this association, and pray the Lord of the harvest to send forth laborers into this part of his vineyard, to fill the waste places in Zion.

We have appointed our next session to be held with the church at Welsh Tract, New Castle Co., Del., to begin on Wednesday before the last Sunday in May, 1893, when we hope to meet your messengers again in love.

E. RITTENHOUSE, Mod.  
B. C. CUBBAGE, Clerk.

*The Warwick Old School Baptist Association, in session with the church at New Vernon, Orange Co., N. Y., June 8th, 9th and 10th, 1892, to the associations and churches with which we correspond, sends greeting.*

DEARLY BELOVED:—Again we are blessed with the privilege of meeting for the worship of God, and it has been a season of refreshing to us. Your messages of love and fellowship are appreciated by us, and your messengers, ministers of the New Testament, have spoken to us the word of truth, and our hearts have been comforted thereby. We ask a continuance of the pleasant and profitable correspondence by Minutes and messengers, feeling that we are one people, and bound together by that love which unites all the redeemed family of our God. May the peace of God, which passeth all understanding, keep our hearts and minds through Christ Jesus.

Our next session will be held, if the Lord will, with the church at Middletown, Orange Co., N. Y., to begin on Wednesday before the second Sunday in June, 1893, when and where we hope to receive your messengers and messages.

WM. L. BEEBE, Mod.  
BENTON JENKINS, Clerk.

(Continued from page 195.)

CHENEY, Nebraska.

G. BEEBE'S SONS—DEAR BRETHREN:—Having finished the business part of my letter, I feel that I would like to say what a comfort it is to me to read the SIGNS OF THE TIMES. What a precious medium of correspondence it is, that the children of God in all parts of the country can commune with each other, and speak of the joys and sorrows by the way. O how our heart goes out in love to the many poor and afflicted children of our God whose bounds of their habitation are cast in some remote part of the earth, far away from their kindred in Christ, in a strange land, with none to speak a word of comfort to their troubled, distressed and afflicted souls while traveling through this wilderness of sin and sorrow. To such dear brethren, the lone travelers, the dear old SIGNS is a most precious and welcome messenger of peace and comfort. It makes them feel that they are in the presence of the assembly of the saints of our God, holding sweet communion with God, and beholding the beauty and order of the house of God. While they are far from them in body, yet they are present in spirit, and feasting with their brethren. I have had the experience of these lonely and dark places to pass through, and know the bitter trials through which many are called to pass. So, dear brethren, while we are fed and comforted by the reading of the rich provisions of gospel truth through the SIGNS, let us not forget our beloved brethren editors, and see that we render our just dues to them, that they may still be able to continue the SIGNS weekly; and let us ask our God to still uphold them, and bless them with wisdom from on high, and comfort them with the comfort wherewith they shall comfort others, is the prayer of one of the least of all.

JOSEPH BRUCE.

POLAND, Clay Co., Ind.

DEAR BRETHREN BEEBE:—It has been my desire for some time past to write what I hope have been the Lord's dealings with me, a poor and helpless sinner, whose only hope is in the precious blood of Jesus Christ. I was past thirty-six years old when, I hope, the Lord showed me what a great sinner I was in his sight. I thought the time for me to die was near, when I would be forever banished from God, his goodness and his mercy. I felt that I was a great sinner, without any hope in the precious blood of Jesus. About the first of June, 1857, I went to a cornfield to plough, when a feeling came over me that I understood not. I could not stay in the field, but went to the woods and tried to plead with the Lord for mercy. But all my efforts were vain. The more I tried to plead the worse I felt. I could not find peace anywhere. Thus I went on for eight weeks. One Saturday, about the last of August, just

before bedtime, I was so impressed in mind that I left the house to try to ask the Lord once more to save me, a lost sinner; but all was dark to me. I went back to the house, and the breathing of my heart was, Lord, save me, or I perish. I went to bed, and awoke about midnight, and quick as thought came a love to me that I never felt before. My troubles were gone, and I was able to rejoice in our dear Redeemer because of his goodness to such a poor, unworthy sinner as I felt myself to be. If I am saved it is all of grace, and not because of anything I have done.

The SIGNS OF THE TIMES is a great comfort to me. I belong to the Elk River Old School Baptist Church.

GEORGE W. LAYTHAM.

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

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#### OBITUARY NOTICES.

Melissent Elston, wife of M. W. Elston, died at her home near this place, May 24th, 1892, of muscular rheumatism. Her age was 71 years.

She had lived all her life on the farm on which she was born. She was the eldest daughter of the late John and Phebe Hoyt, and was married to M. W. Elston (who survives her) about fifty years ago. She was the mother of eight children, five of whom are still living, G. A. Elston, of Corry, Pa., George B. and Mortie, of Nashville, Tenn., Kate, wife of J. Jay Smith, and Miss Fannie, at home. John, Joel and Mary are dead. She is also survived by six brothers, Joel I. and P. H. Hoyt, of Jamestown, N. Y., L. S. and J. R. Hoyt, of New Castle, Pa., A. B. Hoyt, of Guymard, and J. T. Hoyt, of Middletown, N. Y., and two sisters, Miss Abbie and Lora, who still reside on the old homestead farm. Mrs. Elston also left a large circle of relatives and friends, who sympathize with the family in their irreparable loss. She was the light of the home, the heart and centre of her family, the adviser and consoler of all their pleasures and sorrows, and the home circle realizes a vacancy which can never be filled. About a year ago the rheumatism affected her eyes, which necessitated an operation in order to preserve her sight. Dr. J. E. Weeks, an oculist of the city of New York, was sent for, but too late to save the sight of more than one eye. Since that time she has gradually been on the decline; yet her recovery was hoped for until three or four weeks before her death, when it became evident that her strength was fast failing. Her children were all summoned to her bedside, and remained with

her, administering to her wants to the end. She was conscious to the last, and realized the presence of all her family around her bed.

Her funeral was held at her late residence on Friday, May 27th, at two o'clock p. m. Appropriate passages were read and prayer offered by Everett Courtright, a young minister of this place. All efforts to get an Old School Baptist minister proved unavailing, telegrams being sent in every direction, to be answered by the same disappointing answer, "Cannot come," which was a sad regret to the whole family, she having been a member of the Old School Baptist Church nearly forty years. She was baptized (with her husband) by Elder Gilbert Beebe, Nov. 20th, 1853. Since that time she has been a constant reader of the SIGNS OF THE TIMES, and always attended their meetings when it was possible to do so.

During her illness she was often heard to repeat the 700th hymn in Beebe's Collection, "All my times are in thy hand," &c., which was also read at her funeral. Her pall-bearers were her three sons and three brothers, and she was interred in the family plot in the Mt. Salem cemetery.

ONE WHO LOVED HER.

Mr. SALEM, N. J.

#### YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, at Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in July, 1892.

Those coming by rail will be met at Fleischmann's Station, formerly Griffin's Corners. A cordial invitation is extended to all lovers of the truth.

O. F. BALLARD, Church Clerk.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that the May's Mill Church has agreed to change the meeting from the fourth Sunday in June to the fourth Sunday in July.

J. MAY, Clerk.

MAY'S MILL, N. Y., June 4, 1892.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JUNE 29, 1892.

NO. 26.

## POETRY.

### SEVENTY-SEVENTH BIRTHDAY.

JUNE 14, 1892.

O LORD, by thy indulgent care  
To me it has been given  
Thy mercy and thy grace to share  
Till I am seventy-seven.

To-day I would my thanks renew,  
And offer thee my praise,  
For mercies all my journey through,  
For blessings all my days.

When I look back upon the past,  
And all the way explore,  
I view thy hand from first to last,  
And would thy name adore.

Through many dangers I have come,  
And deaths on every side;  
Thousands have passed into the tomb,  
And many friends have died.

Yet here I am—O what a thought!  
That such a wretch as I  
Should still survive, tho' I am naught  
But sin and vanity!

Why am I spared? Why am I here?  
So worthless and so vile!  
I pine, and fret, and doubt, and fear,  
And thus my peace I spoil.

Yet to the praise of sovereign grace  
I now and here confess  
That Jesus oft reveals his face,  
And lightens my distress.

Soon shall I know my final doom,  
Soon shall I pass away;  
O may I reach that peaceful home,  
In climes of endless day!

I. N. VANMETER.

MACOMB, Ill.

## CORRESPONDENCE.

MOLALLA CORNERS, Ore., May 26, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having just partially recovered from a very sick bed of stomach and heart disease, I feel a desire to offer a few thoughts on a portion of Scripture recorded Isaiah liii. 6-8: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

I am not vain enough to suppose that I shall be able to do anything like justice to the text of Scripture just quoted, or bring forth anything from it that will be either instructive, edifying or comforting to the readers of the SIGNS OF THE TIMES, seeing

I have just risen from what was thought to be my death-bed, together with my extreme age of eighty-five years and six months; but I write merely to inform my dearly beloved brethren and sisters that I am still an occupant of this sin-stricken world, although standing as it were on the brink, ready to take the last leap into that world which no mortal eye has ever beheld.

But to the subject. The text was written by the prophet in the present tense, as though he were an eye-witness to the whole transaction; still, his description of the whole transaction is set forth in as clear language as it is by those who were eye-witnesses. Although the actual occurrence is said to have taken place seven hundred and twelve years afterward, Peter uses nearly the same language: "For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 25. "He was taken from prison and from judgment: and who shall declare his generation?" seeing that he is crucified and is dead. But he has left a generation of children, sons and daughters, that cannot be numbered by man. The prophet asks, Who shall declare them? that is, make them manifest as joint heirs with himself, as his children, his sons and his daughters, and fellow-heirs to the heavenly inheritance, which is incorruptible, undefiled, and fadeth not away, reserved in heaven for them, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. They were then declared or manifested when his soul was made an offering for sin; for it is said, "When thou shalt make his soul an offering for sin, he shall see his seed." Thus were the whole generation of the righteous declared or manifested. The whole generation of Christ was declared when he made his soul an offering for sin, and the pleasure of the Lord prospered in his hand; and he saw the travail (sorrow) of his soul, and was satisfied, because the travail of his soul secured the eternal salvation of every heir of promise, so that a persecuting Saul could say, "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior." The due times of this manifestation of his word was when Christ poured out his soul unto

death; cried, "It is finished," and gave up the ghost. In his soul's travail he brought forth every son and daughter of his whole generation for whom his soul travailed. Thus the pleasure of the Lord did prosper in his hand; and he saw the travail of his soul, and was satisfied, and could say unto his heavenly Father, "Behold, I and the children which thou hast given me." But now, although he was crucified and died, he arose again, a triumphant conqueror over death, hell and the grave, in behalf of every heir of promise pertaining to his whole generation. Thus having obtained the victory, he ascended, and took possession of the heavenly inheritance, where he ever liveth to make intercession for each and every one of his whole generation, which are as the sand of the seashore, innumerable. So he could say to his beloved disciple John, in his lonely exile on the isle of Patmos, when he appeared unto him there in the brightness of his glory; and John fell at his feet as dead, not being able to endure the exceedingly bright effulgence of his glory. "And he laid his right hand upon me [said John], saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death."—Rev. i. 17, 18. Thus he finished transgression, made an end of sin, the cause of death, and brought in everlasting righteousness for his generation, his sons and his daughters, to die no more forever. Death hath no more dominion over him nor his generation; for they are more than conquerors through him that loved them and gave himself for them, that he might redeem them from all iniquity, and purify unto himself a peculiar people, zealous of good works. The generation of Jesus Christ are called by the name of Jacob, and in that name is embraced every one pertaining to that great multitude that John in vision saw upon Patmos Island, of all nations and kindreds and people and tongues, that stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; who came out of great tribulation, having washed their robes and made them white in the blood of the Lamb. They were all called, even every one, with a holy calling; as it is written, "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee,

I have called thee by thy name; thou art mine. 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. For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him."—Isa. xliii. 1-7.

I will here propound a question for an Arminian to conscientiously answer: Did the bringing of those make or constitute them his sons and daughters, or were they brought because they were already his sons and daughters? If the bringing of them made them sons and daughters, would it not prove the absolute salvation of the whole world of mankind? because they were every one brought. If this is a universal call, it secures the universal salvation of the entire world of mankind; but it is only applicable to the generation of Jesus Christ. It can by no means be applied to the generation of vipers. The first Baptist preacher did not apply it there; for when he saw many of the Pharisees and Sadducees come to his baptism he said unto them, "O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire." So you see that fire, instead of baptism, was applied to them. John the Baptist well knew the difference between the two generations by their fruits. He knew that those Pharisees and Sadducees were not of the generation of Jesus Christ, and therefore he did not declare or manifest them as such; and

Christ himself declared them not of his generation, saying, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"—Matt. xxiii. 33. Again, "O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh."—Matt. xii. 34. There are only two generations of mankind upon the face of the whole earth. One is called the generation of the righteous, and the other the generation of the wicked. I will have to be somewhat particular here, or you will all cry out, as once before, "A Parkerite two-seeder!" Or, in other words, one is called the generation of Jesus Christ, and the other the generation of the devil. I hope my dear brethren will not get scared at Christ's own words, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, 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."—John viii. 37-44. Every man and woman of the whole race of Adam (now mind, I do not go beyond Adam to hunt up another seed) belongs to one or the other of those generations, for the generation of vipers are not the generation of Jesus Christ, and are never declared as such in the Bible; but to the contrary, the word of inspiration saith, "Not as though the word of God hath taken none effect. 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. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed."—Rom. ix. 6-8. This very clearly answers and explains my question, "Were those brought to make them his sons and daughters, or were they brought because they already were his sons and daughters?" I will here add that the bringing them from their legal wanderings into the gospel fold of Christ made them manifestly the

children of God. The question may be asked, Why were they thus distinguished? Were I to undertake to give an explanation it would be merely an old man's opinion—nothing more; but I will say that in my opinion Christ was never without a generation. In the ancients of eternity there was a covenant entered into between Father, Son and Holy Ghost, called an everlasting covenant, ordered in all things and sure. In this covenant the Father gave to his Son a definite number of the children of men, known only to God himself, as his inheritance; as it is written in the second Psalm, "I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." These in the days of Moses were set forth and known by the appellation of Jacob and Israel, as it is written, "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people: Jacob is the lot of his inheritance."—Deut. xxxii. 8, 9. "A seed shall serve him; it shall be accounted to the Lord for a generation."—Psa. xxii. 30. "When Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."—John xiii. 1. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out."—John vi. 37. "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." "And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him; and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you." Is this the cause that our learned Arminian clergymen say is the cause? No, by no means. They preach that it is because they will not accept of offered mercy. Christ never offered mercy, not even to his own sheep. These Jews were of another generation, to whom he never promised to either offer or give eternal life. But I feel assured that if the eternal life of his own sheep were dependent upon their acceptance of offered mercy or eternal life there would not one of them be saved. But, thanks be to God, we have a more sure word of promise, and not conditionally either; and it belongs strictly to his own

generation. "My sheep hear my voice, and I know them, and they follow me: and I give [not offer] unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 22-29. In his prayer to his heavenly Father he very beautifully declares his own generation, saying, "As thou hast given him power over all flesh, that he should give [not offer] eternal life." O no; he never offers, but he gives eternal life to as many as the Father hath given him; with precision—not one more nor one less. Peter speaks of both generations in the following words, "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 4-9. This stone that was laid in Zion was a type of the Lord Jesus Christ, who was a sure foundation for his generation, and at the same time a stumbling stone to the generation of vipers. Paul saith, "For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 11. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his."—2 Tim. ii. 19. "And this is the promise that he hath promised us, even eternal life."—1 John ii. 25. "This life is in his Son."—1 John v. 11. To whom was eternal life promised? Surely not to a generation of vipers, but to the generation of Jesus Christ. Paul saith, "In hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Savior."—Titus i. 2, 3. The generation of Jesus Christ is declared to be a holy people. Paul declares them, "Holy brethren, partakers of the heavenly calling."—Heb. iii. 1. Isaiah speaks concerning them thus, "In that day [gospel day] shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bul-

warks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." "Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."—Isaiah xxvi. 1, 2; lx. 21, 22.

My strength, both physically and mentally, is exhausted, and I must stop. In looking over the foregoing scribble I really feel ashamed to send it for publication, and would not send it were it not merely to let the brethren and sisters know of my sore afflictions, and that God has raised me up again, a living monument of his mercy; and if you feel as I do you will not publish it, not even as an accommodation.

Yours unworthily,

JOHN STIPP.

NEW HOLLAND, Ohio, June, 1893.

DEAR BRETHREN BEEBE:—Inclosed please find a letter written by sister Knight, of Georgia, one of the "afflicted and poor people," which I have been requested to send to you by a dear sister who has perused it, and whom I deem far better qualified to know what is proper to send you for insertion in our dear family paper than I feel that I am. As I have not been able as yet to respond to this dear afflicted sister's letter, I trust some one who may read it may feel impressed to write her such words of comfort as the dear Master may give them, and as the lonely, afflicted sister so much needs and craves. How it gladdens me to learn that amid all her loneliness and trial Jesus walks to her across the storm-tossed, tempestuous sea, and in his dear voice, whose accents are sweeter than honey and the honeycomb to the weary souls, speaks "Peace; be still." O what a stronghold he is to the weary, tempest-tossed, afflicted ones! Looking up to him when sinking down amid the waves of the mighty deep, when storm after storm beats upon our frail bark, and billow upon billow of sorrow rolls in upon us, if we can but look upward unto the hills, from whence cometh our help, what a stronghold do we find, what a peaceful haven of rest for the weary and tried soul, what balm for the sorely tried and aching heart. If it were not for this precious stronghold, this safe and peaceful haven of rest, ever before us, like the light-houses along the coast of the turbulent and mighty ocean; if there were no harbor to which our desires tend, and our most ardent hopes cling to, along the turbulent ocean of life; how could any of us go cheerfully and boldly forward, and bear up amid the storms and weights that so beat upon us and bow us down?

Alone in my room (indeed all alone in the house, the family having gone to their place of worship) on

this beautiful Sunday morning, my thoughts go out over the earth, and I am made to question how many a poor woman, man or child, like myself, is a poor "shut-in," a constant sufferer upon a couch of weary pain. No doubt such may be found in every nation and clime, in the aristocratic mansion as well as in the cottage of the poor; and everywhere, under every circumstance, sorrow, weariness and pain is the same, and patience, fortitude and endurance are necessary elements. None but a few weary "shut-in" can be able to realize the sorrow, the pain, the anguish of body and mind a really diseased person must endure. One must suffer something of what Job suffered to be able to know all the pain and weariness, all the bodily and mental anguish, pent up in that one exclamation of Job's, "Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me." Often and often from many a weary couch of pain does this same anguished cry go out; and one's friends would indeed feel pity could they realize what it is to remain in one place day after day, and it may be year after year, with pain and anguish, sorrow and trial, for constant companions. Ah, my fellow-sufferers, my poor companions in tribulation, as the long, hot, mid-summer days stretch their scorching shadows across our lives, when we see the healthy enjoying the cool, refreshing shades, or the open piazza and the veranda, while we are shut within the narrow confines of our one little corner, when the body is weary, and the tongue parched with thirst, let us try to look away beyond it all, to the glorious state when waters of a full cup shall be given us to drink, to that peaceful land where are cooling shades and crystal fountains, and where after all the weariness and pain it will be all the more sweet to rest forever amid the golden glory and light of God and the Lamb, in that peaceful abode, where in the presence of God we shall find fullness of joy, and at whose right hand there are pleasures forevermore. When we think of what our blessed Savior suffered in order to obtain this fullness of joy for his dear people, the persecution which assailed him on every side, that he became a man of sorrows and acquainted with grief in order to be able to pity, to succor and to save us; when we remember his groans, his agony, the cruel nails driven into the dear tender hands, and that one real cry of anguish, so full of human suffering and woe, "My God, my God, why hast thou forsaken me?" our afflictions do seem but for a moment, and light indeed, when compared with such rivers of woe as did overflow the wondrous Savior, Jesus, the mighty God.

It is noon-time, and still I am alone in the house, though unable to stand or to take one step if the

house were on fire. It is a festive day at the little white chapel just outside the town where my people go to worship, and they will remain until evening. Upon a little tray my dear sister laid me a suitable lunch; and through the generosity and goodness of a beloved sister in Christ, of the state of New York, I have the dear luxury of an ice pitcher, in which I can keep cool drink within reach. To this same precious one I owe the comfort I now enjoy of sitting upon a soft, hair-stuffed, spring-bottomed sofa. O the goodness of God in thus providing me with kind friends, who, when they witness my pain and needs, are made willing to share their earthly substance with me, in striving to make me more comfortable. Again and again, with her eyes overflowing with tears, would this tender sister say, "O! sister Mary, I did not know you were in such a condition." Neither can any know just how extreme my case is in its weariness and pain, save those who become eye-witnesses. O! my dear kindred in Christ, like Job I would cry, "Have pity upon me, have pity upon me." And whilst you pity, O can you not love me also for Jesus' sake? How much I need and crave the love of God's dear people. How lonely, isolated and sad is my life you cannot know. But O how I prize your love and your letters. If many mail trains pass without bringing me a message from some dear member of our Father's household, how sad and disappointed I feel. During so much of the past winter and spring I could not respond to all or any letters; yet I prized each dear message, and I do hope the dear ones will continue to write. A dear young girl of twelve years wrote me from Middletown, N. Y., last winter, while I was very ill, and before I was able to reply her letter became lost. Her words awoke a deep interest in me, for she told of her hatred of indwelling sin, her love for the truth, and that she went every Sunday with her mother and sister to hear Elder Jenkins tell the beautiful and much-loved story of Jesus and his love. She gave a very clear evidence that she had been brought from nature's darkness into the glory and marvelous light of the Son of God. Dear child, know you not that unto all such the dear Master most gently and lovingly speaks to-day, as he did of old, "Daughter, be of good cheer; thy sins are forgiven thee?" And to all such he commands, "Take up thy cross and follow me; for I am meek and lowly in heart."

What a beautiful day this has been in nature, though the sun's rays fell with great heat. But looking out from my windows one sees a cloudless sky, with the golden beauty of the June sun lighting up the whole earth. All about me are lowering branches of deepest green from surrounding trees; and from

limb to limb, from branch to branch, happy birds with notes attuned to sing God's praise flit in and out. Inside my room all day long (for the shades of evening-tide begin to fall) all has been silence, restfulness and peace. I do so thank God for this day of quiet, and the ability to use my pen, even though it be in a feeble, imperfect way; and O! I thank him more that he has given me sabbath and rest of soul, and that into my sorrowful, sorely tried heart he has been pleased to pour some of the blessed "oil of joy," and this sweet, restful quietude of soul. Pray for me, dear kindred. I so need your prayers. I am so weak, and so suffering in body, so halt and trembling, and often fearful of Saul. O may he be pleased to overshadow us all with his love; and as he causes the natural sun to so light and beautify the earth with its rays, so may he illumine his body, the church, with the effulgent rays of the Sun of righteousness, and round about us all throw his protecting care and love.

To the afflicted sister whose letter I send for the readers of the SIGNS to read I can only say, Cast on Jesus all your care; for he has promised to care for us, and he will care for us and pity us as a tender father pities his children. Earthly friends may grow cold and tire of us, and fail to be longer touched by our pain and cries; but he who loveth at all times, who sticketh closer than a brother, will never fail us, nor leave nor forsake us. Commending you and all our fellow-sufferers to Jesus, who is Love, I am affectionately your unworthy sister in affliction and trial,

MARY PARKER.

CAT CREEK, Ga., May 2, 1892.

MISS MARY PARKER—DEAR SISTER IN CHRIST, AS I HOPE:—I feel like I must write and tell you some of my feelings, to let you know there is one poor, little, weak sufferer in this world that can almost come up with you in suffering. I have been such a great sufferer for twenty years that each year I would think I surely could not live to see another year. I tried doctors for a long time, but they did me no good. They said my case was incurable, and that I could not live another year. I know what it is to have to give up all earthly joys and comforts, and feel that I am down to rise no more. Amid all my bodily pain and suffering, when I thought I could bear no more, it pleased our heavenly Father to take from me my dear, kind husband, who was my all in this world, my father and mother having died when I was a little child. My dear sister, I believe if we have an idol in this world, and worship it, it will be taken from us. I had no one to help me except two little girls. O how I did long to leave this world, and I felt that I could not live. But the lower I have sunk, and the greater the trials

through which I have to pass, the nearer and dearer I have always felt the dear Lord to me. I feel that he has helped me many times. What would we do if we could not look to him and feel that his sheltering wings are over us, and that he will be with us even unto the end? O how I ought to love and praise him for giving me, even me, a poor, weak, sinful creature, such a hope in him. How sweet it is to put our trust in him.

Dear sister, I have been reading your good and comforting letters for a long time. Years ago I kept thinking I would write to you; but I felt so unfit, so unworthy, and felt I was such a sinful child, if one at all, that I could not comfort any one. After my dear husband's death I could take the SIGNS OF THE TIMES no longer. O how I did love to read it. For about four years I did not hear from you. Then I saw a piece you wrote, and I was truly glad to hear from you. You have seemed just like one of my own kindred, and I believe you are. I have been reading your book, which a dear brother sent to me, and it was such a great treat. I think I have the very same feelings you have, but I cannot so well express them. You tell my feelings better than any one I ever knew. I am so lonely, and it seems there are none that fully understand my case, and that have been so tried as by fire. The anguish and trouble of my soul none can ever know. It seems like my heart will break. I cry, "All thy waves and thy billows are gone over me." My trials have not abated yet. Trial after trial keeps coming on, and many times I cry out, "Lord, I can bear no more. Let me depart and be with thee." I feel much like poor old Job, that it would be better if I had never seen the light. At other times I feel I can say, "I know that my Redeemer liveth," and "When he hath tried me I shall come forth as gold." I have been very low down and poor in this world's goods, and my health so very bad that I could not go to meeting, although I live near the meeting-house, where years ago, when I was but seventeen years old, I and my husband were baptized. What happy days were those, and how sweet their memory still. O that I were as in days past, when the candle of the Lord shone around me, and my children were about me. Dear sister, you wrote a piece on the sorrow of the world, which worketh death, and O how it suited me; for I have had so much worldly sorrow that at times it has looked like it would work my death both spiritually and temporally. When I lay upon my bed so long, thinking I could not live much longer, there were things so trying that I must not write about them. I felt like the church had forsaken me, and that I had not a friend on the earth. But one night these words came

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## EDITORIAL.

MIDDLETOWN, N. Y., JUNE 29, 1893.

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

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

## JESUS GLORIFIED.

"AND Jesus answered them, saying, The hour is come, that the Son of man should be glorified."—John xii. 23.

The occasion when this word was spoken by the Lord Jesus was when certain Greeks who had come up to Jerusalem to worship at the feast of the passover had applied to Philip, saying, "Sir, we would see Jesus." First Philip told Andrew of this request, and then they both told Jesus. It was in reply to this communication that Jesus spoke the words of our text. So far as natural reason can comprehend, there seems to be no connection between the words spoken by Philip and Andrew and the answer of Jesus; but by faith those who are led by the Spirit of truth are enabled to understand that the incident here written must first come to pass before the whole testimony of prophecy could be fulfilled as the Spirit had moved holy men to record it. In the prayer of Solomon at the consecration of the temple the Gentiles were remembered, and it was positively foretold that they should come out of a far country for the sake of the name of the Lord. "For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm."—1 Kings viii. 42. Also, many promises are written by the prophets in which the grace of God is extended to the strangers who are not of the favored tribes of Israel. So long as the legal dispensation continued in force there could be no recognition of any Gentiles as partakers in the favor of God, since that covenant which was made with Abraham confined its blessings to his family. Until that law given from Sinai was perfectly fulfilled and thus taken out of the way, even our Lord Jesus recognized its limitation to the nation of Israel, prohibiting his disciples from entering into the cities of the Samaritans, or going into the way of the Gentiles, when he sent them forth to preach, saying, "The kingdom of heaven is at hand."—Matt. x. 5, 6. Not only his followers but himself also must render obedience to that holy law which God had given to the children of Israel, until by its perfect fulfillment Jesus should take it out of the way, thereby making room for the establishment of his glorious kingdom of grace wherein dwelleth righteousness. Thus in his humiliation he made himself of no reputation, and in the form of a servant under the law he became obedient unto death. It will not be disputed by any believer that there was a definite work

which was given to be finished by Christ Jesus as the Redeemer of Israel and the salvation thereof. Until that work was fully completed it was needful in conformity to the eternal will of God who sent him, that he should honor the Sinai law by obedience to its every jot, as well as that he should make full satisfaction to infinite justice for all the sins of his people, which were laid upon him by the pleasure of the eternal God, who worketh all things after the counsel of his own will. While he was yet bearing the yoke under the requirements of the law, Jesus differed nothing from a servant, though he was indeed Lord of all. He was bowed down beneath the weight of all the transgressions of his members, including all the election of grace, and under that inconceivable burden he was so troubled that he could not look up. Until the accomplishment of the terrible baptism of suffering for which he was manifest in his humble condition as a servant, his triumphant glory could not be revealed. His chosen disciples had heard the voice of God declaring, "This is my beloved Son, in whom I am well pleased; hear ye him!" Yet the glory of his eternal deity was not seen by them; nor could they receive the truth that he whose sufferings they witnessed was even then one with the eternal Father, whose will it was his meat and his drink to do. As he appears in the sight of the natural mind, there is nothing to indicate that he has all power in heaven and in earth; he is "as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 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." So long as he was thus hidden under the thick darkness of his manifestation as a servant, his infinite glory certainly could not be apparent to those who looked upon him only with the discernment of the natural mind. Yet it is true that to the faith of his disciples even this intense suffering of the Redeemer attests the infinite glory of his omnipotence as it can never be seen by finite intelligence in all the marvelous works of his creative wisdom and power.

None can deny that in the words of Jesus as stated in our text the definite appointment of that special hour is declared. If there had been no previously determined time for the glorification of the Son of man, there could not have been such a specification of the hour which our Lord recognized as that divinely known instant when his long and weary servitude was fulfilled, and his glory must be made to appear. Whatever cavils may be brought against the doctrine of predestination as regards other events in time, there is no room for any believer in the truth of the Scriptures to doubt

that there was no other moment when the Son of man could be glorified. Other incidents which are recorded of him would seem to reason more favorable for his glorification. When his power was displayed in calling Lazarus from the tomb, or when the storm on Galilee obeyed his word, or when the multitudes were miraculously fed by him, or when the legion of devils confessed his power, any of those occasions would have seemed to reason appropriate for the assertion of his glory, rather than this hour which our Lord designated. Well may those who reverence the testimony of the revealed word of God confess the awful power of that counsel of his own will, whereby the eternal God has 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." How can there be any certainty of time or events without the controlling purpose of immutable wisdom, by which every event in time is fixed? It will not be claimed by any sane person that there could be anything uncertain after God had declared it should be. Neither is it needful that it shall be demonstrated that no other hour would have fulfilled the appointment of God for the glorification of the Son of man.

It is well to consider the question whether there could have been any other time when those Greeks might have made their request of Philip; or, whether they might have postponed their inquiry till some later occasion. The purpose of God unquestionably guided them in making their application to see Jesus just at the very time when it was made; and the Lord was as fully assured that this was the hour for his glorification as he was certain that he had finished the work which he was sent to accomplish when on the cross he cried, "It is finished! and he bowed his head, and gave up the ghost." The comfort which results to the believer in the confession of this certainty of the purpose of God in every circumstance attending his sojourn in time, is found in the confidence that whatever may be the trials and afflictions through which he is called to pass, the infallible wisdom of God has appointed it all. Then it necessarily follows that he is firmly established in the truth as recorded by Paul, "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." Assured of this consoling fact, there is nothing that can disturb the rest of the trusting saint. The world with all its attractions and treasures may be destroyed in the experience of the believer, yet he is not moved; because his heart is fixed upon the abiding foundation of God, which "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." This seal is never broken. That is only a spurious imitation of this seal which says, Because the Lord knows them that are his, I may revel in sin; if I am to be saved I will be saved anyhow. The genuine seal of the Spirit never fails to be manifested in leading its subject to depart from iniquity. Whatever may be the professed confidence of any man in the principles of sound doctrine, all his profession is vain if there is no desire to be free from the power of sin. Jesus is glorified only in those who mourn under the burden of their own sins, and all such do "depart from iniquity." They may indeed find the hated power of sin still present in their members, warring against the law of their mind, and bringing them into captivity, so that they cannot do the things they would; but the grief they suffer under this bondage attests the reality of their hunger and thirst after righteousness. In this longing for freedom from iniquity they do glorify the Son of man, by whose victory over death and hell they are delivered from the love of sin. Nothing less than divine omnipotence could have translated any sinner from the darkness of death in sin to the light of the knowledge of the glory of God in the love of holiness. In their self-abhorrence because of conscious subjection to sin the saints glorify God in their body and in their spirit, even when they are suffering under the sense of their utter destitution of holiness.

There is deeply important interest to the disciples of Jesus in observing the fact that this hour which the Lord declares is come that the Son of man should be glorified, is the time when he was about to pass through the most dreadful agony to which he was subjected in his work of saving his people from their sins. The hour and power of darkness must be met and all its sufferings must be borne by the Redeemer as he treads alone the terrible wine-press of divine justice. This is the visible manifestation of the hour for the entrance of the King of saints into his glory. Only through sufferings and death can he be glorified as victorious over death; and in this way did he 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. He was glorified not in being delivered from the sufferings appointed for him; but those very sufferings were made to yield him the inconceivable weight of glory in which he is exalted with the right hand of God a "Prince and a Savior, for to give repentance to Israel, and forgiveness of sins." Jesus is the great Leader in this wonderful path of life; for no other was found in heaven, nor in earth, neither under the earth, who was able to open the book of the hidden counsel of God, and to loose the seals of just condemnation which were fixed by the inflexible decree of divine justice

upon the book of wrath against all the sinful children of Adam. Well might John weep much under the utter hopelessness of that condition in which he saw himself and all his fellow-sinners. No ray of hope could light the gloom resting upon the whole race of man as shut up under those seals by which the immutable sentence of death was already passed upon all men, for that all have sinned. So, in the experience of every sinner in whom the light of the knowledge of the glory of God is revealed; he weeps much under the conviction that there is none in heaven, nor in earth, neither under the earth, who is able to loose the seals which appoint his portion in endless despair. Neither the intercession of Moses, nor of Noah, Daniel and Job, could avail to loose one seal of this book, even to admit a gleam of hope for possible deliverance. The whole radiance of that glory which shines in the salvation of sinners from their sins was reserved in the eternal purpose of God for the adornment of that crown of infinite lustre which can be worn alone by the Lion of the tribe of Judah, the Root of David. Not even his most favored apostle nor most devoted follower can aid him in winning this transcendent glory.

It is important to observe the title by which our Lord designates himself in this text. The name, "Son of man," applies to him only in his being made flesh, and subjected to the infirmities of his people. In coming under the law where the children of his grace were condemned, he was found in fashion as a man, and in that character he could bear their sins in his own body. No thought can grasp the sublime mystery that enshrouds this great secret of the Lord. It is not that he ceased to be the only revelation of the fullness of the Godhead bodily when he learned obedience and was made perfect through sufferings; yet it is not declared in the inspired record that he suffered and died as the self-existing God. When he passed through the darkness of death he voluntarily laid down his life in accordance with the commandment of the Father, that he might take it again. Such absolute power over death was never possessed by any created being. He is glorified in being put to death in the weakness of the flesh, no less than in being raised from the dead by the glory of the Father. Without the sacrifice of himself for the redemption of his chosen people, there could have been no revelation of the infinite love which was attested by the laying down of his life for his own sheep. So it is recorded that he declared when Judas had gone to betray him. "Now is the Son of man glorified; and God is glorified in him." The end of his work as a servant had now come. Henceforth he was no more to yield obedience to the exactions of the law; his victory over sin was accomplished, and in all the glory of

his eternal and immortal unity with God the Son of man was now glorified. To the natural mind it did not appear that he was glorified when he was crucified and tortured by the crown of thorns on Calvary. But even there he displayed his royal power in extending the forgiveness of sins to the dying thief. When arrested, even in the hour and power of darkness, he asserted the omnipotence of his word as able to command more than twelve legions of angels by prayer to his Father, who always heard him. But his glory must be manifested by triumphing over the power of sin, which is the sting of death. He was glorified in finishing by the suffering of death the infinite satisfaction by which he magnified the law of God; and that glory was displayed when he rose from the dead, and brought life and immortality to light through the gospel. Now he is completely glorified, his work is finished, and he is on the throne of his eternal glory, sitting down in perfect rest "on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they."—Heb. i. 4.

The vital interest of this great truth to all the election of divine grace is in the assurance which is given to them that this inconceivable glory of the Son of man must be displayed in every one of those who love his appearing. Nothing remains undone for their exaltation to this glory, which is all in the Son of man. Neither can Jesus be glorified without the fulfillment of his will that is recorded in his dying prayer. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world." The very same divine love which embraces the glorified Son of man, is the love which is bestowed upon every subject of his grace, for he says that the Father has loved them as he has loved him. Then it is certain that all who hunger and thirst after righteousness are included in the glory with which Jesus is glorified. "And every man that hath this hope in him purifieth himself, even as he is pure." The Spirit of Christ cannot fail to produce in every one to whom it is given the love of holiness, by which he is made to hate his own life by reason of his bondage under sin.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

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into my mind, "You have a friend that sticketh closer than a brother." O how they calmed me, and caused me to trust in him, feeling that he had all power, and that he was able to keep me at all times. I know I have had good and kind friends who would have helped me if they could.

Dear sister, if you receive this letter, and feel like you can write to me, I would be so glad to get a letter from you. If I can, I will try to write more of the way in which I have been led along. I wrote the above more than three weeks ago, but became so cast down, having so much trouble on my mind, that I thought I would not send it. But I feel so lonely and sad, and my trials are so hard to bear, I thought it might be that you or dear brother Durand would feel it in your hearts to write to me, though I am too weak, little and unworthy for any of the Lord's people to take notice of me; yet he tells his people to comfort one another.

Dear sister, pray for me, that I may be more and more resigned to wait patiently, and to bear all things that may come upon me in this life with christian fortitude. I feel at times to say, "Though he slay me, yet will I trust in him." One morning not long ago I awoke with these words on my mind, "Lo, I am with you alway, even unto the end." O what a strengthening promise, that he will be with us to help us in every time of need. I think I do desire to praise him at all times; but the flesh is weak, and wants to have its way. It has to be crucified before we can serve God. In the flesh there dwells no good thing. Sometimes the tempter says to me, "If you were a child of God you would not have to bear so much affliction and so many sore trials in this life." But the good Lord tells us that we are to pass through great tribulation. So cheer up, dear sister. There is a glorious home, a rest in heaven for the weary.

A poor, weak sister in much affliction,

POLLY A. KNIGHT.

SANTA FE, Mo., May 8, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—The SIGNS OF THE TIMES, that precious medium of correspondence, continues to be greeted each week by us; indeed, it is with pleasure that we toward the close of the week look for it, bringing as it were good news from a far country. I have just finished reading No. 18, May 4th, of the present volume. The first communication that I notice is from the able pen of brother F. A. Chick. In his usually plain, simple, easy, yet firm, candid manner, he answers some queries that every child of God in this country is interested in. Brethren, if the truth itself could be compared in worth with dollars and cents, I feel that that one article alone did me more good than the price of the paper for a year;

besides others just as good. For instance, there is brother Lively in the same number with an excellent letter. I say excellent, for it is the truth; and it is truth that does good to those who love it. I do love to have it presented plainly. Do not try to smooth it over, brethren, so that the ungodly world will not become offended at it; for it would be just as wrong to follow the flesh in this as it would be to follow the flesh in the opposite, by trying to speak the truth in an abusive manner. The truth should be spoken in love; and if the truth itself gives offense let it offend. We dare not apologize for it. God forbid that we should ever desire to do so.

Space will not admit of my making mention of others who write such comforting and instructive communications; but let me say, brethren and sisters, write on. Often indeed it is the case when I feel that I would love to offer a word of encouragement if I only could. Although I know myself to be but a poor, weak worm, as it were, yet I cannot help it. I do feel to have a yearning desire for those whom God has set for the defense of his truth, that he may by his grace enable them to declare his whole counsel, whether men will hear or forbear. I believe the reason that I have such a desire is because I do not believe that any man, no matter who he is, has the moral courage (or whatever you might term it) in this degenerate age to declare the truth as it is in Jesus; for every one who knows the truth (and none know it but those who are taught it of God) knows that there seem to be very few who receive the truth in the love of it. But when the truth is publicly proclaimed, in the majority of cases, if it is not openly rejected it is treated with indifference. If the message which God's servants have to deliver were something that everybody can be delighted with, then there would be little difficulty in delivering it; but O how different it is in declaring Jesus himself as the way, the truth, and the life of his people, and that there is salvation in no other. According to the popular theory of the world, man himself is the principal actor in his own salvation; for their god (who in reality is nothing more than an imaginary god) has already done all that he is going to do, and if the sinner does not do his part he will be forever lost. This god gives all a chance to be saved, but really does not save any. Now, brethren, I think I know what I am talking about, for I used to serve this chance god myself. But ever since the day that I was made alive to see my true condition I have seen that I had fallen among thieves, who robbed me, stripped me, and left me half-dead, and the very first "chance" that came along passed me by on the other side, and the next one did the same way. Then I began to lose confidence in chance. Yes, I know that my condition would have re-

mained the same if it had not been for that good Samaritan who came to me. He did not just simply invite me to come to him, and tell me that he would heal me, for that I was unable to do; but he came right where I was, and did for me that which I nor any one else could do for me. Then should not his name be extolled above every name? He has become the chiefest among ten thousand, and the one altogether lovely. Yes, I love to see him exalted, and the sinner abased. Another reason, I believe, why I so earnestly desire that the Lord might be with those whom he has been pleased to place upon the walls of Zion as watchmen, is that he might enable them to cry aloud and spare not; for the longer I live the more needs be I can see for faithful preaching. Although this, by some, is claimed to be an age of wonderful enlightenment and religious advancement, yet it appears to me sometimes that it is as dark as any one need wish for here in the United States of America; for surely there must be more corruption politically than ever before. What might be termed common, everyday honesty is just about as scarce as it ever was; and when it comes to religious corruption, it seems to me, if one kind of corruption is worse than another, that is the worst of all. I do not want to see any more corruption religiously than can be seen now. Since my earliest recollection the Protestant world (the Missionary Baptists included) have been arrayed against Rome, but I cannot see that any of her daughters any longer have much ground on which to protest; for I cannot see that they are any nearer the truth, or that their practices are any better. Some things may look nearer right than others; but if it is not right, it is wrong, no matter how much it may have the appearance of being right. The worst form of error is that form which looks most like the truth. It has sometimes been a wonder to me how it is that some can come so near to the truth and yet be so far from it; yet the apostle says, "No marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness."—2 Cor. xi. 14, 15.

But I have already made this imperfect letter too lengthy. Dispose of it in the way that your judgment says is best, and I trust that all will be right with me.

Your brother in hope,  
MARTIN D. FISHER.

#### WATCHFULNESS OF SAINTS.

(Hebrews xiii. 17.)

JESUS taught that the light of the body is the eye, and therefore gave the disciples to understand the importance of their eye being single. The apostle (supposedly Paul) taught the Hebrew brethren, whom Jesus had spoken to by the Spirit, that

they should not be carried about with divers and strange doctrines, and that it is a good thing that the heart be established with grace. To this end he exhorts them to "Obey them that have the rule [guide] over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Then he adds his benediction, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: to whom be glory forever and ever. Amen." While the words, "watching over one another for good," as sometimes used by the brethren, are not scriptural, they do no violence to the sense of Paul's teaching; for he admonished them to "Follow peace with all men, and holiness, without which no man shall see the Lord: looking [which is the same as watching] diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright." While this is personal to each individual, it is also to the "general assembly and church of the first-born." Nor is this watchfulness to be confined to each one watching over one's self alone; for they that have the rule (or guide) over you, as they that must give an account for your souls, are recognized as entitled to that distinction, under the guidance and peaceful grace of the great Shepherd of the sheep, through the blood of the everlasting covenant. In view of this principle of righteousness, as Paul understood it, he wrote to the Thessalonian brethren, when he could no longer forbear, to know their faith, lest by some means the tempter had tempted them, and his labor had been in vain.—1 Thess. iii. 5. This watchcare was also fulfilled by Paul to the Elders of the church of Ephesus, at Miletus, from whom he had kept nothing back that was profitable unto them; and he exhorted them, saying, "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." "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears."—Acts xx. 28-31. He surely could not expect that those whom he had described as departing from the faith would watch over themselves to profit, else there could be no cause of tears, but of rejoicing. It was necessary for the church that

a watchcare and a faithful witness be borne before them, otherwise it would cease to be "the pillar and ground of the truth;" and Jesus said to his disciples, "What I say unto you I say unto all, Watch."—Mark xiii. 37. See also verses 33-35.

There may be many of the dear saints who mistake the true spirit of watchfulness, and under the influence of the flesh may seek some personal or selfish end, and think that whoever is faithful, and labors for their good, is seeking their destruction, and thus be led to watch for an occasion to secure the death of the other. But this does not destroy the duty of watchfulness, nor can it; for it is as impossible to fulfill the commands of Christ without a prayerful watchfulness, as it is to fulfill any other requirement of Jesus without a preparation from his divine will to work in us in a right manner.

Again, if we establish the principle of personal independence, we fail to enjoy the sweet benefits of christian love; for the blessed Master taught that if one member suffers, all the members suffer with it; and therefore there must be a watchful interest felt by each member in order to realize the sweetest benefits of church fellowship. If a member of any true church or local body feels a lack of fellowship for any member in that body, it is evident that something, either fancied or real, exists to cause that alienation; hence the whole church, being the tribunal, must of necessity watch prayerfully for the cause, that it may be removed. If led by the Spirit it cannot fail to feel the divine impulse; and he who can feel no sadness, nor seek a healing balm from the dispensatory of the great Physician's wisely-chosen and plentifully-stored treasury of grace, is not entitled to the name of christian.

Dear brethren Beebe, these few thoughts are submitted for your consideration, in the fond hope of mutual love and interest in the blessed fellowship of the gospel.

Will you please inform me through the SIGNS as to your views on the propriety of giving licenses to preach, as a probationary precaution of the church? I have been asked, and refer the query to you. As I have never troubled you with such questions, I hope you will gratify my brother and myself with a scriptural reply. In bonds,

A. B. BREES.

SPENCERVILLE, Ohio, May 15, 1892.

GILMER, Texas, June 15, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I know it is against your rules to publish trips or tours, and that is right; but having visited Texas the second time, and as the brethren have asked me to write something about Texas, and they would be glad to hear from me through the SIGNS, I send you this.

I left home on the 24th of May, and reached Austin, by way of Houston, on the morning of the 26th,

and spent the day there. I visited the spacious, magnificent capitol building, costing the state 3,000,000 acres of land. It is a grand specimen of architecture. From the dome a view of the surrounding country shows that Austin is in a rocky and mountainous country. I went from there to San Marcus, and was met by brother J. F. Ellison, Jr., who carried me to his house. On Friday the meeting began at Martindale. Old Bethlehem Church had held no conference since 1889, but the remaining members met and held a conference. Elder Pate was chosen Moderator, and the writer tried to preach, followed by Elder Wagner, of Blanco, Texas. The opportunity was extended to those who wished to offer to the church, whereupon brother J. F. Ellison and sister Sallie St. Clair came forward and related what they hoped the Lord had done for them. They were received, and by request of the church and brethren present the writer baptized them in the San Marcus River at four o'clock Saturday evening. Thus the things that remained and were ready to die were strengthened. The church now has five members. I hope the Lord may bless them with a pastor to feed the flock of God at that place. Here we were met by Elder Pate, brother Thomas Culpepper and wife, sister Matilda Culpepper, and sister Laura A. Tubbs, whom I baptized about a year ago. There are many around Martindale who believe the true doctrine, and who have hope in God, but have not as yet come forward. I hope some of the brethren will visit them, and that those brethren and sisters from York Creek will get their letters and come there. I visited the Mt. Olive Church, in Lavacca County, where I had a pleasant visit, and met the Culpepper brethren. I tried to preach twice there. I went to Hackberry, where I tried to preach three times, and met those whom I believe love the truth. From that section I went by way of Houston to Mexia (called Ma-hear), and met with the brethren in the Big Creek. They are called two-seeders, but I failed to find any. I think that if any one reads the SIGNS it is a mark by which some call them two-seeders. Those brethren at Salem I regard as good, orderly Baptists, and if Texas were full of such Baptists I think we would all be glad of them; and if all lovers and readers of the SIGNS are two-seeders I am one too, and glory in the name. The doctrine therein advocated I do most sincerely believe, and confess before men and God. I do not regard the SIGNS as a standard, nor any other paper, nor man, nor set of men; but the infallible word of God, the prophets and apostles, and Christ, are the standard of the Zion of our God. The most prejudiced people against the SIGNS are those who know the least about it and the doctrine therein set forth. I am now in eastern Texas, in the section of brother H. B. Jones. I

must say that I fell in love with brother Jones as soon as I saw him. He is a young brother, a minister of our God, meek, humble and able. He has four churches. I have visited two of his churches, and they are in peace. Last Sunday morning he baptized two. On Saturday, at the regular meeting, while at Salem, Elder G. I. Thomas, the pastor, felt an impression to go home with me. He expects, the Lord willing, to visit the brethren in our section, Georgia and Alabama. Brother Thomas is a practicing physician, and feels the importance of being loosed. I believe the Lord will have him loosed and let him go, for the Master has need of him. Many able gifts seem fettered and bound; but in God's own time they will be loosed, and Zion will prosper. Bluff Springs and Fellowship Churches are in Upshur County, in Elder H. B. Jones's charge. The Lord has blessed me with liberty to preach Christ and him crucified in this section, and the brethren rejoice that I have been able to visit them. Elder Williams, who was a physician, and came to this county from Randolph Co., Ala., serves the Mt. Zion Church, in this county. I am to preach at Gilmer to-night.

I will now close, and will write to you again before I leave the state, if the Lord will. I have written nothing of the crops, but they are backward here on account of the cold, late spring; but in Lavacca County corn was seven feet high, tasseled and in silk. Cotton was knee-high and in bloom. May the Lord, who doeth all things well, bring about the desired union of the Baptists in this great state, is my humble desire.

Yours in hope,

W. LIVELY.

OAK HILL, Ill., April 3, 1892.

DEAR BRETHREN BEEBE:—If one like me may claim such a sacred relationship. I feel, with your permission, very much like saying a few words through the SIGNS to the dear people of God, as that is the principal medium of converse that I enjoy; and as a consequence, when Thursday comes, and my paper fails to reach me, I feel sorely disappointed. I am not aiming to try to instruct or edify, for I feel myself entirely too unworthy and incompetent for the task; but I want to tell something of my own feelings and experience, and how highly I prize the rich communications, both in doctrine and in experience, and the faithful admonitions, and exhortation to love and good works. I do hope none of the readers have had, or may have, the bitter experience that I have. I surely feel like "a bottle in the smoke." This, applied to my case, I will interpret in this way. If there is any good in me, it is so obscured by smoke and dust, the vileness and filth of the flesh, that none can see it. I greatly desire at times to mingle in the solemn assemblies of the saints of

the most high God; and when favored so to do, often I go away feeling worse than when I went, and feeling that I have disgraced and mortified them by my presence. Mine has been a singular and varied experience for the past twenty years, and very bitter indeed has it been, and it will only end with the end of my pilgrimage here. I think I have realized what the apostle so much dreaded when he said, "But I keep under my body, and bring it into subjection, lest by any means when I have preached unto others I myself should be a castaway." An awful experience indeed. I have also learned what he (or the spirit in him) meant in the language in Hebrews xii. 16, 17. O, brethren, there is no place of repentance for an evil deed; no place to change or undo it; no forgiveness for the "sin against the Holy Ghost;" but we must suffer the fiery indignation of an offended God. Truly it is "a fearful thing to fall into the hands of the living God;" for surely he is "a consuming fire." I also think now that I understand why it were better to be drowned in the depths of the sea than to offend one of the little ones that believe in him. How much more so when I offend all. I can also, in measure at least, have fellowship with Jonah when he said, "By reason of mine afflictions [or, as in the margin, out of my afflictions] I cried unto the Lord, and he heard me. Out of the belly of-hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the seas; and floods compassed me about: all thy billows and waves passed over me. Then I said, I am cast out of thy sight; yet will look again toward thy holy temple." Ah, why look toward that holy place? I can give but this reason, in the language of another, "There my best friends, my kindred dwell,

There God my Savior reigns."

I once fell upon the stone, and was broken; but now that it has fallen upon me I am ground to powder. Yet still I can do nothing but lean upon the Lord and stay upon our God. He is my only fortress, and the rock of my salvation; and though he slay me, I will trust in him. His arm alone can reach my case. I do not mean to say that I never have moments of peace and joy, yet still if

"A few moments of peace I enjoy,

I have hours and days to complain."

I feel to rejoice in the peace of Jerusalem, yet feel that my presence is not conducive to her peace. The tabernacles of the Most High appear amiable to me, but I am unfit to abide or enter there. It appears strange to me that as severe as the rod of his wrath has been, and is, upon me, the abominable corruptions of my poor, sinful heart or nature do not seem abated in the least. But, dear friends, vile as I am, rebellious as I am, I can but believe that sinful as I am, I am still the

creature of his power; and all my acts, sinful or otherwise, are but links in the grand and glorious chain of his purposes of grace and glory in the salvation of poor, ruined sinners, and the exalting of Jesus on high. Yet, forgetful of his wisdom, I am often marking out a better way for him to use me for his own glory and the honor of his cause, than thus to bring me through the fire. The foregoing is but a tithe of what I could say did space and time permit.

With love to the household of faith, I remain a poor sinner saved by grace;

R. F. HAYNES.

WEST SIDE, Iowa, March 4, 1892.

DEAR BRETHREN BEEBE:—As the time has come for me to renew my subscription to the SIGNS, I will inclose two dollars. I will say that I like the SIGNS very much. It has been a long time since I had the privilege of hearing an Old School Baptist sermon preached. I am thankful that I can have the SIGNS to read, in which the doctrine of the Bible is advocated, as it has pleased the Lord to reveal it to me. I was much pleased with the letter of Elder Chick in the SIGNS of January 20th, written to Elder W. J. May. There he explains the doctrine of the foreknowledge and predestination of God exactly as I have been enabled to understand it. I believe that God sees the end from the beginning; that it is one eternal now with him. I would like to know how anything could be different from what God knew it would be from before the foundation of the world. It is disgusting to me to hear a man say that God does not know what I am going to do to-morrow, and that it cannot be proved by the Bible, as I heard a Methodist minister once say. Another said, "If a man sets his face to go anywhere, or to do anything, there is no power that can stop him." What wonderful beings! What wonderful grasshoppers! What wonderful particles of dust! I could not help thinking of Saul of Tarsus when on his way to Damascus. There was a power that stopped him very suddenly. Job seems to have taken a different view of the power of God when he said, "In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man." "He disappointeth the devices of the crafty, so that their hands cannot perform their enterprise." And Jeremiah says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." I do not see any other way for a man to deny the doctrine of predestination than to deny the foreknowledge of God. If God knows what will take place, it cannot be otherwise.

I have lived here among the Methodists for nineteen years, and I do not know what they really do believe. I am very sure they do not all believe alike. There are some among them that never heard any other kind of preaching. The most of their ministers that I have been acquainted with have seemed not very particular what a person believed, so that they would join their church and help support it. Their great aim is to get the people saved, as they say. It would be a good thing if they could do it; but their arm is too weak. God says, "I am God, and besides me there is no Savior." Our Bible says, "Vain is the help of man;" and I believe it. Some say the Lord will save them if they will only let him; that the Lord will do this and that for them if they will only let him. The idea of our letting the Lord do anything! He who has all power in his own hands; who will do all his pleasure, and none can stay his hand. I heard a minister here say that God made man, but did not prepare him for anything; and soon afterward in his prayer he said, "Lord, preprepare the hearts of the people for this coming election in Iowa." Consistency, thou art a jewel! He also said it rested with men whether they had a high or low seat, or no seat at all, in heaven.

I would like to hear the gospel preached again, as I have in days that are past and gone; but I suppose that cannot be, and so I must be satisfied with the preaching I get through the SIGNS OF THE TIMES. I am very thankful that I can have that. I used to hear Elder Hill, of Utica, N. Y., preach occasionally, when I was a boy, in the year 1839, or about that time. I moved to Illinois in 1846, and lived in Grundy County twenty-five or more years. Elder W. J. Fellingham was my oldest brother. We had a little church formed there, called Ebenezer, and formed quite a large acquaintance by attending different associations. I know there are quite a number of Old Baptists scattered around who would be glad to hear from me. This is one reason why I have written.

A. P. FELLINGHAM.

OZARK, Ala., June, 1892.

DEAR BRETHREN AND SISTERS:—Through the kind protection of an all-wise God to a poor, sinful worm, that is a worm, and no man, I have been enabled to reach my dear little family, having been absent since May 8th, and found them tolerably well. My wife has improved some since I was in New York. This tour was one that I had long desired to make, feeling endeared to the saints in the northeast for their firmness in the faith of God's elect; but my deep imperfection, and being so little qualified to speak to such people as are in that section, caused me to think that such impressions were not of the Lord. I went this spring fear-

ing and trembling, being feeble in body and also in mind. I had the pleasure of visiting the Baltimore, Delaware, Delaware River and Warwick Associations, and attended some very interesting meetings between the associations. I had the pleasure of meeting Elders Beebe and Jenkins, who are connected with the SIGNS, and are two able ministers of the New Testament, sound in the faith and practice. Their kindness greatly endeared them to me. I also had the pleasure of meeting Elders Gold, Lester, Hassell, Hardy, Williams, Curry, White, Badger, Chick, Durand, Rittenhouse, Purington, Hubbell, Vail, Keene, Grafton and Francis, the most of whom I heard speak a number of times, and was much pleased to see them so earnestly contending for the faith of God's elect. They have some customs a little different from ours, but all are one family. When understood, I do not think there is any material difference among God's people, when they understand each other. I never have been to any place where I felt more at home than among those dear brethren and sisters in the northeast. I never was more kindly treated than while there. All my regret is about my own sinfulness and unworthiness. I did not have the liberty in speaking that I have had before, and was indifferent and lifeless to some extent; but that is all right, and for my good. I got in such gross darkness once or twice that I tried for a long time to find one evidence that I was a child of God and called to speak in his name; but, like Jacob, I could only say, "All these things are against me." O this hard and flinty heart of mine! I can no more soften it and feel humble than I could make a world. My daily experience teaches me that "Salvation is of the Lord." I am as helpless to deliver myself from the dungeon of darkness and unbelief as the helpless infant is to give strength to itself, or to walk or provide food for itself and eat. I do not feel that I shall ever be able to repay those dear saints for their kindness to me. I would like to speak of the meetings at Broad Run, Rock Springs, Philadelphia, Welsh Tract and Black Rock, but I have not time nor space. They were all good meetings to me; and the more I was with the precious children of God the more endeared they felt to me. I do not see how any Baptist could keep from feeling at home and enjoying himself in those associations. I am glad to see the brethren so devoted in holding prayer meetings, covenant meetings, &c. I notice where the brethren are dutiful in that respect that they are more devoted to each other than among lifeless churches, that depend upon the pastor to do the singing, praying and public speaking. May the Lord abundantly bless you, dear brethren and sisters. I love you all for the truth's sake, and shall never forget you. Pray for poor me. The weather is very hot and dry. Yours in hope,  
LEE HANCKS.

## OBITUARY NOTICES.

DIED—In Patterson, Pa., after a few days' illness of "La Grippe," Dec. 27th, 1891, sister **Mary J. Cross**, aged about 62 years.

She was baptized in the fellowship of the Tuscarora Church, in Juniata Co., Pa., by Elder Joseph Carroll, Aug. 30th, 1868, and continued a steadfast and faithful member until called away from the scenes of time. She was of a mild and gentle disposition, and was greatly beloved by all the brethren of her acquaintance. She had been for several years a widow, and leaves one son, with numerous other relatives and the church, to mourn, but not as those without hope.

I tried to present some thoughts relative to the occasion to comfort the bereaved on the fifth Sunday in May last from the words, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." May the Lord comfort the hearts of the mourning ones.

A. B. FRANCIS.

WILLARD, Va., June 18, 1892.

## YEARLY MEETINGS.

A YEARLY meeting is appointed to be held with the Clovesville Old School Baptist Church, of the Lexington Association, at Griffin's Corners, Delaware Co., N. Y., on the first Saturday and Sunday in July, 1892.

Those coming by rail will be met at Fleischmann's Station, formerly Griffin's Corners. A cordial invitation is extended to all lovers of the truth.

O. F. BALLARD, Church Clerk.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that the May's Mill Church has agreed to change the meeting from the fourth Sunday in June to the fourth Sunday in July.

J. MAY, Clerk.

MAY'S MILL, N. Y., June 4, 1892.

## HYMN BOOKS.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 6, 1892.

NO. 27.

## POETRY.

### ONLY FIFTY!

ONLY fifty! Can it be  
Life declined so rapidly?  
And its years so silent stole  
All their slumbers o'er my soul?  
All their clustered joy and grief,  
With their groaning and relief,  
Crowding all? O can it be  
Life hath passed so silently?

Only fifty? In review  
Seem the fleeting years but few;  
Though in youth's perspective thought  
Wondrous plans of labor wrought.  
All my cherished years were set,  
Filled with brilliant hopes; and yet  
Twenty promised years remain,  
Just to fill my lot of pain.

Ah, prospective years of age,  
That in daft suspense engage  
All the contrasts of the mind—  
Years before and years behind.  
Jesus, break the seal to me,  
Let me thy sweet promise see;  
Like the bow of peace upon  
The darkly clouded horizon.

Fifty years! The zenith cloud,  
Arched with tints of colors proud,  
Oft I've stood and gazed upon;  
While the grace that in them shone  
Wafted hopes that heaven spanned,  
Whence the bow just touched the land;  
As the blest Immanuel's feet  
Came to earth his saints to meet.

O what tints those scenes comprise,  
Gathered from the darkest skies;  
Touching earth at either end,  
Each doth heavenward ascend;  
As from Bethlehem arose  
Christ, through clouds of sin and foes,  
Up to heaven's favored train,  
Thence once more to come again.

Welcome, then, these fifty years,  
Full enough for clouds and tears;  
And the ling'ring twenty yet,  
If for me in fate are set.  
O may I, descending, meet  
Jesus, where his blessed feet  
Touch the earth, to bid me rise  
With him into paradise.

A. B. BREES.

SPENCERVILLE, Ohio.

## CORRESPONDENCE.

Ghent, Ky., May 17, 1892.

DEAR BROTHERN BEEBE:—I am in receipt of a letter from brother Armed, of Mountain House, Arkansas, in which he asks me to write for publication in the SIGNS my views of what is taught in the parable of the sower, recorded in Matthew xiii. He calls special attention to the nineteenth verse. My views upon that portion of the sacred word, as well as all others, are very limited, and perhaps are not worth the paper on which they are written.

The parable was spoken by our Lord to the multitude who were following him for the loaves and fishes, or prompted to follow him by

other earthly motives, or vain curiosity. But he said to his disciples, "It is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." In explaining this parable to his disciples he presented four classes; those who hear the word of the kingdom and understand it not; those who receive the seed into stony places; those who receive the seed among thorns; those who receive the seed into good ground. An important question here suggests itself, which is, What is meant by the word "seed" as used in this parable? This question is evidently answered by our Lord in the nineteenth verse, to which my special attention is called, and which is in these words, "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside." Surely "the word of the kingdom" is the glorious gospel of the Son of God, and is the seed to which attention is called in this parable. Jesus said, in that dark and doleful night in which he was betrayed, "My kingdom is not of this world." And the prophet, foretelling the setting up of that kingdom, says, "A king shall reign in righteousness, and princes shall rule in judgment." The Lord by the psalmist says, "Yet have I set my King upon my holy hill of Zion." He reigns in that kingdom, that holy hill of Zion. His words are the law of that kingdom, and were recorded by his disciples. They went forth proclaiming the law of the Lord, which is that gospel, and is the seed of the kingdom spoken of in the parable. They followed his example and proclaimed that gospel to the multitudes. Some gladly received it, and were baptized, while others sought to take their lives, believing that by doing so they would put an end to its proclamation. This presents us the believer and the unbeliever; the regenerate and the unregenerate. It is written, "The preparations of the heart in man, and the answer of the tongue, is from the Lord." Again, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The cry of that man will ever be, "Create in me a clean heart, and renew within me a right spirit." The glorious gospel, which is the seed of the kingdom, finds a lodgment in that

clean heart, and brings forth fruit, some a hundred fold, some sixty, some thirty. The ground does not make itself good, but is made so by its Creator. So the heart in man, which is deceitful and desperately wicked, does not by any of its powers change itself and become good. The apostle, speaking of the new covenant, says, "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." The putting of his laws into their hearts, and writing them in their minds, is the work of the Lord, and his work is perfect. The apostle said to the saints at Philippi, "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." When this law is written in the hearts of the redeemed it is a good work, a perfect work. All such have the word of the kingdom, and it will be performed until the day of Jesus Christ. They are made by the Spirit to understand it, believe it, and rejoice in it; because they fondly hope it is the work of him who says, "My counsel shall stand, and I will do all my pleasure." But there are those who do not understand that work of grace, although they hear with their natural ears the gospel preached by the true ministers of the gospel. They are not willing to give to the Lord the glory due to his name; because the carnal mind is enmity against God. All the impressions made upon their natural minds vanish by the power of the wicked one, and in many cases extreme infidelity marks their course in after life. Such receive all their impressions in regard to holy and divine things by the wayside. The foot-prints of such have never been seen within the holy Jerusalem, the Zion of our God. They have been traveling along by the wayside, and have heard some of the sweet promises of the gospel by their natural power of hearing; and naturally they desire a home, where they expect to be happy throughout eternity, and which they expect to attain by their good works. Surely ignorance, vanity and infidelity are plainly written on all they do, although they may become zealous members of what they call a church. The law of the Lord has never been written in their hearts by an all-wise and omnipotent hand; nor has the Spirit ever taken

of the things that belong to our glorious Lord and shown them unto such ones. The true ministers of our God may proclaim and set forth the beauties and glories of the great plan of salvation as recorded by the pen of inspiration, and written in their hearts by the Spirit, yet they have no power to prepare the hearts of their hearers to receive it. That is the work of the Spirit, and not the work of the ministers. The ground must be made good before the fruits of the Spirit will grow thereon. But O what heavenly odors do those fruits send forth throughout all the borders of the Zion of our God. By proclaiming the gospel those fruits are made to flourish and grow; and the dear saints, when hearing its sweet and heavenly notes, cry out with the bride in the Canticles, "His cheeks are as a bed of spices, as sweet flowers; his lips like lilies, dropping sweet smelling myrrh." Every word of that gospel is freely given by him, and fall from his lips into the hearts of his regenerated sons and daughters, as sweet smelling myrrh. But those who have not been prepared by grace divine to inhale those sweet odors turn from them and seek their pleasures in the vanities of a sin-cursed world.

The three classes named in the parable give positive evidence that they are not the children of the kingdom; that they are not enjoying the sweet and precious fruits of the Spirit; are not inhaling the pleasant odors from those beds of spices. One hears the word of the kingdom with his natural ears, but understands it not; another receives the seed into stony places, and with joy receives it into his natural heart; but he has no root in himself; and when tribulation and persecution come he is offended. The Lord by the mouth of the prophet says, "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 an 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. 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."

The class who received the seed in stony places had never experienced the taking of the stony heart out of their flesh; that flesh in which dwelleth no good thing. Long suf-

fering, one of the fruits of the Spirit, had no lodgment in their hearts; so they were easily offended. The third class received the seed among thorns, and were unfruitful; because the cares of the world and the deceitfulness of riches remained with them. Evidently the stony heart had not been taken out of their flesh. The world with all its vanity and glory remains the idol god of all such, and they are unfruitful in spiritual things. The vanities and glories of a sin-cursed world engross their attention, and to them our glorious Lord is as a root out of dry ground, without form or comeliness, that they should desire him; hence they yield no spiritual fruit. But how different, how widely different, are those who receive the seed into good ground. They glory in tribulation, knowing that their Lord was a man of sorrows and acquainted with grief. They are patient in the midst of scenes of adversity and suffering. "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. 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." Then they who have received the seed into good ground are the children of the kingdom, brethren with the glorious Son of God, and heirs to an unfading inheritance at the right hand of God, where there are joys forevermore. Then, dear brethren, the evidence which we have while in our earthly pilgrimage that we are part of that royal priesthood, that holy nation, of which Peter speaks, is that we glory in the gospel, which presents to our admiring gaze the great plan of salvation, fixed in the eternal mind ere time began, and consummated by the glorious Son of God, who became poor, that his chosen seed might be made rich; so poor that he cried in his humiliation, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But glory to his great and exalted name, he finished the work for which he came to earth, and is now exalted at the right hand of the Majesty on high, amidst the never-fading glories of the fairer worlds on high, where he will gather together an innumerable company, all his redeemed, to reign with him in their blessed and eternal home, where pain, disease and death, separations, sin and sorrow, are feared and felt no more. To his name be all the glory.

I have barely prefaced this profoundly interesting subject, but submit it to you, knowing that you will dispose of it as will seem best in your judgment, and subscribe myself

Affectionately yours,

H. COX.

[THE following letters will, we believe, be read with pleasure and comfort by those who have, like the writer and the psalmist David, been "tossed up and down as the locust."—Psalm cix. 23. Notwithstanding all her trials and afflictions, from time to time she has been made to witness that the Lord stands at the right hand of the poor, to save them from those that condemn their souls. Painful as are the trials of the Lord's people, yet they can say, with Hezekiah of old, "O Lord, by these things men live, and in all these things is the life of my spirit: so wilt thou recover me, and make me to live."—Isa. xxxviii. 16.—ED.]

NOVEMBER 30, 1891.

DEAR ELDER:—You will doubtless be surprised to receive a letter from me, but I feel a desire to write to you of some of the things that I so wanted to speak about while you were with us. For many long, weary weeks I have been groping about in darkness; and as "hope deferred maketh the heart sick," so I am ready to despair. I had so longed to have some evidence before you visited us that I had received that Spirit whereby I might cry, "Abba, Father." I hoped that the Lord would grant me the hearing ear and the understanding heart; but it was denied me, and I am indeed

"Burdened with a load of care,  
Harassed with tormenting doubts."

Friday evening, while you were speaking of the words, "Be ye angry, and sin not," I felt like a guilty, condemned criminal; for I am that fool of whom you were speaking. Yes, I get angry, and sin, for I seem to do most of my thinking aloud. I so wanted to tell you how miserable I felt, and that I did not think I could partake of the emblems of the broken body and spilt blood of the dear Savior; but I could not summon courage. For several days and nights I had not lost sight of the words, "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself." On Saturday many words you spoke seemed to strike a responsive chord in my sad heart. Indeed, your quiet voice is always soothing to me; but still I was not comforted. I felt that I knew all you said was true of the Lord's peculiar people, but they did not belong to me. In the evening I slipped away from you all and went to visit a brother, to ask him to help me, and to excuse me from the communion service. I thought he would see the wisdom of it; but instead, everything that I urged against myself he said was a mark of grace. But, dear Elder, he is too good to understand me. Will not you try to understand me? I do not want to deceive any of those whom Jesus loves. I know that "from the soles of my feet, even unto the head, there is no soundness in me." I abhor myself. I mourn because of the deceitfulness of my desperately wicked heart. I care nothing for the people

or the pleasures of the world, and I love that little flock who look to Jesus as their Savior; and sometimes I feel to say, as did Ruth, "Entreat me not to leave thee," &c. But if I were a child would every trifle give me pain? I am extremely sensitive, easily offended, very proud and unforgiving, and sometimes I feel unwilling to love the saints. I do love them, I believe; but sometimes I fight against that love. You do not know anything about such a feeling as that, do you? You said, and I have heard others say the same thing, that those who are in darkness are very careful how they walk. I am sure you know how it is with christians, but that is not my experience. When I am in the dark I get reckless. I feel to be in the very depths, and do not seem to care where I go next. Am I not very wicked? I do not expect you to have fellowship for such as I. O! is there any one like me? Surely,

"All my little strength is gone,  
Sink I must without supply;  
Sure upon the earth there's none  
Can more weary be than I."

I have been looking over what I have written. It certainly sounds like a wail from a sorely tried heart. I trust that your kindness and charity will cause you to pardon this intrusion upon your time. I will not trouble you again. \* \* \*

My dear brother, it is now Wednesday. I feel to-day to be filled with a sweet peace. Dare I say it is that peace of God which passeth all understanding? I feel afraid and ashamed to claim that the voice of my Beloved has spoken to my troubled soul, after having been so filled with doubts and unbelief. You must be very tired of me by this time. If you can have the least bit of fellowship for me I should so prize a letter from you when convenient for you to write. A.

DECEMBER 15, 1891.

DEAR ELDER:—You did not tell me to write again, but you did say in your precious letter that you wondered if it would be of any benefit to me. That serves as an excuse for me to write, which I very much desire to do. O, my brother, "Words fitly spoken are like apples of gold in pictures of silver," and your precious words were to me as a cup of cold water to the thirsty. May he who said, "Whosoever shall give to drink unto one of these little ones a cup of cold water," abundantly bless and reward you. I was troubled after I had mailed my letter to you lest it should annoy you, and also I thought you must think less of me; and while I have no wish to deceive the saints, I wonder how I could live without their esteem. If the joys of Zion and the sweet love and fellowship of the saints are denied me, where or to whom shall I go for comfort? Not to the beggarly elements of the world, for that I have been turned from; but while I have so longed to grow in grace, if I do not

go backward I at least stand still. There is no growth. "So far from God I seem to lie," ever led captive by the lusts of the flesh, almost constantly fearing that I shall be left to myself, to openly bring reproach upon our beloved Zion; and yet at the same time I feel to prefer Jerusalem above my chief joy, and feel a deep interest in and anxiety for her peace and prosperity. But you know that we are told to let our light shine before men, that they may discern what we are; but O! my lamp lacks the needed oil. I have none of those beautiful traits characteristic of a christian. Were you laughing at me when you suggested that some of my gloomy feelings may be caused by a disordered system? I could not quite decide. I am not apt to try to excuse my frailties; but if there may be any extenuating circumstances I might say that a nervous trouble has been the bane of my life, and I often seriously fear that I have no greater trials than those which may be traced to my sensitive, nervous temperament. \* \* \* In my early love for the saints I loved them with all the strength of my heart, and forgot for a time that there was nothing lovable in me, and expected them to reciprocate my love. When after a little time I again felt a load of sin, and could neither see the Savior's face nor hear his voice, when I became afraid of myself and of my thoughts, which were and are evil continually, I also became afraid of the brethren. I thought they must see me as I saw myself. I imagined that I was shunned by them because of my sinfulness.

But you will wonder why I am telling you all this, and I wonder too; but it troubles me so much of the time to know that my trials almost always come in this way. While I am exceedingly sorrowful most of the time, dare I call this a godly sorrow for sin, or is it not just the sorrow of the world, which we are told worketh death? I cannot much of the time doubt that I suffer, but do I suffer for Christ's sake? I live in this state of death (is that a proper expression?) for a long time, sometimes every day feeling my sinfulness and weakness to a greater extent, and in a condition to take every word spoken by my brethren as a reproof. I go on until I grow faint and sick, until I am indeed brought low in body as well as mind. Does not this strike you as a very strange experience, one in which there is much more of nature than grace, if indeed there is grace at all? Yet there is something within me which always pleads that I have in times past been led about and instructed by the Lord. My mind will revert to the time when in the silent watches of the night the words were spoken so sweetly and clearly to me, "Daughter, be of good cheer; thy sins are all forgiven thee." I know I may have learned those words by reading them; but could any earthly power have filled me with such sweet

peace, and made the night the sweetest sabbath my soul ever knew? But that time seems so long ago, and I am now made to cry, "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?"

I suppose when I was writing to you I must have thought I felt something of the peace of God; but it was of such short duration that it hardly seems like a reality. Your letter was deeply comforting, and I thank you very much for having written to me. So much of the time I have nothing better to live upon than the fellowship of the saints, which I know I do not deserve, and sometimes feel that I do not possess; and so your expressions of regard were as oil upon troubled waters. All unworthy as I know I am, and possessing none of those traits of character that win love, there is nothing (except the love of God) that I so crave as the esteem of his dear people; and how kindly patient they are with me! Your explanation of walking carefully in darkness is quite satisfactory to me; but I am not at all certain that I know anything of spiritual darkness.

I feel that you have an abundance of charity, but I suppose that is no reason why I should take advantage of your time in this way. I do not know why I have at times what seems almost like an insane desire to write, but I will try to be good in the future; or perhaps you will not care very much if I write occasionally, when I cannot help it. Two or three letters are due from me, but what I wanted to say to you did not seem to fit anywhere else. Thanking you again for your kindness to me, I am unworthily yours,

JANUARY 15, 1892.

DEAR ELDER:—I have again been reading your highly-prized letter, and I want to write to you just once more. It has pleased the Lord to set my long captive soul free. Once more I am made happy with a sweet sense of pardon and love. Once more (I trust) I have experienced the blessedness of one whose iniquity is forgiven, and whose sin is covered. Truly "the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear." Since he has heard my cry, since I have felt the presence of him who has promised never to leave nor forsake his children, how calm (and even strong) I have grown, and willing to endure all things. When I see the evils of my sinful heart each sight sinks me to despair, for I see that every duty is stained with sin, every motive impure, every thought unholy; but when Jesus comes all is light. "In his presence is fullness of joy; at his right hand are pleasures forevermore." But as I pause a moment I almost tremble to think of what I am claiming, and the

thought comes, Have I felt the presence of the Lord, or am I only happy in my surroundings? I find it impossible to detect the works of the Spirit and those of the flesh; but I know there have been times when I have been so crushed with a sense of my sinfulness that nothing of a worldly nature could dispel the gloom. In the midst of these gloomy doubts and fears I am sometimes comforted by the words, "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." Though I so often search in vain for evidences that I am a child of God, and while I suppose it will always be a question with me, "Am I his, or am I not?" I do know that I have been turned away from the things I once loved, and love the things I once hated; and who shall I thank but the Giver of every good and perfect gift, that "old things are passed away, and all things are become new?"

Will you not pray for me, that I may be found, even "though faint, yet pursuing" that good old way that leads to God? For I have realized, I trust, that true happiness is to be found only in being followers of God, as dear children.

With love to yourself and wife, I am unworthily yours, A.

FEBRUARY 16, 1892.

DEAR ELDER:—Your kindly interest in my exercises of mind, which caused you to say that you wanted to hear more about them, completely frightened away for a time all my desire to write to you; and there is such a sameness in all I write that I am almost always disgusted with myself for having yielded to the temptation to write. Also, I am much of the time doubting that my exercises are of a spiritual origin, doubting that I have been taught of him who spake as never man spake; and if I do know the pure language my experience seems to end there. I have not the liberty of thought and feeling which it seems to me is given to every heaven-born soul. For several days after I received your precious letter I felt to be basking in the sunlight of the dear Savior's love; and I felt that your prayer for me was "the effectual, fervent prayer of a righteous man," which we are told availeth much. I trust that I am thankful for even a glimpse of his dear face; and well do I know that he has not dealt with me after my sins, nor rewarded me according to my iniquities, for I deserve to be forever banished from his presence. In your letter to me you said you hoped that I did not desire to be free from the trials which the Lord's people are subject to. If I know my own heart I desire to have an experience which will exactly correspond with the experience of the Lord's afflicted and poor people; for "they shall trust in the name of the Lord." "Other refuge have I none;" and I

could not hope that I am a follower of him whose whole sojourn on earth was one of continued sorrow unless I also suffered. Perhaps you think I am apt to make much ado about my suffering; but I think it is mainly because I can so seldom feel that it is the kind of suffering that is for the trial of my faith. It is evident that I do not learn anything by being in the fire; none of the dross is consumed. When I am so unspeakably favored as to be in the frame of mind that I was after having received your letter, I feel to love everything of God's creation. I want to be alone, to meditate upon his goodness. I even dread to have any one speak to me, lest the sweet peace and rest I am enjoying shall be broken. It is then, my dear brother, that I feel to walk softly before the Lord in love; but O! when the Lord hides his face it seems that every evil propensity of my vile nature is let loose, and you cannot imagine how hateful and unbearable I am at such times. I am grieved because I cannot feel to walk carefully in darkness. I am sure that must be the christian's experience, but it is not mine. When I came into the church, in my ignorance I had a sort of vague idea that my experience would end there; but how mistaken I was! for whether or not mine is a christian experience, it certainly has been a varied one since that time. I expected to have no more trials nor temptations; but in how short a time had all the waves and billows of sin and sorrow and unbelief gone over me, and for a little time (with shame I confess it) I felt an actual contempt for those who had, as I thought, been deceived by me. Have you ever known one so wicked as to have such a feeling toward those whom Jesus loves? I have never known such a feeling since that time; and it always humbles me to think how patiently they have borne with my complaints and restlessness. But while I do so desire to walk worthy of that vocation wherewith the dear ones feel that I have been called, I find myself getting farther away every day from the strait and narrow path.

How I do keep on writing to you. You very truly said that I could not in a few letters tell all I know of myself, nor of my Redeemer. Words would fail to make you understand how very sinful I am; and neither have I language to

"Speak the matchless worth,  
And sound the glories forth,  
That in my Savior shine."

Very "sweet to my soul is communion with saints;" and you have spoken words which I most need to help me bear the burden of my sinful, sorrowful life, and by so doing you fulfill the law of Christ. I am sure you cannot know the need I have of the encouraging expressions you so kindly write; but it is one of the evidences which I always count against myself, that I depend so much for comfort upon the words and actions of my friends. I fear

that I cannot say, "The Lord is my helper: I will not fear what man shall do unto me."

When I first wrote to you, in sheer desperation, I did not think that you, who are so deeply led into the mystery of godliness, and who would, I thought, be less easily deceived than the dear ones here to whom I had spoken of my feelings, would be so patient with me; but I will be glad indeed if you can continue to bear with me. You are not lacking in that greatest of christian graces, charity. I have been wondering if charity is not the "best gift," which the apostle says we are to covet. Until recently it had appeared to my little mind that the best gift was an understanding of and ability to expound the Scriptures; but Paul says, "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries," "and have not charity, it profiteth me nothing." But it is very presumptuous in me to write in this way to you. There are many things that I would like to hear you talk about, and I trust it will please the Lord to send you to us before long. I shall be glad to hear from you when it is convenient for you to write, but you do not owe me anything for my scribbles.

Yours unworthily, A.

FEBRUARY 22, 1892.

DEAR ELDER:—I wrote this letter proper last week, but after seeing how much I had unconsciously written I concluded not to send it; but I am always selfish, and want to ask you some questions. Do you not think one may know and even love "the joyful sound" without ever having an experience of grace? Is it not possible to mistake the pangs of a guilty conscience for sorrow for sin? Would it be possible for one who had heard the "still, small voice" of the loving Savior in his soul to be so dissatisfied, so restless, as I am?

"How shall a heart that doubts like mine,  
Dismayed at every breath,  
Pretend to live the life divine,  
Or fight the fight of faith?"

No, I do not feel to have one spark of divine life. I am hard, cold, dead and murmuring, because I cannot be good and wise and rejoicing. It is true that I have no desire to glean after any reapers other than those who are sent forth to preach the unsearchable riches of Christ; but "I am not like unto one of thine handmaidens," and I am not privileged to glean anything in that glorious field. O, Elder, I am altogether discouraged! I cannot feel that the Lord has designed any covenant blessing for me. I do not possess that meek and quiet spirit which is pleasing to him. When the apostle spoke of enduring hardness as a good soldier of Jesus Christ he had the

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 6, 1892.

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

G. BEEBE'S SONS.

## CONSIDER ONE ANOTHER.

"AND let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching."—Heb. x. 24, 25.

In the inspired record of the testimony of Jesus the subjects of electing love and grace are provided with the most definite instruction for their guidance under every circumstance which can perplex them in their sojourn in this earthly tabernacle. No finite intelligence could have devised such a complete and accurate system of directions as is given to the disciples of our Lord in the perfect word which is their light and instruction while they remain in this earthly house of their tabernacle. While the wisdom of men has never been able to frame any code of laws which can meet the requirements of changing times and conditions, the law of our Lord has never needed modification or revision; nor has it ever failed to thoroughly furnish the man of God unto all good works. By departing from this sacred rule many believers have involved themselves in severe trials and sorrows; but in keeping the words of their King they have found life and liberty. It cannot be understood by reason how every needed instruction is embraced in this wonderful book of life; but the Spirit of truth takes of the things of Jesus herein written, and shows it unto his saints. Since that Spirit leads all who are born of God, they delight to do all that is written in the law of the Lord, which is to them the perfect law of liberty. In keeping his precepts they find the highest privilege to which they can have any desire to attain.

"And let us consider one another to provoke unto love and to good works." From the context it is clear that the exhortation here written is restricted to those whom the inspired penman recognizes as his brethren, who are already made perfect and sanctified by the one offering of the body of Jesus Christ. No others can comply with the urgent entreaty of the text, as there are no others who can even recognize the marks by which the "holy brethren" are identified, to whom this whole epistle is particularly addressed. Neither is it possible to extend this consideration to include one who is not of this brotherhood. The unity of the Spirit which constitutes every believer a member of the one body of Christ, also manifests them as members one of another. Hence they are qualified

to heed this exhortation to consider one another; since they have the same faith of the Son of God, and the same love of God shed abroad in their heart by the Holy Ghost. They are not required by the injunction here given to obey any law which demands an unwilling service. It is their joy to do just what is directed, because they are led by the same Spirit which inspired the writing of the text. Whatever opposition they may find in their own minds against compliance with this divine instruction must arise from the law of sin in their members which wars against the law of their mind, and brings them into captivity to the law of sin which is in their members. The inspired record exposes the deceitfulness of that sin which claims to be the law of righteousness, while in reality is the enmity of the carnal mind. The enemy who tempts the saint to depart from the holy commandment may assume the appearance of great regard for holiness, and be very religious; but it is impossible that Satan should counterfeit that heavenly principle which moves the disciples of Jesus to love one another with a pure heart fervently. Led by this holy principle the saints do indeed consider one another as admonished in our text. In being governed by earnest love they are not found binding burdens upon their brethren, as taskmasters over them; but by genuine love they are constantly endeavoring so to manifest the esteem they have for others that they may be able to render service to them, not as a duty, but as the greatest privilege which they can enjoy. When thus considering one another each saint will not seek to find how great a distance he may depart from the law of Christ without justifying the church in cutting him off from her visible organization; it will be his most intense desire to so walk as that he shall not bring mortification and grief to his brethren. So Paul by the love of God made himself "servant unto all" the saints, both Jews and Gentiles, and says, "I therefore so run, not as uncertainly; so fight I, not as one that beateth the air; but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—1 Cor. ix. 26, 27.

The object of the consideration of one another is not that they may find occasion for self-exaltation in excelling others in their prudence and circumspect deportment; but that each may be encouraged by the example of others to walk as children of light, and to "Abstain from all appearance of evil." The love of righteousness leads those who have the Spirit of Christ to regard sin as the most cruel bondage; it is manifestly inconsistent that they should yield their members voluntarily to the service of that hated tyrant. Genuine love of the brethren is pained to know that sin has obtained the

mastery in the conduct of one who has manifested the love of holiness. How is that pain intensified when that brother's distress can be traced to some thoughtless or rebellious example by which we have cast a stumbling-block, or an occasion to fall in that brother's way! Since it is alone by the power of the grace of God that any saint is kept from falling under this terrible condemnation, it is clear that there is no room for boasting on the part of that one whose walk is most exemplary. In this, as in every victory, all the glory is due to the God of our salvation. That believer who is kept from falling under the temptations which beset his pathway here, is under obligation to the grace of God by which he has been delivered from the power of the tempter. He should feel intense compassion and forbearance for his more severely tried brother who has fallen under the cruel devices of the adversary. "Wherefore let him that thinketh he standeth take heed lest he fall." When it has pleased God to preserve you from falling, take heed that you despise not one of his little ones who has been led into temptation.

"Heir of the self-same heritage,  
Child of the self-same God,  
He hath but stumbled in the path  
Thou hast in weakness trod."

The sense of the word "provoke" in this text is not to aggravate, or excite to anger, as is the common signification of the word in ordinary use. From the context, as well as from the meaning of the original word from which it is translated, it is evidently to be understood in the sense of encouraging one another to continued patience in trials. It is clear that the admonition is designed to recommend such conduct as shall excite the disciples to the expression of love and good works. By such deportment the saints glorify the grace of God by which they are kept, and thus show forth his praise; and the same walk and conversation manifests to their fellow-disciples that they are led by the Spirit of God. Seeing this evidence of Christ dwelling in them, it is the necessary consequence that brotherly love embraces those whose obedience to the law of Christ gives assurance that they are the children of God. They thus provoke those who have the Spirit of Christ "unto love and to good work." All works are good by which the grace of God is magnified. In the sense of the term as used by inspiration no other works are good but those works which are wrought in the saints by the power of God; and nothing can provoke unto such works but the manifestation of the grace of God ruling in the heart and conduct of the sinner whom God has translated out of the power of darkness, and into the kingdom of his dear Son. Thus grace alone is magnified in all the works which God recognizes as "good works."

"Not forsaking the assembling of ourselves together, as the manner of

some is." It is hard to comprehend the fact that those who have experimentally known the vanity of all earthly things should yet need to be admonished of the folly of forsaking the society of those who have been called out of the world, and seeking the allurements offered by the tempter for the destruction of their peace. Yet even while the apostles were still in the flesh there were those disciples who needed admonition and reproof for yielding to this temptation. They were not terrified with threats of future torment; neither were they denounced as having trespassed against the church; they were affectionately entreated in that love which considered their own comfort, and exhorted to turn from the error of their ways, that they might have the answer of a good conscience toward God in keeping his commandments. In order to clearly understand this admonition it is only necessary that those believing saints should remember their own early experience. When their joyful privilege was first found in being numbered with the saints, it was impossible for them to think they could ever regard any earthly joy as worthy of comparison with the companionship of those who follow in the path of their Redeemer. Then, if they could attend to the things of time at all it was when they could not be in the enjoyment of the society of the saints. They did indeed then seek first the kingdom of God and his righteousness; and without their care or management all needed earthly things were added unto them. In obedience to their Lord they lacked nothing. In subsequent times they have found the temporal cares of this life too strong for their resistance, and they have sought to attain advantages which seemed desirable even at the sacrifice of their own church privileges; they found it necessary to forsake the assembling of themselves together, and soon it became a task for them to break loose from their bondage under temporal cares, even for occasional meeting with the church. In some cases the true subjects of divine grace have doubtless been so utterly overcome by this temptation that they have lost the realizing sense of the desire to enjoy the assemblies of the saints. In this deplorable condition they show no external evidence that they are led by the Spirit of God; and often under such an experience they are sunk into utter despondency, so that it is impossible for them to feel the assurance that they have life sufficient to desire deliverance from their dreadful bondage. Sometimes they conclude that they are destitute of life and feeling, because the knowledge of their state does not move them to forsake their carnal way, and they are ready to confess the justice of the accusation of the tempter, as he refers them to their life as testifying against their hope in the grace of God for salvation from

sin. When they have been induced to forsake the assemblies of the saints for one or two meetings, they may be severely tried in consequence of their neglect of their high privileges; but if they have continued to voluntarily absent themselves they will soon cease to be troubled about it, and then they are indeed in a state of living death. The world is not their home; they can find no comfort there; and they feel the church more like a prison than the sweet resting place which they first found it. The misery of this condition is well described as being dead while they live. While they do not lose that eternal life which is hid with Christ in God, they lose all that comfort of hope which is the support and strength of the obedient believer. The assembling of the saints in their regular meetings is appointed for their mutual profit while they sojourn as pilgrims in this world; and it is the fruit of their own doings when the negligent ones who forsake this privilege find themselves shut in outer darkness and sorrow. There is solemn importance therefore in this admonition. Certainly there is no consideration for one another in that carelessness which is manifest in forsaking the assembling of ourselves together. Reckless indifference to our brethren is the mildest interpretation of which such conduct is susceptible. It indicates that there is no anxiety in our hearts for the welfare of one another. This piece of ill manners did not cease in the apostolic age; there are some in our own time, whom we must regard as subjects of grace, and who have made a public profession of hope in the blood of Jesus, who yet can attend a worldly party more conveniently than they can assemble with the church for mutual comfort and edification.

*"But exhorting one another; and so much the more as ye see the day approaching."* The tender solicitude of the saints for each other's comfort and prosperity is not like that carnal desire to dictate to others, which was manifest in the rulers of national Israel. Instead of binding burdens on others, this exhortation is to the exercise of that charity which seeks only the good of others. It is not urging one another to do things which appear commendable in our judgment; the effectual exhortation one of another consists in walking as children of the light, and so Paul exhorted Titus, saying, "In all things showing thyself a pattern of good works." No eloquence of words can exhort to righteousness like a humble and obedient walk, and that deportment by which the Spirit of Christ is manifested as ruling in the heart. They who love righteousness will be drawn to emulate such an example more effectually than by the eloquence of Apollos, or the strong argument of Paul. Such exhortation neither crushes the recipient of it under a sense of inferiority, nor exalts the exhorter with a sense of his

own worthiness. The love which results from the unity of the saints causes every grief experienced by the erring one to be felt by the one who is led by the Spirit to restore such an one in the spirit of meekness, considering himself lest he also be tempted. Unless this unity rules in the saints there can be no restoring of an erring one. If this divine principle controls the effort there will never be a failure to save an erring subject of grace. Carnal reason often mistakes insolent dictation for spiritual exhortation. The error will be exposed by the results attained in every case.

While this mutual care for one another is important for their benefit in night times, when they walk in darkness it is only so much the more essential as ye see the day approaching. It is a very common occurrence for one who claims to have seen the day approaching to lay aside the mild form of exhortation, and begin to assert authority by way of enforcing the superior understanding to which he has attained. This is invariably conclusive evidence that he has mistaken darkness for light; for the Spirit which dictated this exhortation to the saints is the same Spirit which works in them who are born of God. The superior light enjoyed at the approach of day is the occasion for more intense exhibition of humility and love toward those who may not have been favored with the glorious vision of the morning as it has been shown to such as have seen the day approaching. Therefore they will when led by the Spirit of Christ manifest that tender solicitude for one another which is produced by true and fervent love. When they have mistaken darkness for light, they will have no disposition to exhort one another, much less to consider one another. By this marked distinction it is well for the saints to try the spirits which claim their allegiance. If in any case the light which has come to us has made us impatient of the examination of our views, the indication is that we are in darkness instead of the light. But if the day is indeed approaching us it will show so much vileness in ourselves that we shall feel it a privilege to be allowed to exhort the saints to consider one another, and exhort one another to love and good works.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

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assurance that "the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" but I am not one in whom that glory shall be revealed. I am not unmindful of the admonition of the apostle, "Cast not away therefore your confidence, which hath great recompense of reward." There is, I think, a reward in believing; but one must have faith to believe, and faith is the gift of God. Sometimes I have felt confident that the Lord had begun a good work in me, and that he would carry it on; but such confidence as I have felt is not, I think, for God's glory nor my good. Last summer I enjoyed an undisturbed rest for six weeks. I was pleased with everything; but I grew so strong and puffed up that I disliked to hear any one speak of doubts and fears. That, you know, was very wrong; for are not tribulations and doubts and fears the mark as well as the heritage of God's children? Well, the scene suddenly changed, and I felt condemned, and fearful that I was one of those who are at ease in Zion. I tried to pray for tribulation; but I have gone from bad to worse, until I am just nowhere.

I have never opened my heart quite so freely to any one before; but I did think I had decided to go to the church at our meeting in January, and try to tell them how I have deceived them, but was too cowardly to do so. O! it is awful to feel guilty of having deceived the elect.

"Sure others do not feel what is often felt by me; Such trials and temptations perhaps they never see."

Surely you cannot still have fellowship for me; and will you not please be perfectly candid with me? I feel condemned for taking up so much of your time; but if you reply at all to this I think it will be such a message that will forever put a quietus to my letter-writing.

Very unworthily, your friend,  
A.

APRIL 23, 1892.

MY DEAR BROTHER:—I feel a desire to talk to you to-night, and how I wish I could tell you of all the joy that has been mine since you visited us; but

"Thought is deeper than all speech, Feeling deeper than all thought," and I have no language at my command adequate to express the joy I feel. As "hope deferred maketh the heart sick," so "when the desire cometh it is a tree of life." You, I know, have had many such precious seasons, and also you are not a stranger to that barren land in which it is impossible to sing the Lord's song. For many weeks previous to your visit to us I had been passing through deep trials, and had felt that everything was against me. I was indeed afflicted, tossed with tempest, and not comforted. For many weary weeks I had taken no pleasure in

anything. I read of the exceeding great and precious promises left on record for the saints. I read of the dear Savior being a man of sorrows and acquainted with grief. I read of his agony in dark Gethsemane, when there were none, even of his best beloved, to watch with him one hour; but I remained unmoved. I could not feel that any one had known such trials as I was enduring, and felt to be alone in them, with none to help. With the poet I felt to cry,

"Is this, dear Lord, the thorny road Which leads us to the mount of God? Are these the toils thy people know While in the wilderness below?"

But at last the answer came,

"'Tis even so; thy faithful love Doth all thy children's graces prove. 'Tis thus our pride and self must fall, That Jesus may be all in all."

The evening following that on which you preached at my home, as I sat thinking of my unhappy condition, I thought of the three Hebrew young men who were cast into the burning fiery furnace; and as I thought of them, and wondered if the fire into which they were cast could have been hotter than that which I was enduring, in the heat of my trial there appeared another with me, even one (I trust) whose form was like the Son of God, and because of him I felt to be delivered out of all my troubles. Is not the experience of his people of old sweetly true of his people still? "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." As I look back to-night over the trials safely passed I see that I might have trusted in the Lord, and waited patiently for him; and I feel to say, "O thou of little faith! wherefore didst thou doubt?" How many times I must learn the utter hopelessness of trying to straighten out the tangled threads myself, and learn to leave all in the strong, safe hands of One who alone can make darkness light, and crooked things straight. Nowhere are we taught to expect more than our daily bread and daily strength; and how often I have been made to know that "the morrow shall take thought for the things of itself," and "as thy days thy strength shall be." But I am so slow of heart to believe. Much of my time I am made to mourn over my coldness, my stupidity, my hardness of heart.

"Of feeling all things show some sign But this unfeeling heart of mine."

O! why cannot I love and trust him more? But "He maketh the storm a calm, so that the waves thereof are still;" and "when he giveth quietness, who then can make trouble?" So sometimes it pleases the dear, merciful, loving Savior to take me out of all the darkness and gloom and distress, and to set my feet upon a rock. Then

"My tongue breaks out in unknown strains, And sings surprising grace."

Yes, nothing short of the grace of God could be a match for my proud heart, which wonders to feel its own hardness depart.

You kindly gave me permission to write to you, and to ask as many questions as I chose, but just at this time I have not a single question to ask; for notwithstanding all my unworthiness and sinfulness I feel a sweet assurance of my acceptance in the Beloved; and

"If God is mine, then present things,  
And things to come, are mine;  
Yea, Christ, his word, and Spirit too,  
And glory all divine.

"If he is mine, then from his love  
He every trouble sends;  
All things are working for my good,  
And peace his rod attends.

"O tell me, Lord, that thou art mine!  
What can I wish beside?  
My soul shall at the fountain live  
When all the streams are dried."

I trust that I am thankful for your visit to us. I at least appreciated it.  
Yours in hope, A.

LEBANON, Ohio, Jan. 9, 1892.

ELDER DURAND, WIFE AND SISTER—HIGHLY ESTEEMED CHRISTIAN FRIENDS:—While reading the wonderful book of our highly esteemed sister Parker, and especially while reading page 245, I felt that I must write you a few lines. I want to tell you how I love you all for your kindness to the dear, afflicted sister. I think I know a little of the deep gratitude she feels to the dear Lord, and also to you for your manifested love. My own dear mother was in poor health for many years, and a dear brother of hers was very kind to us. He would often say, "Accept it as from the Lord;" and we felt like it did come from the dear Lord. I received a kind letter from you more than a year ago. Since then I have been called to pass through deep trouble. My best earthly friend was taken from me, and I was left alone; yet I hope I was not alone; for the moment I realized that I was an orphan, it seemed the dear Lord took me in his arms and bade me lean on him. For two weeks I hardly knew that I lived here on earth. No doubt you read my mother's obituary in the SIGNS. I think it was published last June, and also letters written by her. She departed this life on the fourth of last April. My dear mother and myself lived alone, and had much spiritual enjoyment. Last winter her health was better than usual, until she took "La Grippe." She was sick about seven weeks, but how short the time seemed. How we love to minister to those we love. O how much she appreciated it. It was her wish that I remain with her while she lived. In many lonely hours of sorrow it is a sweet thought that I could be with her and wait on her in her last hours. Will I ever forget the tender look she gave me when I begged her to pray for me once more? But the dear Lord has taken her from much trouble, and I do not want to mur-

mur. I know his will is best. It is all for my good and his glory. I think I know I love him better than I ever before did. He has taught me to bring all my sorrows to him, for he careth for me. I hope that at times I feel reconciled; but I am so lonely without my dear christian mother. But such is this life. If in this life only we had hope, how miserable we would be. I am sometimes enabled to look beyond this life, where there will be no parting, no heartaches, no sin. Will it not be glorious, dear christian friends, to be where Jesus is? Can it be that one like me may hope for this? I am unworthy of the least of his love; but, bless his dear name, he sometimes smiles on me. While I was reading in his blessed word he seemed to say to me, "Lovest thou me?" I cried, "O Lord, thou knowest. O do I love thee?" In an instant my heart was filled with love to God and his dear people. O what power and love! He can enable us to praise him in the midst of affliction and sorrow. How my heart goes out in love to the afflicted sister, and how I love the dear Lord for putting it into the hearts of his people to kindly help her. May the dear Lord give her grace and strength, and may he bless you for your kindness to her.

Please remember me in your prayers. Pardon me for writing.

MATTIE S. BOWEN.

LEBANON, Ohio, Feb. 20, 1892.

DEARLY BELOVED BROTHER AND SISTER IN THE LORD:—I received your kind letter, and thank you for replying to mine. I am glad you did not send it to the SIGNS. I do not write to see my name in print. It is a comfort to me to write of the dear Lord's wonderful kindness to me, who am such an unworthy creature. I enjoyed your letter in the SIGNS of February 3d. It tells just what I have experienced, I hope, in the past two years. I read it over and over again. Your subject was the night of weeping and the morning of joy. I will try to tell you of a dark season with me; nor will I ever forget it. It was during the last summer my dear mother spent on earth. It makes no difference how pleasant our surroundings are, when the dear Lord withdraws his presence, for it is then a night of weeping. My mother's health was so poor that summer that we had no hope of her recovery. Her mind was dark also; yet neither of us knew the state of each other's mind. Everything seemed dark and gloomy. When I would think of my mother leaving me it seemed more than I could bear. These words gave me some comfort one day, "As thy days, so shall thy strength be." When I read the Bible every promise seemed so faint that I could not lay hold of them. One day I felt like I did not want to live any longer. I started for a place to try to pray that the Lord would take us both to himself, if it were his will. When I got near the

place I had chosen to pray in, the Lord gave me a bright view of his people, separated from the world, and his love inclosing them on every side like a wall; and if I am not deceived, I felt to be one of them. While I stood, admiring his wisdom, love and mercy, he told me that some great trial awaited me; but he assured me that all the trials and tribulations his people had to pass through were for their good, and for his glory. I then begged him to reconcile me to all I had to pass through; and he surely has answered my prayer. Then it was impressed on my mind to read the book of Job. After I had read it through the book of Isaiah was very precious to me. Every promise seemed for me. The 103d Psalm was much blessed to my mother. The morning of joy had come again, and it was a happy time to us both. While in the dark we did not tell each other how we felt; but when the light came again we never wearied of telling it to each other. A few weeks before my mother was taken sick these words came to me, "Precious in the sight of the Lord is the death of his saints." My mind went back to the time when the Lord had promised me some great trial; but I tried to put the thought far from me that I must part with my dear mother. All the time she was sick I felt like I could not give her up; yet I had no hope of her recovery. Once when I took up the Bible to read the first words I opened to were, "In faithfulness thou hast afflicted me." I had so often thought I could never endure looking upon the face of my dear mother while her sweet life was going out, and indeed it was the saddest hour of my life. But often a sweet smile would come over her face. How merciful was the dear Lord to stand by us in such an hour as that. How could we bear it alone? But words fail to express his goodness and mercy to unworthy me. I feel to say that he has done all things well, in the right time, and in his way. He knows what is best for us.

You asked me if I take the SIGNS. I do not feel like I could do without it. Do you remember getting a letter from me last winter? I wrote some of my experience, if I have any christian experience. You answered my letter and asked me to write my experience for the SIGNS, if I felt like I could. I tried to write some, and it was published sometime last August. But sometimes I hoped the editors would not publish it. I have been a member of the Baptist Church thirteen years. If I remember correctly, I addressed you as christian friends. Well, I felt sure you were christians, and you have manifested that you are friends to Jesus by what you have done for one of his dear, afflicted ones. I hear that sister Parker is suffering much this winter. I do hope the Lord will give her much of his presence. It is hard to bear sickness or sorrow

alone; but the Lord can enable us to praise him in the deepest affliction.

I live in Lebanon. There is a Baptist Church here. We have a very able minister, Elder Curry. I often think of the first sermon he preached after my dear mother was buried. I hardly had strength enough to go to meeting, and went with an aching heart. He selected for his text these words, "The Lord is my Shepherd; I shall not want." I went home strengthened and comforted, and enabled to say, "The Lord is my Shepherd; I shall not want."

I understand you talk of visiting us here in the spring. I hope you will come. We will all be glad to see you. I hope you will be enabled to write oftener for the SIGNS. I will close, wishing you the best of blessings, and asking an interest in your prayers. From your unworthy little sister, if one at all,

MATTIE S. BOWEN.

LEBANON, Ohio, Feb. 29, 1892.

VERY DEAR BROTHER AND SISTERS:—I received your kind letter, and it is with much fear and trembling that I try to reply. I have been trying to ask the dear Lord for an answer. I find it is against the will of the flesh; but if in your better judgment there is anything comforting in it, or it will encourage one, yes, even one, to purchase one of dear sister Parker's books, I leave it with you to send whatever part of it you may think best. Sometimes when I have felt impressed to write to some of the dear saints I would think, I will write, and will withhold my name, so they need never know who wrote it. It seems of late that my whole mind is taken up in reviewing the past, of God's wondrous mercy to one so unworthy as I am. His love and mercy have been so great that I can hardly keep from telling it. But the enemy is ever telling me to keep it to myself; that I will be sorry enough for it. I promise again and again that this will be my last letter. One day last summer something kept telling me how much better it would have been if I had not said a word. I gave way to my desponding feeling and said, I will never write another word to my friends on this subject. On the next day I received a letter from a lady in New York, who had read my letter in the SIGNS, and was comforted. She has not yet united with the church, but she had desired to write to some one on this subject. She wants to know if there is any evidence that she is born again. I think she is sound in the faith. She much desires to follow the Lord and be baptized, but fears she is not fit. Her health has been so poor of late that she is unable to attend meeting; but she says that in the Lord's own time she feels he will enable her to go, if it is right. I felt like it would be wrong for me to not answer her first letter. I

remember how I felt before I united with the church. I was afraid I had no good hope, and felt backward to talk to any one. I would often think, I will write to Elder Beebe, and ask him if there is any ground for me to hope. But I knew if he answered it my folks would read it, and so I gave up the idea of writing. O how earnestly I looked through the SIGNS to see if there was one like me. At last I gave it up, and thought I would rather stay out in the cold than to deceive the dear people of God. One month before I united with the church I sat back with the young people, and tried to be contented with them. The minister read his text, and the words overcame me so that I wished I might sink out of sight. So it is through the mercy of God that I am with believers enrolled; for there was no rest to me anywhere else. Your referring me to 2 Kings vii. 9 brought much to my mind. The day of feasting has come, and sometimes I am enabled to say,

"Thou O Christ, art all I want;  
More than all in thee I find."

For some time it seemed like some one was asking me which I would prefer, much of the Savior's presence, or more of the world; and I was enabled to say, "O give me Christ; for if I have everything else, and he is gone, I am unhappy." There was a sweet rest that came over me, and I felt that I had all I could ask for, except more strength to praise the Lord; but there is yet a warfare, and I can adopt the words of the poet,  
"I would not live alway, thus fettered by sin,  
Temptations without, and corruptions within;  
E'en the rapture of pardon is mingled with fears,  
And the cup of thanksgiving with penitent tears."

I think of the sweet word "hope" that your sister wrote so beautifully about in the SIGNS. Yes, we are hoping to reach that heavenly land, where there will be no more fears, no sin, no night. O happy day! There was much to me in your last letter in the SIGNS, where you said the lessons are to be taught in darkness; but how far we are from realizing it while in the dark. We fear the Savior has left us, and will never return again. I hardly dare hope that I have learned anything; and yet I sometimes feel that I know him and love him better than before that last dark night I have spoken of. I can now trust him for everything. I can cast all my care on him, feeling that he careth for me. I had been all the time before trying to plan to get along, to gather more of this world. These words would often come with force, "Who by taking thought can add one cubit to his stature?" I had more than I deserved, but was not satisfied. Everything seemed to be against us. If I worked and earned anything, sickness came, and we had to use it all. But there came such a change in my feelings more than a year ago. The thought came to me

one day that it was not those who could count their millions that were the richest, but it was those who could say every night that they had enough. I felt from that time like I had all I needed, and that the dear Lord would supply all our needs; and he surely has done so. I feel that he has given me all I have. I have often thought of brother Anderson, whose letter you sent to the SIGNS. It is so easy to work when we feel that the dear Lord is managing everything for us, and is guiding us. Then we receive everything with thanksgiving. We do not then despise the day of small things. When God shuts none can open, and when he opens none can shut. I feel dependent on him for everything.

My grandfather was the first Baptist minister ordained in Ohio. He preached for the Lebanon Church twenty-eight years. He was a strict Methodist before the Lord called him. \* \* \* \*

I must close. I did not intend to weary you with a long letter. It seems that I have to write so much to tell so little. My christian love to you all. Pray for unworthy me.

Your little sister, if one at all,  
MATTIE S. BOWEN.

ELGIN, Oregon, May 1, 1892.

DEAR BRETHREN BEEBE:—I send you a letter which I received from sister M. E. Carter, to be published in the SIGNS OF THE TIMES, if it meets with your approval. It gave me much comfort to read it, and I think it will be of interest to the brethren and sisters everywhere, and to her many friends in the east especially.

G. E. MAYFIELD.

STUCK, Wash., April 20, 1892.

ELDER G. E. MAYFIELD—DEAR BROTHER:—I have felt desirous to write to you for a long time, but was not let hitherto. You are doubtless busy, as this is seed time, and I do not feel that I can write anything worth your perusal. We both know that

"His presence disperses my gloom,  
And bids all within me rejoice."  
But I do not feel his presence, and I cannot rejoice in his absence. There are a few things we know, and one of them is, "Verily thou art a God that hidest thyself, O God of Israel, the Savior." There are those who are strong in themselves, and can do many wonderful works; but "the conies are a feeble folk." When the Lord brought us up out of the land of Egypt there was a mixed multitude came up with us. We did not know it then, for with an outstretched arm he brought us out, and drowned our enemies in the Red Sea. Then with glad heart we sang on the shore of deliverance. Then we did not believe we ever should grieve. We thought all enemies slain; for we came up harnessed, and the captain of the Lord's host was full in sight, with a drawn sword, and we were strong in him and the power of his might. But if

he be withdrawn but a stone's throw we fall asleep, and the mixed multitude show themselves. We are taken captive, our Leader is gone, and when we search we find him not. But we find that the heart we thought filled with love for Christ and the brethren is deceitful above all things and desperately wicked. We find the whole head sick, and the whole heart faint; and from the crown of the head to the sole of the foot there is nothing but wounds and bruises and putrefying sores. Now have we not ample and conclusive proof that we have not seen Christ or known him? We sink in deep waters, in which there is no standing. But he will come again; he will not leave us comfortless; and our joy no man can take away from us; for no man can give it. Yet shall we ever cease to look in this body, dead because of sin, for some evidence of having passed from death unto life? Surely we ought. We have Paul's evidence that in him (that is, in his flesh) dwelt no good thing. The Old Testament saints told (by God's inspiration) of our entire depravity. Some of us have a life-long daily experience of learning it over and over, frequent and intensified; and yet we are ever turned back into the wilderness, and compass the same mounts, till the Lord bids us go, and tells us we have compassed this mount long enough. We often desire to know, and sometimes he tells us, that what he doeth, though we know not now, we shall know hereafter; and at times he shows a "needs be" that we are in trials through manifold temptations; for our faith must be tried. "And this is the victory that overcometh the world, even your faith." Yet there is no praise due us. If he asks, "Will ye also go away?" the same reason that Peter gave is ours to the end, "To whom shall we go? Thou hast the words of eternal life." We can claim no credit when we stay, because we have nowhere else to go. He taught us this lesson. We desire no credit. The work is his. His hand laid the foundation, and he will bring forth the capstone thereof with shoutings. And though our souls be oftentimes sore discouraged because of the way, yet at times he will show us that the way the Lord our God has led us was the right way; and though he show us great and sore trials, yet will he quicken us again, and enable us to feel that

"Poor, weak and worthless though I am,  
I have a rich almighty friend;  
Jesus the Savior is his name;  
He freely loves, and without end."

I have scribbled over paper to little purpose, but I desired to assure you that I have you and the little few in loving remembrance, always greatly desiring the welfare of you all, spiritually and temporally. Please do not think my silence means any lack of interest in the things of the kingdom. There is nothing tem-

poral worthy of consideration in youth, after the Lord has written Ichabod on it all; and surely not in old age. But I write continually to my absent children and sisters, and I weary in, not of, the service. Pray for me. The dear Lord be comfortingly near you always, according to his will, to uphold, strengthen, and speak through you to the comfort of all that mourn.

M. E. CARTER.

WILLARD, Va., June 11, 1892.

DEAR BRETHREN BEEBE:—My mind has been running a great deal of late on the subject of fellowship, and I have concluded to pen a few of my thoughts for your consideration.

I cannot think but that many misunderstand the true meaning, and that very many of the disruptions that have taken place among brethren, and declarations of nonfellowship, arise from this misunderstanding; and as a result the Baptists of this country are divided into numerous factions, each withholding from or refusing tokens of fellowship to the others. The meaning of it is companionship; and if there is no basis or foundation on which to build a companionship, of course there can be no fellowship. Many of the brethren seem to think a perfect agreement in all points of doctrine essential to fellowship. If that were the case there would be very little fellowship among the saints; and this view may indeed be the occasion of many of the breaches of fellowship that exist among those claiming to be Old School or Primitive Baptists. It seems to me that the true basis of fellowship is in the spirit, and is developed in the experience of the saints. The apostle says (Phil. ii. 1-3), "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves." Here then we have the real basis of fellowship. Wherever the state of things here pictured exists, there will be the sweetest and truest companionship experienced, and joy will abound, with delight in one another's society; but where its opposite exists, with bickerings and murmurings and backbitings and misrepresentations, and a general disposition to find fault, and to misconstrue the views expressed by a brother, and to make an offense of a difference of phraseology, or even a different interpretation of Scripture, all fellowship is destroyed.

Brethren, let us examine ourselves, and let us see to it that we do not ruthlessly destroy that precious fragrance of love and peace and joy and fellowship by our contentions.

In the fellowship of the Spirit, I hope,

A. B. FRANCIS.

## CIRCULAR LETTERS.

*The Chemung Old School Baptist Association, convened with the church at Burdett, Schuyler Co., N. Y., June 15th, 16th and 17th, 1892, to the churches composing the same.*

WHEREAS it has pleased our Father in heaven, as we trust, to gather us together by his Spirit for his worship, we desire to worship him in Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. In his word and in our experience we are taught that he is a Spirit, and seeketh such to worship him as worship in spirit and in truth. But how often God's dear people feel that they are not sufficient for these things. In fact they fear that they do not worship God; and if you should tell them they were following Jesus, or that they were administering comfort to hungry sinners, or in any way manifesting love for Jesus, they would say, When did we do these things? How mysteriously are all God's children led. How little do they really comprehend their own christian experience. How true is the language of our dear Redeemer; and all that he has said, and is saying, in the hearts of his children is eternal truth. "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 certainly the mystery of godliness. In this wonderful operation or work of the Spirit in the heart of sinners, is not God manifest in his people, while they are here in the world, or flesh? And are they not partakers of the divine nature? Is not the law of God their Savior their delight? Is it not written in their hearts by the finger or Spirit of God? This being the case, they desire to worship him, and him alone, and renounce all others. The safety of the Israel of our God is to dwell alone, and it would be but mockery for heaven-born souls to join in worship with those who know not God. May God keep us as an association and as churches from falling down to the legion of idol gods by which we are surrounded on every side; and may every one of the brethren and sisters composing this body follow Jesus through evil as well as good report, and show our faith by our works. May all things be done with an eye single to the glory of God, and then they will be done decently and in order. May grace, mercy, peace and truth be and abide with you, and with all the Israel of our God, forevermore. Amen.

CHAS. BOGARDUS, Mod.  
MOSES HURLBUT, Clerk.

## CORRESPONDING LETTERS.

*The churches composing the Chemung Old School Baptist Association, in session with the church at Bur-*

*dett, Schuyler Co., N. Y., June 15th, 16th and 17th, 1892, to our sister churches and associations with whom we correspond, send christian salutation.*

DEARLY BELOVED IN THE LORD:

—We have once again been permitted, through the abounding mercy of our God, to assemble together in the manner as has been customary many years, to greet each other, and others of our faith and order, and to listen to the preaching of the word of truth by the servants of the only true and living God our Lord. We feel that we have been truly fed with heavenly manna, and have drank of the water of life, whereof if a man drink he shall never thirst. We hope you will receive our messengers in the same spirit of fellowship and love which we feel toward you and all the churches and members holding like precious faith.

Our next association is appointed to be held with the church at Otego, Otsego Co., N. Y., on Wednesday, Thursday and Friday before the third Sunday in June, 1893, where we hope to meet with your messengers as in the past.

CHAS. BOGARDUS, Mod.  
MOSES HURLBUT, Clerk.

## BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

## YEARLY MEETINGS.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that the May's Mill Church has agreed to change the meeting from the fourth Sunday in June to the fourth Sunday in July.

J. MAY, Clerk.

MAY'S MILL, N. Y., June 4, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 13, 1892.

NO. 28.

## CORRESPONDENCE.

"EXALT the Lord our God, and worship at his holy hill."—Psa. xcix. 9.

BRETHREN BEEBE:—I take my pen once more to drop a few thoughts for the consideration of the brethren, and all who read the SIGNS OF THE TIMES, if you think it will not crowd out better matter.

In pondering over this psalm of David I learn that he held the Lord in high esteem, even to exalting him above all else; also that he is a prayer-hearing and prayer-answering God from his temple, his abiding place, his holy hill, his sanctuary, the hill of Zion. We find in reading the travels of God's ancient people, who were typical of his spiritual people to-day, that wherever God commanded them to erect an altar to him, there he said he would be, and there he was inquired of by them, and there he answered their petitions. But when they went to some place of their own selection he was not with them, neither were

people of God were sometimes disobedient, and thought they could worship God as well at one place as at another; but every time they disobeyed God they received a curse instead of a blessing. They were just like some of spiritual Israel of to-day, when we hear them saying, "I can worship God as well in one church as in another." I am now speaking of public worship. If I say I can live just as good a christian life in one church as in another, I charge God with folly; for he has established his church, and has but one, for the good of his people, and as a resting place for them, where they may unitedly praise him, and petition him in behalf of their needs; and when they do so in the Spirit, they receive that which they ask for. But not so with those who are in Babylon, who worship in groves, the places where God has not recorded his name; for he has recorded his name only in the hill of Zion. "Unto the place which the Lord your God shall choose out of all your tribes to put his name there, even unto his habitation shall ye seek, and thither thou shalt come; and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings," &c.—Deut. xii. 5, 6. Nowhere else. Anywhere else is a grove; and the watchmen upon the walls of Zion are commanded to cut down the groves with

the sword of the Spirit, which is the word of God.

When a sinner saved by grace, born of God, quickened into life, and made alive to the love of holiness, comes to the holy hill of Zion, he there takes upon him the yoke of Christ, and by so doing is a debtor to walk in Zion in newness of life. In Zion he offers his oblations, prayers, and pays his vows to the God of Zion, who answers in love and plenty, and gives rest unto the troubled soul.

But what about those who go to the different "ites" or orders of the land? Do they have their petitions answered? No. Do they find rest to their souls? No. Why? Because they have not gone to the holy hill of Zion, but among those who teach for doctrine the commandments of men; who have helps to save sinners, such as Mission Boards, Sunday Schools, Tracts, Christian Endeavor Societies, and Anxious Benches, and a god who, they say,

according to their own showing, lets the half or more of sinners go to the bad place. Our God has not recorded or established his name in any hill that denies his Son's power in the salvation of his people. The people who hold to all these helps are those of "the groves." God does not answer the petitions of his people who seek him in groves; nor will he ever. When any of his little ones, who are tossed to and fro, burdened with sin, and crying to be delivered, go to any of these orders who have altars in the groves, with all their helps, they are told, "Yes, come and go with us, and we will pray for you; and if you will hold out faithful, if you will do good works, give money for the heathen, help save souls, then you shall be saved." If any poor sinner can find rest to his soul in this, he will excel me as far as the brightness of the noonday sun excels midnight darkness. How important it is to inquire for the good old way, and to walk therein when found. All those who wait upon the Lord shall mount up with wings as eagles, shall run and not be weary, shall walk and not faint. "Exalt the Lord our God, and worship at his holy hill;" for he will hear, and a book of remembrance shall be written for them that think upon his name. There are many lo heres and lo theres; but our Leader says, "Go not after them." Spiritual fornication is an abomination in the sight of our God;

therefore let us keep out of those groves. By their fruits they are to be known.

But may not a child of God seek him in prayer without going to the hill of Zion? O yes. Every child of the true and living God can and does seek him from the depths of the soul. Many have felt the soothing effect thereof. To every one who feels needy I would say, Seek the Lord in prayer, but not in the groves. Go to your closet. And when you feel like offering public prayer and praise, go to the house of God. He has established that for his public worship. The poor, burdened, guilty, and seemingly forsaken sinner, can and does pour out his soul in prayer to the God he knows he has sinned against. It is true that the laboring, mourning sinner will go anywhere that he thinks he may get relief, and many have been delivered while in some of the groves, no doubt; but their deliverance was not in consequence of their being in a grove, nor in consequence of the petitions which may have been offered to the god of the groves in their behalf; for the God of the universe, the Savior of sinners, answers no petition offered up in groves. How then? The conviction and deliverance of every sinner who is born again is the work of God, which was predestinated to begin at the time it began, as well as the time of deliverance; for we are assured by the word of inspiration "that he which hath begun a good work in you will perform it until the day of Jesus Christ;" and that is long enough; sufficient to accomplish the salvation of all his children. Although they may, and no doubt many do, go to the groves, yet God even our Savior, who begins this work, goes with the sinner where he goes, and stays with him until he is turned from darkness to light, regardless of all groves, petitions or means, save the Spirit of Almighty God. And now, being saved by the work of Jesus upon Calvary, and a knowledge given to the recipient of this salvation, he is told by the Savior to go home to Mount Zion, the holy hill, to his friends (for here is where they dwell), and tell them what great things the Lord has done for him, whereof he is glad. There, in the kingdom, in the church, God's holy hill of Zion, publicly show forth the praise of him who has called you from darkness to light. Even there let your thanksgiving and oblation be offered up.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?—2 Cor. vi. 14, 15. All those different orders profess to believe in Christ, but in works they deny him; and by their works we are to judge them. Consequently the different orders holding to and practicing any of those means and instrumentalities deny the saving power alone of Christ and his blood; and when they practice those things they show that they have no faith in Jesus as having already done what they are trying to help him do. Therefore their acts are unrighteous, and they are yet in unbelief, worshiping in temples or groves an idol, yea, idols, even Sunday Schools, and Mission Boards, &c. They sacrifice to these, in that they say that these are the means of saving souls; and they pay their money to the same end. No wonder the apostle says that the unbelieving Gentiles sacrifice to devils, and that believers should not have fellowship with them. We cannot drink the cup of devils and the cup of the Lord. We cannot be partakers of the Lord's table and of the table of devils.—1 Cor. x. 20, 21. Then let the saints, when they feel like engaging in public worship, go to the holy hill of Zion and mingle with the true worshipers of God. He will hear and answer such. "Exalt the Lord our God, and worship at his holy hill."

With love to the brotherhood, and desiring the welfare of Zion,

A. D. HUTCHISON.

PARIS, Mo

[THE following letter from the late Elder Gilbert Beebe, written to a young member of the church at New Vernon, N. Y., will be read with interest by many who were not acquainted with him, as well as by many who remember him as a beloved brother and father in Israel. "He being dead, yet speaketh."—J.

MIDDLETOWN, N. Y., July 19, 1865.

MISS CELINDA J. HARDING—ESTEEMED SISTER:—I acknowledge with many thanks your kind and confiding letter of the 6th instant. Your sympathy for me, and your prayers for my preservation, were kind; and your unreserved statement of your exercises of mind, and reliance on my promise, were confiding. I do not, however, remem-

ber to what particular promise you referred, unless it be that I would not publish your communications without your consent. I hope I may be enabled by grace divine to so deport myself in all things as to ever enjoy the confidence and fellowship of all the precious sons and daughters of Zion. In the relation in which we stand to each other, as pastor and members, it seems to me there should be an unreservedness in all our communications; so far, I mean, as relates to our spiritual exercises. My position as pastor requires me to take the oversight of the dear flock of Christ, and, so far as I may be able, to comfort, feed, instruct, or, if need be, to reprove and admonish; but how shall I be able to comfort if I do not know of their peculiar trials? or feed, if I do not know when they are hungry? or instruct, if I am not informed of those points or things in which their minds are reaching after instruction? I feel confident that it will be profitable for those who fear the Lord to speak often one to another. Our general theme should be to speak of the glory of our blessed Redeemer's kingdom, and to talk of his power; but we have many things to speak of in relation to our own personal experience. It was said by one, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Blessed subject! Will it not be our theme when we shall be seated around our Father's throne in heaven? But while imprisoned in these earthly bodies, subject as we are to trials, temptations, crosses, bereavements, sickness, pain, disappointments and grief, how frequently the swollen heart would break if we could find no faithful, sympathizing friend to whom we could unreservedly unbosom our peculiar exercises of mind. God has graciously brought us into the social relationship of brethren and sisters, and has so organized his church and bestowed his gifts as to make us helpers mutually of each other. Should we suppress our desire to speak of our trials or temptations, we would soon accumulate a weary load of crushing weight upon our overburdened hearts, and Satan would tempt us to believe that our trials are such as no real christian feels. We would then write bitter things against ourselves. But if we speak, and let the worst be known, speaking oft relieves us. You, my precious daughter (pardon the liberty I take, for I think I feel a parent's interest in your welfare), have been called to pass through deep waters of affliction; but how faithfully has your God verified his promise, that the waters should not overflow nor overwhelm you. His gracious hand has borne you up, and thus far brought you through the trying ordeal; and although he has taken to his own dear embrace your lovely sister, he has consoled you with a good evidence that your loss and sorrow are her gain and joy. Besides all this, have you not felt

satisfied that by this method of dealing with you he has brought you to a nearer and dearer realization of his nearness to your soul? You tell me in your letter of the coldness, indifference and barrenness of your mind in regard to spiritual things, which you had felt for a long time; but now you can say, "It is good for me to be afflicted; for before I was afflicted I went astray."

"He brings my wandering spirit back  
When I forsake his ways,  
And leads me, for his mercy's sake,  
In paths of truth and grace."

Learn then, my dear sister, to confide and trust in him, for surely he will never leave nor forsake thee. O! I could tell you, my young sister, of fiery trials and sore temptations which I have been passing through for more than fifty years; and even to-day I feel that I am a poor sinner; more and more sensible that in me, that is, in my flesh, dwells no good thing.

"Prone to wander, Lord, I feel it,  
Prone to leave the God I love,"

or the God whom I hope I love above all things. But ah! how often the consolation of knowing that I love him is opposed by my wretched unbelief. I can hardly think it possible that I do not love his dear children. If I do not, why do I so much desire their company and companionship? I am glad the apostle John has said, "We know that we have passed from death unto life, because we love the brethren."

I am glad you feel that sweet, calm and comforting trust in the Lord of which you speak; for they that trust in the Lord shall be as mount Zion, which cannot be removed.

"Trust in the Lord, forever trust,  
And banish all your fears;  
Strength in the Lord Jehovah dwells,  
Eternal as his years."

Although your placid serenity of mind be not attended with any outbursts of ecstasy of joy, it is none the less precious; for our ecstatic joys are generally succeeded by deep and gloomy depression. "O for a calm and heavenly frame." You say my words of sympathy have cheered your aching heart. O! I feel that if I can be of any service in comforting the dear, afflicted children of my God I do not live in vain. It cheers my heart to know that God has made me of any service to his little ones.

But you say you fear that I will feel like withdrawing my promise before I finish reading your letter. Why do you fear? Why should you fear? Could you know the delight I have felt in reading it I am sure you would banish all such cruel misgivings. No, my dear child, I love to have you treat me as a father in Zion, and with childlike simplicity communicate freely to me the exercises of your mind; and if I become weary I will honestly tell you so. Till I complain do not indulge such a thought. I feel unworthy of the confidence reposed in me by those whom I claim the right to esteem better than myself; still I earnestly

covet that confidence, and pray that I may never betray it. You seem to ground your fears upon your conviction that my cares are many and pressing. Pressing as they may be, you may rest assured that I have time enough to read your letters, all you may write, and feel unwilling that you should abridge them. I only regret that I have not always the time I desire to answer them in the manner I wish and they deserve. If you can excuse the hurry and brevity of my replies, write on, and fear not. Even should I fail to respond to each, still write freely and often; and so far as I may be enabled it will always afford me real pleasure to give you all the instruction and advice and comfort in my power.

Again I thank you for your letter, and for the kind solicitude expressed in your closing paragraph. I do pray for you, and desire an interest in your supplications at the throne of grace. When you have another letter written for me do not hesitate to send it, or you may realize the scolding of which you dreamed.

Now, with my best wishes for your present and everlasting happiness, I remain with christian regard and fellowship your affectionate brother, and with paternal love your pastor,  
GILBERT BEEBE.

DEAR BRETHREN BEEBE:—The inclosed letter was a very pleasant surprise to me; and as I read it with such sweet satisfaction I desire to share it with those of like precious faith. I have asked the dear sister, who so lately entered the banqueting house with joy, and she has with tender hesitancy given her consent for its insertion in the SIGNS, if you think best.

It seems to me that we can never tell too much of the Lord's goodness in bringing us from darkness to light, nor exalt his name in strains too high. O that all the churches where the gospel is preached may be refreshed by the glorious presence of our King; and may his stately stepplings be seen among the golden candlesticks, causing his afflicted people to sing, "Great and marvelous are thy works, Lord God Almighty! just and true are thy ways, thou King of saints."

In love and hope, your sister,  
BESSIE DURAND.

DAVISVILLE, April 23, 1892.

MISS BESSIE DURAND—DEAR SISTER:—If I may thus address you. You said that you did not hear my experience the day I went to the church, and wanted me to tell you. I will endeavor to do so, although I do not feel as much impressed as I would desire. If you could not hear my first experience I cannot see how you can have fellowship for me, for "Marks of grace I cannot show." I feel it was very little that I said; indeed, I was surprised when the church received me on such little evidence.

It is nearly ten years since, while on a bed of severe illness, in sweet submission, the words came to me, "Be still, and know that I am God." I thought I must die, and was very willing. It was a pleasant sickness, and I felt it was good to be there. Since then many times have I heard the dear saints tell my experience; yet I could not feel that I was or ever could be one of their number. Last summer, in July, I believe, I first felt myself cast down. I could not sleep, and had no appetite for natural food, but was hungry and thirsty for righteousness. The first thing I could do in the morning was to take the Bible. I found many precious things, but none for me. In the forty-second Psalm I found my feelings described: "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." Many of the hymns were mine. Soon I wanted to tell some one of my troubles, when the thought came, Perhaps I am mistaken; I will wait a while. But without any intention I found myself telling one of the dear sisters. While about my work one day the words came, "Blessed are they that mourn; for they shall be comforted." While reading one of Elder Durand's sermons (Rev. vii. 14), "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb," the question came to me, Am I one of those? One Sunday morning I felt so hungry and thirsty that I thought my soul would faint within me. I was in the desert, crying for bread. I longed for the hour of meeting to come. While Elder Durand preached from Psalm cvii. how my heart burned within me. He spoke of everlasting love, and told my experience better than I could. Just then a beautiful ray of light came and lightened my burden. All the hymns were mine. One was, "When God revealed his gracious name,  
And changed my mournful state,  
My rapture seemed a pleasing dream,  
The grace appeared so great."  
While they sang the last hymn it seemed to me a taste of heaven, and how I longed to stay in such a frame as that; but, alas! in a few days it was all gone, and how sorry I was that I had told my troubles. My sins arose like mountains before my eyes, and I seemed to fall into the bottomless pit; yet I could say, Darkness surrounds me, but I know that the Lord is ever nigh. Indeed he was nigh; for in an unexpected moment I was singing,

"Hark, my soul! it is the Lord!  
Hear his promise, trust his word."

I was carried away from earthly things, and seemed to be praising God.

I continued in this state of mind a few weeks. On the first Sunday in October Elder Durand preached from Matthew xi. 28, 29: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and

ye shall find rest unto your souls." It came to me as a command, and I could no longer stay away. I thought I could not wait for the church meeting on the following Saturday. How little I could tell them that day, and how they welcomed me! I can never forget the next day, when I was baptized. All was peaceful within, and not a wave of trouble rolled across my peaceful breast. It was a happy day indeed, and for days afterward I had to sing,

"O how happy are they  
Who their Savior obey,  
And whose treasures are laid up above!  
Tongue cannot express  
The sweet comfort and peace  
Of a soul in its earliest love."

I had to ask myself the question, Why was I to experience this new life? it seemed too good for me. The answer came, "Even so, Father; for so it seemed good in thy sight." This sweet springtime lasted about two months, when I again found myself in great darkness. Why have I deceived the church, and how can I commune again with them? was my daily trouble. How I wished for some assurance that I had not been deceived. I wanted to feel worthy to commune; but indeed I do not. I have to ask, "Lord, why was I a guest?"

"Why was I made to hear thy voice,  
And seek my heavenly home?  
While thousands, left to their own choice,  
Would rather starve than come."

In my earliest experience I found myself loving the brethren, and still find it so. Among them my best friends and kindred dwell. A few weeks ago I had to sing in the night, in bed,

"Why should my foolish passions rove?  
Where can such sweetness be  
As I have tasted in thy love,  
As I have found in thee?"

Now, dear sister, I have written more than you asked for; but I hope you will excuse this long writing, which is, like the writer, imperfect. Can you see anything in this like a christian experience? My prayer is, if I have any, O that the Lord may grant me grace to know and do his will.

If I am your sister, I am less than the least.

EMMA ADDIS.

BATH, Maine, April 1, 1892.

ELDER S. H. DURAND—DEAR BROTHER:—I find you in my mind, and a desire to say what I would like to if I could see you face to face. I should have to tell you that my path is not in the light, as it has been, and I cannot speak of the precious truth so confidently as belonging to me. I could not tell you I had any other hope, because I know and am sure that unless Jesus bore my sins in his own body on the tree, no other way of salvation can be found for one so vile as I. I do believe Jesus came into this world to save sinners, and finished the work, whether I am included among them or not. The Lord gave me much comfort in reading Elder

Beebe's editorial, "It is finished." I could not seem to help writing him about it, as my mind was led to sweetly rejoice in the truth. But the gladness was not of long duration. I was soon in coldness and darkness. I can say this with confidence, I am being led in just the right way to honor and glorify God, even if I cannot feel the sweet assurance and see clearly the Lord's dealings at the present time. I have been blessed too richly in my past life to ever doubt the goodness, love and mercy of God. I have experienced his sustaining hand in every time of need. If I could always feel what I know to be true, "As thy days, so shall thy strength be," it would keep me from worrying about many things. But as long as I dwell in this body the weakness of the flesh must be felt. I experience it in many ways, and they are all needful for me. The sweet joy and peace which have been felt in my heart so long, causing me to write so many letters to you, must necessarily be withdrawn for a season, so that I should more fully realize it did not spring from the flesh. I do think (all unconscious to myself) that while I have been made to realize the great blessing in having my parents spared to me so many years, I have thought I could willingly give them up when it was the Lord's will to take them. It was necessary that sickness should be sent into my home to make me understand that my natural love and affection could never willingly be disturbed. Only the reconciliation which God gives can make me submissive. I do not know as I shall be able to make you understand what I mean. I have seemed to feel my natural affection rising up, while I tried to subdue it; and finally overcome by it, I found myself in the mire where there is no standing; and when I thought father was dying I could only cry like a little, helpless child. I think, now that the cloud has lifted some, and the light begins to appear, that when the time of trial does come grace will surely be given. I have been given this experience to make me know that these words of Jesus, "Without me ye can do nothing," are just the same as when he spoke them. There can never be any change in his words or work. We shall never be able to excel those disciples who fell asleep and could not watch one hour. Sleep overcame them, and nature will overcome me from time to time; but as I hope I am included among those chosen in Christ Jesus before the foundation of the world, these words of David seem to be especially sweet to my taste, "Give us help from trouble; for vain is the help of man. Through God we shall do valiantly; for he it is that shall tread down our enemies." If I could only express the beauty of the power of God in giving me the victory, you would have a letter more interesting than this will be.

But when I am made to remember that the expressions I might think the best would not be noticed by you, unless the Lord brought them home to you, and that my poorest expressions could be made to give you a feast by the same power, I feel content to send what is written, believing if you find anything wrong you will kindly tell me so. It makes no difference whether I am walking in darkness or in light, the desire of my heart is, that every letter I write, and every time I speak face to face with those of like precious faith, the name of Jesus will be exalted, and the great things which the Lord has done for me will be declared boldly and confidently, yet in a meek, quiet way. I must always acknowledge myself to be a vile, helpless sinner, saved by grace if saved at all. I have had my mind so led to view the glorious work of redemption, and my heart so filled with the song of redeeming love, that I have really pitied those brethren in the different parts of the world who have tried to explain "sin," while it seemed to me as if they had lost sight of the joy felt when the evidence came to them that their sins were forgiven, and that God was a just and holy God. He could do nothing wrong, because he is too wise to err, and too good to be unkind. If this God had had no use for sin, it would never have entered into the world; because his will is done at all times, and his wisdom and knowledge are far beyond our finite minds to comprehend. All that I can know of God and holiness, of Jesus Christ and the sweet, sweet story of redemption, of sin and death, must be revealed unto me "by my Father which is in heaven." I can only tell you of it as a part of my experience. When I can use my voice to sing,

"On Zion's sacred mount I saw  
The Lamb for sinners slain;  
His church, redeemed from endless woe,  
Composed his glorious train,"

the whole hymn expresses the beauty I see in the church of our God.

APRIL 12.—I have been thinking all day how quickly the time has passed away since last fall, and it has made me feel very sensibly the goodness of the Lord to me. Although I am deprived of leaving the house for five and six months at a time, yet my mind is led to speak to those I love, by using my pen; and the days and weeks and months seem to be spent in their company. I have made you and yours many of these silent visits, and I wonder if you are getting tired and need a rest. It has been some time since I have had the pleasure of reading a few words from your pen, and I feel now that it would be very pleasant to have something of the kind when you can do so without injury to yourself, or neglect of any brother or sister. I know I should not have taken the comfort I have in writing to you if you thought I wished you to answer every letter

when your time is so wholly taken up in the service of the Master; but I do not want you to harbor the thought that "sister Attie does not care if I do not write to her." Oftentimes in a short letter from a brother or sister I find more than I could if I read all the letters I ever wrote. It is not always many words which express the most. Letters from my brethren are very welcome at any time. I have not given you an opportunity to forget me, and shall not until your patience gives out. I do hope it will be the Lord's will for you to come to Maine this year. The North Berwick friends have lost a good, faithful pastor. I have not heard from Elder Campbell for some time, but he was much better the last news I heard. It will not be many weeks before the associations begin out your way, and for many years I have hoped the time was not far distant when I could attend them. I think the hope still exists, in spite of the many disappointments. The comfort that came into my heart as I read "Some Thoughts," convinced me it was the Lord's work; for no other power had led my mind to receive it. If I could express all I would like to, my pen would never cease day nor night. My love is here for you all, and my parents join with me. May your own soul be fed as you stand before the people of God, giving them the precious things of the gospel as it is broken for you, is the desire of your sister in hope,

ATTIE A. CURTIS.

ASHLAND, Mo., April 19, 1892.

DEAR BROTHERS BEEBE:—A dear sister, Mattie S. Bowen, of Lebanon, Ohio, requests me to write a letter to the SIGNS OF THE TIMES on the text in the fifty-third chapter of Isaiah, which reads as follows: "By his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

I must first speak a word of condolence to the dear young sister, who writes me a most pleasant letter, and is fully worthy of being published; but she refuses me that liberty. Dear sister, I know you feel lonely since the death of your dear mother; but it is only a loss that many a dear child of God has to undergo. We should always try to be reconciled to our lot, knowing it is but the fulfillment of the Scriptures, "Dust thou art, and unto dust shalt thou return." All of us, sooner or later, will have to share the same fate. Truly you are blessed above many, to have a good and kind aunt to furnish you a home, and a dear Savior in whom you can trust, and with whom you hold such heavenly communion, and who visits you with his love and mercy. It does me much good to hear of his visitations of love to his dear little ones. It recalls to my mind the many times he has come to me in my deepest troubles, and relieved

(Continued on page 221.)

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 13, 1892.

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

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

## DESTRUCTION OF THE FLESH.

G. BEEBE'S SONS—DEAR BRETHREN:—I would like you to give your views on the Scripture found in 1 Cor. v. 5.

Yours in hope,

H. M. GAFFORD

GREENVILLE, Ala., May 14, 1892.

R E P L Y .

"FOR I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, 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."—1 Cor. v. 3-5.

The weakness and indefiniteness of human language is such that the glorious mystery of divine truth can never be so expressed in words as to bring that truth to the understanding of the natural mind even of those who have been made alive to righteousness by the quickening power of the Holy Ghost. This is not to be regarded as an unfortunate impediment in the way of the revelation of divine grace; it is the very provision of infinite wisdom by which it has pleased God to hide the knowledge of these things from the wise and prudent, while it is revealed to babes. The Lord himself confounded the language of the children of men when they sought to build a tower in the land of Shinar; and that confusion of tongues which was there inaugurated has never been harmonized by all the inventions and devices of human wisdom. As there was no similitude seen when the Lord spoke to Israel from trembling Sinai, so there can be no expression in perishing words by which divine truth can be conveyed to the comprehension of the reason of men. The revelation of the righteousness of God in saving his people from their sins, as recorded in the inspired Scriptures, is confined in its application exclusively to the subjects of his electing love, to whom the Spirit of truth personally shows the testimony of Jesus in every expression of that word by which the man of God is thoroughly furnished unto all good works. Until it is thus manifested by the will of God, all the efforts of created intelligence are powerless to attain unto the right understanding of the simplest record of that heavenly witness of Jesus. The law of the gospel kingdom is not applicable to any kingdom of this world. Neither can the rulers of this world successfully copy the principle of that perfect law of liberty which is ordained for the direction of the spiritual peo-

ple of our God. It is only in Zion that the throne of our Redeemer is established; and he limits his commandments to those who are led by his Spirit to love him. These are the peculiar people who are unlike any other nations.

Our inquiring correspondent, H. M. Gafford, asks only for views on the last verse of the text quoted above; but there can be no correct application of any portion of a sentence without considering the connection in which the words have been placed by the Spirit. Therefore we prefer to present the whole sentence in which the portion is included, upon which our views are requested. The subject of the destruction of the flesh can have no application to any others except those who are born of God; since the destruction of the flesh would leave nothing of those whose whole existence is in the flesh. Only those who are born of the Spirit can have the flesh destroyed while they are themselves saved from the pollution of the flesh by that destruction. All who are thus born are manifestly the children of God. Yet they are still subject to the bondage of corruption and vanity, by reason of which they are constantly made to feel their need of grace to help them in their ever present times of utter weakness and destitution. Knowing their need of instruction in every step of their pilgrimage through this land of enemies and temptations, for his great love wherewith he loved his chosen people in Christ Jesus, God was pleased to give them in the inspired Scriptures the perfect law by which they were to be governed in all their walk and conversation as disciples of their Redeemer. In the establishment of his church in her visible organization, our Lord gave his Spirit to qualify his chosen apostles to leave on record the perfect law by which his followers should ever be guided under every circumstance and condition in time.

The inspired judgment of the apostle, as here recorded, covers every case of similar transgression which can arise in the organized church of Christ to the end of time. The particular case alluded to can have no more interest to the saints in subsequent times than would be found in any other occurrence which might have transpired at that time. The principle of true holiness as established in the judgment recorded identifies in all ages those who are led by the Spirit of Christ. None can claim to be the disciples of Jesus unless they are following in the way of holiness in which he himself walked as the Example of his chosen people. The severe decision of the case, delivering the transgressor to Satan for the destruction of the flesh, is not simply an expression of the just indignation of the apostle; it is the "power of the Lord Jesus Christ" which gives it living force and awful solemnity. While the crime mentioned in the first verse of this

chapter is very abhorrent to those who have been educated to the customs prevalent in this country and time, in the sight of God there is no sin less heinous than the most abominable crime known to human intelligence. "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath showed it unto them."—Rom. i. 18. Certainly those who can presume upon the grace of God as an excuse for indulging their sinful inclinations are included among those who are under this revealed wrath of God. In such characters no evidence appears to support their claim to be interested in the salvation which is in Christ Jesus. The authority of the Lord Jesus gives validity to the condemnation which is visited upon such profane and ungodly mockers of the mercy of God; not even an apostle has power to decree that judgment except as inspired by the infallible mind of the Lord Jesus Christ. The whole assembled church as organized visibly is not qualified to make any law nor to decree any judgment except as the Spirit of Christ moves the members of his body to action. Under such guidance every action of the church is infallibly right, and her judgment is the divine decision in every case. But when the church leaves the sure word of inspired judgment, and is governed by humanly devised policy, however her decision may be approved by reason the condemnation of God will certainly be revealed against such departure from the perfect judgment which bears his approving seal. The infallible law of Christ determines every case which ever can come before his church. If in any case there is no revelation given of its application it is safe for the church to await the pleasure of the Lord to show his decision in the matter. So surely as human reason is consulted it will lead the church into discord and confusion. No right judgment can be rendered without the spirit of the inspired apostles, and that is inseparable from the power which is in the name of the Lord Jesus Christ. In that name is included all wisdom and power.

"To deliver such an one unto Satan for the destruction of the flesh." Bearing in mind what has been presented concerning the inspired judgment, it will be observed that the case is not submitted to the deliberation of the church. There is but the one judgment to be rendered in the case. It is not left for the church to decide whether it is better to do this or pursue some other course. In the name of the Lord Jesus Christ, and with his power the case is already determined. Neither is there any provision for consulting Satan as to his willingness to perform the work assigned to him. The apostolic judgment not only provides for the

delivery of the guilty one to Satan, but expressly tells what shall be the result of such severe visitation of the divine judgment. It is not that the wickedness is to result in the final destruction of the transgressor; but the flesh must be destroyed.

In this text there is evidently a distinction between the person delivered unto Satan and the flesh which is to be destroyed. While it is true that the word "flesh" is used in some passages to signify the whole natural man, soul, body and spirit, in this text such cannot be its meaning. While the flesh is to be destroyed, the one to be delivered to Satan for that purpose is not to be destroyed. Clearly the flesh which was to be destroyed was the wicked principle which prompted the evil conduct of the transgressor. The object was not vengeance to be visited upon the guilty one; but the deliverance of the deluded transgressor from the carnal principle which had betrayed him into such gross wickedness. This was the destruction of the flesh which resulted from the obedience of the church to this direction of the law of Christ. No doubt it is in reference to the same one, of whom Paul writes in our text, that he writes again in his second letter to this church, beseeching them that they would confirm their love to him.—See 2 Cor. ii. 4-11. It is worthy of the special observation of those who love the Lord Jesus that there is no visitation of wrath in all the provisions of the law of his gospel kingdom. While the rod of chastening is visited upon every disobedient child it is always directed in love to the recovery of the wanderer. The sin is condemned and forever destroyed, yet the grace of God is magnified in the salvation of the sinner from its guilt and pollution. As used in our text, "the flesh" which is destroyed is that law in the members of the saint by which he is brought into captivity to the law of sin. The holiness of that Spirit by which the subjects of grace are born of God is ever in conflict with this sinful principle. For this cause there is no rest from the warfare which causes the saint to groan continually. Whenever the saint lives after the flesh he must experience that death which is the result of such denial of his allegiance to the Lord of life. This is felt in present experience. It is not possible that any act of the saint can forfeit that eternal life which is hid with Christ in God. Our Lord has forever assured this fact by his word, "Because I live, ye shall live also."—John xiv. 19. If one of them should perish, to whom this gracious word is addressed, the awful consequence would follow that our Lord himself must cease to live. Can any stronger confirmation than this be given even by the omnipotence of God?

To those who love the appearing of the Lord there can be nothing more terrible than the consciousness

of having merited his condemnation. The hiding of his face is to them the very bitterness of death, just as the light of his countenance is to them the fullness of joy and life. No greater favor can be given to them than the destruction of the evil heart of rebellion against God, which is designated in our text "the flesh." The terrible experience of being delivered unto Satan for the execution of this destruction is indeed alarming to the subject of such discipline, for it appears for the time as if the Lord had given power to Satan for the final destruction of the saint himself. Only Jesus, as the Captain of our salvation, had power to rebuke the tempter in the hour of his temptation and trial. But he is ever with his tried and tempted followers, and never fails to give them the victory, even though they are often made to see themselves without strength and ready to perish. Nothing but the flesh can be destroyed by all the terrible assaults of the adversary. As in the case of Job, he may severely afflict the tried one, but the power of God is present for the protection of that life which Jesus gives to his own sheep; and they can never perish without involving the complete overthrow of the throne of God. So closely does the dust of corruption cling to the trembling saints that they often fear the old serpent may hurt them, when he is only performing the will of God in securing that dust which the Creator has given him for his meat. As it is not an attractive office to feed the serpent, there is nothing desirable to be attained by the saints in fulfilling the lusts of the flesh. It is therefore very important for the peace and comfort of every follower of Jesus that he should walk in all the commandments and ordinances of the Lord blameless. In disregarding this essential attention to the inspired admonition they yield their members servants to the flesh, and the necessary result is the experience of that bondage of corruption which is death to all present comfort and spiritual joy.

In the order of the organized church, when a member so far rebels against the law of Christ as to be out of the reach of such provision as the Lord has ordained for reclaiming transgressors, it is necessary that such member should be cut off from the visible organization. This is the meaning of the expression under consideration; and it produces the very effect for which the apostle enjoins that it shall be done. The carnal self-confidence of the transgressor is destroyed by the fire of bitter trial, and the pride of the flesh is consumed by the severe ordeal through which the Lord causes him to pass.

"That the spirit may be saved in the day of the Lord Jesus." As has been already stated, neither the destruction nor the salvation referred to in this text apply to anything beyond the present state of those to

whom it is addressed. The spirit is presented as the opposite of that flesh which is consigned to destruction. As that principle of evil is designated "the flesh," so the mind of Christ is called "the spirit." Both these principles are found in the subject of redeeming grace. Every provision of divine grace is for the salvation of this spirit in which is included the whole comfort of every member of the body of Christ. The day of the Lord Jesus, in which the spirit is saved, is the manifestation of his presence in the experience of his saints, when they are made to rejoice in the approving smile of their Lord, which is salvation; or, as in the case of Peter in his denial of his Master, they are made to go out from his presence and weep bitterly. When the light of his presence exposes such carnality in the saints, their spirit is not saved in the day of the Lord Jesus; but their spirit is saved when they hear his gracious word approving their works of obedience to his commandments.

May the grace of our Lord Jesus ever keep us with all his believing children from wandering after the alluring vanities of sin, and to his name be glory evermore. Amen.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

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(Continued from page 219.)

me of all my fears, and taken me into his banqueting house. But excuse me, and I will turn to the subject.

By the expression, "His righteous servant," I presume he had reference to his manhood, during his personal sojourn on earth. He acknowledged his servile work, saying, "I came down from heaven, not to do mine will, but the will of him that sent me." The Father sent him here on an errand, and in the performance of that work he endured the hardship of a servant; yet it was "by his knowledge," all his work being open before him. He knew all its turns, and all the hindrances that men and Satan would attempt to throw in his way. By his knowledge he knew how to thwart all their purposes, and bring to naught all the cunning of men and the wiles of Satan, in order to accomplished the great work that was assigned him. He was able to finish the work and make salvation free. That work was to justify his people from all things from which they could not be justified by the law of Moses. He shall "justify many." As it is written, "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." By his obedience Jesus brought about the justification of life. The question involved in the justification of the guilty is one of considerable moment. It is easy for us to conceive the fact of an innocent person being justifiable in the many transactions of life, but how a guilty person can be justified contains more deep thought than pen or tongue can express. We can conceive of but one plan by which the guilty can be justified, and that is for the law of justification to antedate the crime from which the person is to be justified. Therefore God's rule or law regarding justification was with him and by him in eternity, and the plan all fixed before man was made, or before God had created the sea or earth, or the highest part of the dust of the ground; when his wisdom was by him, as one brought up with him, continually rejoicing in the habitable parts of his earth, and his delights were with the sons of men.—Prov. viii. Before the foundation of the world he fondly embraced his elect, who were chosen in him; and in his sovereign capacity and wisdom he viewed all the plan of their redemption, and their consequent justification. We see man fallen into a state of sin by transgression, and guilty. Then how can man be clean, so that he can stand before God as though he had never been guilty? We see the children of Israel under the law coming to the altar and making their offerings and sacrifices, by faith looking forward to the promised Messiah, the seed of the woman that should bruise the serpent's head. We will stop and illustrate. The husband is account-

able for all the contracts and consequent indebtedness of his wife. In his absence she contracts a debt. Her faith in his return, and in his ability to pay when he returns, makes her promise that all her indebtedness will be fully met and canceled by him when he returns. Every time she comes she renews her vow and promise of payment when her husband returns, on account of her faith in him that he is able to pay her debts. Her creditors demand payment. The law says she must pay all demands. Everybody says, and the law says, that she is guilty; and under the power of conviction she herself pleads guilty; but at the last stage of her conviction her husband puts in his appearance, demands her release and pays all demands. By this he shows the respect he has for the law under which he lives, and also shows the love he has for his wife, and declares her justified from all things of which she had been held guilty. Now all this our blessed Savior did. Hence the people of God under the law always came with their offerings, which was a declaration of their faith in him who said, "I am married unto thee." It is in this sense only that the circumcision were justified by faith. As I can declare my wife justified from all her indebtedness that is set to my account, by meeting all demands thus made, so God's righteous Servant declared all the children of God justified, by meeting all demands that were against them. My act itself declares my wife not guilty. Jesus' act declared his bride, the church, not guilty. How did he do that? The text says, "For he shall bear their iniquities." Yes, here is the justifying act. "The Lord hath laid on him the iniquities of us all." "By his stripes we are healed." When he bore our griefs and iniquities he did it with patience. When he wore the crown of thorns, piercing his tender temples, he showed no resentment. When he was spit upon he took no revenge. When he was crucified he prayed, "Father, forgive them." He was delivered for (because of) our offenses, and arose for (because of) our justification. All this was done according to his knowledge. What he foreknew is an absolute certainty; and nothing in the compass of his foreknowledge will ever miscarry, but is numbered among the wills and shalls of Jehovah in the eternal covenant made with the house of David, ordered in all things and sure.

Hoping that what I have written (poor as is my scribble and composition) will meet the feelings of our dear sister Bowen, I subscribe myself yours to serve as ever, very truly,

IRA TURNER.

"THEREFORE be ye also ready,"—Matthew xxiv. 44.

This Scripture has occupied my mind quite much of late, and as I have neither seen nor heard an explanation of it from my own brethren I feel moved to pen some thoughts I have in connection with it, for your inspection, brethren Beebe, and also for the readers of the SIGNS, if they shall find a place therein. I have heard a great deal of what appears to me a wresting or false interpreting of this Scripture, within the last few years. In the first place we remember that the Master was speaking to his disciples only. In the next place we notice it was spoken that they might be ready. Let us notice particularly the first word of the text, "Therefore," which means for this or that reason. Then he must have had a special reason for instructing them as he did, which was all for their profit. Why was it so necessary that their readiness should be perpetual? Because of deceivers. As he sat upon the mount of Olives the disciples came to 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?" It was the legal or Jewish world that he was speaking of, whether his disciples so understood it or not. But the best understanding the Arminian world has of the Master is that he meant this material world, and that his coming was to take the whole world to eternity. They think they must set sinners to getting ready for it. "Jesus answered and said unto them, Take heed that no man deceive you." This was one thing they were to be ready for. "For many shall come in my name, saying, I am Christ, and shall deceive many." Therefore they were in danger. "And because iniquity shall abound, the love of many shall wax cold." What a lamentable picture is this. How complete was his instruction. He assured them that false prophets and false christs should come, and how they should come, and what would be their cries, "Lo, here is Christ, or there. Believe it not." For he neither strives nor cries.

Suppose we illustrate it in this way. You have the promise of the coming of a friend that is to bring you glad tidings; but some one learns that there are those that are not this friend, nor do they have good news to bring; and the one that has learned this shows his interest in your welfare by describing to you the distinction in the appearance of the true friend and the deceiver. Then he has posted you, and you are ready for the occasion. Then he would say, Therefore (for this reason) be ready—ready to receive and rejoice in the coming of the true friend, and ready to reject and not become entangled with the pretenders. This was just what the dear Master was doing for his beloved disciples. He well knew that all these things

would come upon them, which were calculated to try their hearts and their faith. Therefore he did not leave them in ignorance, that that day should overtake them as a thief in the night. He told them that these false prophets should show great signs and wonders, so much so that they would deceive the very elect if it were possible. I think he had allusion to himself as the elect, who is precious. But he distinguishes the manner of his coming from that of the false ones; for says he, "As the lightning cometh out of the east, and shineth even unto the west, so also shall the coming of the Son of man be." Not with a great hue and cry, but unbidden; yet controlling all things upon which its rays fall. I understand his coming to be at the close of the old Jerusalem, with its rites and ceremonies, its temple and its priests, and every particle of its scaffolding. Then that world is at an end; and, behold, we look for new heavens and a new earth, wherein dwelleth righteousness; when he shall come to be glorified in his saints, and to establish his Jerusalem, which John saw coming down from God out of heaven, adorned as a bride for her husband; when he shall establish his eternal Priesthood, and officiate as King and Priest forever, never to undergo any change, henceforth and forever.

Now, dear child of God, are these things only as a dead letter unto us, or were they written aforetime for our learning? They were spoken to the disciples then for their safety and comfort, and written and preserved for ours also, if we are disciples. We are not to suppose that antichrist in all its forms passed away with the day and generation that then was. No, not at all; for its forms and deceptions have multiplied, and there is now more deception, trickery and craftiness, as the elements of antichrist, than ever before since the beginning of this material world. So we should take heed to the same wholesome instruction, remembering that this crying and yelling, saying, "Lo, here is Christ, and lo, there," in the distracted parades of every kind which the world is running after, is the very nest that false zeal has contrived to hatch young Hagarines. "Be ye also ready" to reject them, and to receive our glorious King as he appears to his people, causing them to bring forth the royal diadem and crown him Lord of all. He has come, and is yet coming, as the lightning, which none can control; causing his rays to fall wheresoever he will, bearing life and immortality with it. He comes also to strengthen and establish his work; for he said, "Ye shall see the Son of man coming in the clouds, with power and great glory. These clouds are the witnesses which he sends to gather his people from the four winds, from one end of heaven to the other—the gospel heavens. And, dear child, by rejecting every false way and cry, and

showing that you have no sympathy with nor interest in any of the ways or institutions which are the signs of antichrist, your name will be cast out as evil. But let none of these things move you; "for if they did these things in the green tree, what will they do in the dry?" said the Master. May God help his dear people everywhere to keep in sacred remembrance the precious words of the text, "Therefore be ye also ready."

Dear brethren Beebe, I have penned these few thoughts, which are at your disposal; and I hope, if they are published, all will throw the mantle of charity over my weakness.

Your unworthy brother in hope,  
T. M. POULSON.

NEW CHURCH, Accomac Co., Va.

LUELLA, Ark., April 12, 1892.

BRETHREN BEEBE:—While the cerulean vaults of heaven are bedecked with innumerable stars I grasp my pen to write a few lines to the dear brethren and sisters through the SIGNS OF THE TIMES, as I have been requested several times to write again; and I should have written sooner but for fear of intruding. I have been compelled to keep silent, as I am not able to take the SIGNS; yet I dearly love the truth it so faithfully contends for. Still I have been blessed with the SIGNS, for it never gets old; it is always interesting to me.

The present seems to be one of the darkest seasons of my life. We live so far from any place where there is preaching that we scarcely ever hear what we dearly love to hear. It is true there are other denominations near us, but it is like a tinkling cymbal, or a bell that has an unknown sound to us. Our little place of worship has been destitute of a preacher more than a year, except a few times, when we have had a visiting brother to call on us. We meet once a month to talk and be together, hoping that our heavenly Father will send us a word of comfort. It seems to me that there is a dark cloud hovering over us, as it did over the children of Israel when Pharaoh was pursuing them. O how unworthy it makes me feel. Moses said unto the people, "Fear not: stand still, and see the salvation of the Lord." That is all we can do, to wait on; and perhaps the Lord will sooner or later take away the dark cloud and place it behind us, as he did for the children of Israel. I know that we are blessed with the Bible to read, while as yet I am not able to comprehend the hidden mysteries of God as some of the dear children of God are; but God is to be praised for his tender mercies. Paul tells us to "be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more

highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." I believe there is light given to some of God's chosen people on different parts or Scripture that some cannot comprehend so easily. O what a sweet consolation for us to know that our holy Father loves all his little ones just alike, and that we are to be saved only according to the purpose and grace given us in Christ Jesus before the world began; yet we are so apt to be doubtful when those dark clouds overshadow us. O think of our dear Savior while on earth, how he was persecuted from time to time. How different were his sufferings from ours. O let us think what he had to bear for us, and had to wear a crown of thorns, and be crucified and slain. "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." We believe that God loves his people all alike, for he has ever been with his people Israel. The Scriptures tell us, "Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." I feel that God's grace is sufficient to save his sheep everywhere. His love for his little fold is confined to no particular climate, nor to any exclusive region of the globe. His grace is experienced as well among the snows of the north as in the mild climate of the temperate zones, just so far as this world is peopled. The Scriptures tell us that before the end of time he shall send his angels, and shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost parts of heaven. We learn that he has a people among every nation, tongue and kindred. The Scriptures tell us that "we know that we have passed from death unto life, because we love the brethren." This is a comfort to me in my darkest hours of adversity, to know that there is a drawing love in the true gospel. How often do I think of the holy covenant which the Lord made with the house of Israel. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 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."

Brethren Beebe, will you please give your views on the fallen angels, spoken of in 2 Peter ii. 4 and Jude 6? I cannot understand that there ever was one of God's angels that stood condemned before him. I know that in Revelation it speaks of the war in heaven; Michael and his angels fought against the dragon, and the

dragon and his angels fought. Dear brethren, I hope you will forgive me for asking your views on anything, if it is too much trouble to you. I do so much enjoy your replies to your correspondents. With much love to all the kindred in Christ, I will close.

Your sister in hope,  
FANNIE J. ALLEN.

DILLY, Oregon.

DEAR BRETHREN BEEBE:—Having finished the business part of my letter, I feel like saying a few words more, although they be very few. If I might express my feelings I would tell of my love, which I hope emanates from God the Father. My dearly beloved kindred in Christ Jesus, go on as you are going, speaking often one to another of the good things in the Father's kingdom, the things which are revealed only to spiritual children, which the world cannot comprehend nor know. Let those who are not of us prate about our narrow-mindedness, and what they are pleased to term our delusions. It matters not to us; for we understand that their eyes are blinded that they may not see, and their ears are stopped that they may not hear. The "hard doctrine" set forth in the SIGNS is meat and drink to me. It makes me feel like extolling the name of God, even to the utmost of my feeble ability. It puts "glory to God" in my heart, though my tongue expresses it not, believing it to be the only doctrine set forth by Christ and his apostles, as well as by the prophets of old. There are many dear brethren who cannot see these things clearly, simply because it has not pleased God to make the doctrine plain to all. Doubtlessly there is a wise purpose in it, known alone to God himself. There are some who seem "touchy," and think the apostles made a mistake in recording such hard sayings. Jesus himself told Pilate, "Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin." These are "hard sayings," but who, my brethren, is able to gainsay them? It is a comfort to me to believe that the Lord directs the evil as well as the good, in such a manner that his name is exalted above all else. If we are to believe the Scriptures in some things only, who shall say what to believe and what to reject? If we discard unlimited predestination, then we must have little left. "I make peace, and create evil: I the Lord do all these things." I rejoice in believing that God thus creates evil, knowing that it is for our good and for his glory. Our finite minds cannot see wherein the good comes. It is right that we should hate many of the things which God has created, he having purged us from sin, and clothed us with his righteousness, and turned our hearts heavenward.

Yours in hope of life eternal,  
MRS. J. K. BOYD.

WILLARD, Va., June 18, 1892.

DEAR BRETHREN BEEBE:—From the days of the apostles to the present time there have been serious controversies among the saints, and divisions have resulted therefrom, and it is remarkable that none of them have been based upon the teaching of the Scriptures, but upon some word or phraseology invented by some learned and gifted preacher who is most highly esteemed among his brethren; and in all subsequent discussions of the peculiar doctrine promulgated by him no reference is made to the Scriptures, but all quotations to substantiate their claims are made from his utterances. The all-important question is, "What saith the Scripture?" We profess to take the Scriptures, the writings of the apostles and prophets and the teachings of Jesus, for our guide, or rule of faith and practice. We profess and hope that we are builded upon this foundation. Even the best of men may err, and in following them we must be sure that they are following Christ. I notice that in the controversies which have arisen of late years this same disposition is manifest; and there are abundant quotations from the writings of those able brethren who were engaged in the controversies of forty years ago, which they themselves uttered in the heat of controversy—to prove what? That we stand where they stood. The question is not, Do we stand on the same ground doctrinally that they occupied? so much as, Do we occupy scriptural ground? This is the question for us to consider. In establishing our claim to be the church it is far more important that we follow the rule given us in the word of the Lord than that we are holding the same things which were held and contended for by our brethren of forty, sixty, or even a hundred or a thousand years ago. Then, brethren, let us search the Scriptures, and study to show ourselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth. I consider it of far more importance that we do this, and that we keep well read up in the record of the divine testimony, than that we have well-preserved copies of old Circular Letters, and can quote whole paragraphs from them to show that we are right, and that those who may be of a different mind are wrong. One quotation from the writings of an inspired apostle is worth a volume of the opinions of men.

As ever, in hope, your unworthy brother,

A. B. FRANCIS.

**INQUIRIES AFTER TRUTH.**

WILL Elder H. B. Jones please give his views through the SIGNS OF THE TIMES on Hebrews vii. 26? "For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."  
A POOR SINNER.

**BOOK NOTICES.**

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

**OBITUARY NOTICES.**

SISTER Hannah Tooker Kymer, wife of Barret P. Kymer, died at her residence in Branchville, Sussex Co., N. J., May 24th, 1892, aged 66 years, 9 months and 20 days.

She was born on Pleasant Ridge, near Westtown, Orange Co., N. Y., Aug. 5th, 1825. She was baptized by Elder Benton Jenkins in the fellowship of the Middletown & Walkill Old School Baptist Church, on June 11th, 1882. She was a most exemplary character, always true and conscientious. From her youth she was ever ready to assist the sick and needy, and never spared herself in ministering comfort to others. She was never known to turn a deaf ear to any one in distress. She was highly gifted with what might be considered a heavenly enlightenment and revelation, or spiritual vision and visitation. Her death was due to pneumonia, ending in heart failure. She gave up on Sunday, and died on Tuesday following. She is survived by her husband, son and daughter, two sisters and one brother. We mourn our loss, which is her gain.

"Asleep in Jesus! blessed sleep!

From which none ever wake to weep."

The funeral services were conducted at her late residence by Elder Knox, who spoke from Revelation xiv. 13, and read hymns 1246 and 1249, Beebe's Collection. Her body was interred in the Branchville cemetery.

**HER SISTERS.**

Lucy A. Hutchison, daughter of Wm. and Sarah Kemp, was born near Luray, Va., Sept. 27th, 1811, was united in marriage with Joseph Hutchison, by Elder Ambrose Booton, June 23d, 1831, moved to the state of Ohio in 1842, and in 1863 removed to Coles Co., Ill., locating in the village of Humbolt, where several years since brother H. passed beyond these mortal shores to receive the crown of righteousness, the end of his hope, that awaited him. The subject of this brief sketch, the devoted companion, survived until the morning of July 1st, when she too, after a three weeks' illness, closed her eyes in death, which had no terrors for her. Her age was nearly 81 years.

Though she had never made a public profession of religion, yet she was blessed with a spiritual mind, and delighted in the truth that debased the creature and exalted Christ. A sense of her unworthiness and nothingness as compared with the perfections of the Savior, kept her from offering to the church; but the same hope that had been her solace and comfort in life was her stay and staff in death. Her son, brother G. F. Hutchison, of Nebraska, and another son living in Colorado, reached the bedside of their dear mother before her spirit took its flight. These two sons, with a daughter, are the surviving children, who with a large circle of friends mourn the loss of a mother, friend, neighbor and citizen.

The writer was called by telegram to attend the funeral on Sunday, the 3d inst., when he tried in weakness to speak words of comfort to the sorrowing friends from Isaiah liv. 7; which was followed

by a few appropriate remarks by Elder Wm. Luce, of Arcola, Ill. The funeral was attended by a large and attentive concourse of people. May the Lord sanctify the afflictions of his children to their good and the glory of his name.

J. G. SAWIN.

LOXA, Ill., July 4, 1892.

DEAR BRETHREN BEEBE:—I am requested to send for publication in the SIGNS OF THE TIMES a notice of the sudden death of sister Sarah A. Harlan, on the 14th inst., of paralysis of the heart.

She died at her home in Juniata Co., Pa., where she had lived just thirty years to the first of last April. She was a member of the little church at Tuscarora, Juniata Co., Pa., whence she had moved her membership from Rock Springs, Lancaster Co., Pa., where she was baptized by Elder Thomas Barton more than thirty years ago. She was a very useful member, well established in the faith of God's elect, a firm and unyielding advocate of the doctrine maintained by the Primitive Baptists. She was a widow, her husband, brother S. P. Harlan, having preceded her to the grave something more than two years. She leaves two daughters and five sons, three sisters and two brothers, besides many other relatives, by all of whom she was esteemed highly, and the church of her membership, to mourn, but not as those who have no hope.

She was a daughter of the late James Hanna, of Rock Springs, Lancaster Co., Pa., and was born in that vicinity on Feb. 24th, 1826, and was consequently 66 years, 3 months and 21 days old. Her death was sudden, though she had been ailing a great deal all the past winter and spring. She first had an attack of "La Grippe," but was supposed to have about recovered. Several brethren and sisters visited and spent the day with her just two days before her death. She appeared to be quite well, and was very cheerful, engaging in spiritual conversation, in which she took great delight. The evening that she died she ate quite a hearty supper, after which she told her daughter, Mrs. Ida M. Hart, that she would water the flowers, while the daughter went to milk the cow. When Mrs. Hart returned she found her mother lying beside the flowers, dead. A doctor was hastily summoned, but too late to render help; the Lord had called her home.

Brother E. D. Varnes, of Illinois, who was visiting relatives in Juniata County, conducted the funeral exercises, much to the comfort of the mourners. May the Lord comfort them.

A. B. FRANCIS.

WILLARD, Va., June 27, 1892.

DIED—May 26th, 1892, at her home in Franklin Township, Hunterdon Co., N. J., Mrs. Mary Hulsizer, widow of brother John Hulsizer, aged 89 years, lacking a few days.

Mrs. Hulsizer had been for many years unable to walk, from a disease which came upon her long ago, so that she could not leave her home for many years; still her general health was good. She was not a member of the visible church of Christ, but by those who are judges of the work of the Spirit she was held in sweet fellowship, as one born of God. She was a reader of the SIGNS OF THE TIMES for many years, until her sight failed, and then her daughter kindly read it to her. As she was unable to go out, services were occasionally held at her house by our ministering brethren, when she would appear to appreciate it much. She was kindly and faithfully cared for by her youngest daughter ever since the death of her husband, brother Hulsizer. She leaves behind her four children and many kindred and friends to mourn their loss.

The writer attended the funeral at her

home on May 30th, when her mortal remains were laid beside her kindred. May the dear Lord cause this affliction to work for good to the bereaved family, and glorify his great name in the same.

B. BUNDY.

OTEGO, N. Y., July 5, 1892.

DIED—Near Kennedyville, Kent Co., Md., June 2d, 1892, Wm. M. Frazier, in the 60th year of his age.

From early life Mr. Frazier had been a steadfast lover of the truth and of the church of his choice. My acquaintance with him has been for more than thirty years, and I have considered him an experienced man all that time. He has for several years resided at quite a distance from any of the regular preaching places, but he aimed to attend as regularly as he could. He was taken with that prevailing disease, "La Grippe," on the 26th of December last, which afterward ran into what was thought to be typhoid fever. He would be some better at times, but was never well afterward. You have lost a faithful subscriber, and we have lost a worthy citizen, a devoted husband and kind father, as well as one possessed in a good degree of the Spirit of Christ. There are those who follow the Shepherd and obey his voice, who yet through diffidence and distrust of themselves remain outside the fold.

A widowed companion and a grown daughter (the only child) are left to mourn the sad bereavement.

E. RITTENHOUSE.

STATE ROAD, Del.

SISTER Lillie Giles, wife of Mr. Job B. Giles, of this city, entered into everlasting rest on Friday, June 11th, 1892, at about 6:30 o'clock p. m., aged 27 years, 8 months and 26 days.

While on her way to attend the Warwick Association, at New Vernon, on Wednesday, the 8th, in company with her mother, Mrs. Mary A. Williamson, the road-cart in which they were riding was upset while turning a corner, and both were thrown upon a pile of stones. Mrs. Williamson had one of her arms broken in several places, while Mrs. Giles sustained a fracture of the skull and a broken jaw, with other injuries, producing unconsciousness, from which she never rallied. Her husband, who had been for several weeks visiting relatives in England, sailed for home on the same day that she was injured, and reached his desolate house on Wednesday p. m., the 15th. The remains of the loved one were embalmed, and dressed in a new garment, which she was to have worn on the arrival of her husband; so that the husband had the satisfaction of once more looking upon the face of her from whom he had so fondly hoped to receive a glad welcome, which looked almost as natural as though she had just fallen asleep. They were married about six years ago.

The funeral services were held at her late residence on Thursday p. m., June 16th, and were conducted by her pastor, Elder Benton Jenkins, who spoke to the large gathering of relatives and friends, using as a text the words recorded Revelation xxii. 4: "And they shall see his face; and his name shall be in their foreheads." The burial was in Hillside Cemetery, this city, near the lake where several years ago she was buried in baptism by Elder Jenkins, in the fellowship of the Middletown & Walkill Old School Baptist Church, to whom she had greatly endeared herself, and who all feel that they have sustained a great loss; for she possessed in an eminent degree the christian virtues, being possessed of "the ornament of a meek and quiet spirit, which is in the sight of God of great price."

May the God of all grace and consolation support and comfort the deeply afflicted family, who have the sympathy of the entire church and community.—Ed.

Arthur L. Wilson, of Topsham, Maine, died July 2d, 1892, aged 81 years and 10 months.

The day he died he was in his usual health, and undertook to take a short ride in a hack; but before going far he was taken with hemorrhage of the lungs. He told the hackman to drive back, and before they reached the house he was dead.

Brother Wilson was a worthy member of the Bowdoinham Old School Baptist Church, and had been a sound Baptist for nearly sixty years. It can be truly said of him that through life he adorned the doctrine of God our Savior in all things. "Mark the perfect man, and behold the upright; for the end of that man is peace."

H. CAMPBELL.

BRUNSWICK, Maine, July 7, 1892.

### MEMORIALS.

WHEREAS, It has been the will of the Lord to remove by death our dearly beloved brother and pastor, Elder PALOS MCKAY, we as a church deeply feel the loss, but desire to bow to the dealings of God with us in this and all other things. Therefore be it

Resolved, That we spread this upon our Minutes, as a token of the esteem we held for him.

Resolved, That a copy of this be sent to his dear wife and our dear sister, Elizabeth McKay, and also to the different Primitive Baptist papers for publication.

Done by order of the New Hope Church, at her meeting for business on May 7th, 1892, at Dwight, Butler Co., Neb., and signed in her behalf.

C. M. COOPER, Mod.

ALLIE DAVIS, Ass't Church Clerk.

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

A. T. Hutchinson, Neb., 1, G. C. Jordan, Ill., 1, A. K. English, S. D., 1, A. L. Wilson, Maine, 1.—Total, \$4.00.

### YEARLY MEETINGS.

ELDER G. BEEBE'S SONS:—Please say in the SIGNS that the May's Mill Church has agreed to change the meeting from the fourth Sunday in June to the fourth Sunday in July.

J. MAY, Clerk.

MAY'S MILL, N. Y., June 4, 1892.

### HYMN BOOKS.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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# 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. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 20, 1892.

NO. 29.

## CORRESPONDENCE.

KELLY'S CORNERS, N. Y.

MY DEAR SISTER IN THE LORD:  
—Your letter was very welcome. It is a sacred comfort to my soul to commune with the household of God concerning their welfare in heavenly things. I felt while reading yours that your language was the breathings of one who was blessed and taught of God. The welfare of Zion is dear to your soul. The peace and edification and fellowship of the members of the body of Christ is what your heart rejoices in and desires to see; but O how our heart aches when it is otherwise in the streets of Zion. Sometimes, as of old, it may be said, "Judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment."—Isa. lix. 14, 15. "How is the faithful city become a harlot! it was full of judgment; righteousness lodged in it; but now murderers."—Isa. i. 21. If there is any resemblance to any such a state as this among the churches anywhere, our eyes may well weep day and night over the desolations of Jerusalem. Our God hath said, "They shall prosper that love thee."—Psa. cxxii. 6. I am assured in my heart that you, dear sister, love the Zion of God. You mourn for her, and rejoice for her.—Isa. lxvi. 10. May you ever prefer Jerusalem above all the things of this world, above your chief joy. As you are aware, we are now living among the hills; but it is not all mountain-climbing in these parts, for our paths from place to place are often winding around the base of the mountains. We wend our way in the valleys. Here we meet with flowing brooks, and many things to engage our thoughts. Shall we together in the gospel of the kingdom of Christ visit some of the valleys spoken of in the Scriptures? If the Holy Ghost is our guide I am sure, no matter what valley he leads us into, that we shall see "the lily of the valleys;" and the sight and companionship of our Beloved and Redeemer will make our stay in the vale sweet and profitable to our souls. I had a little peep into one of the valleys the other day, and my soul has been desirous to enter more fully therein, and to explore by the eye of faith the scene of which I caught a glimpse.

Let us enter this valley by reading Genesis xiv. 17: "And the king of Sodom went out to meet him [Abram] after his return from the slaughter of Chedorlaomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale." God hath given to Abram the victory over Chedorlaomer and the kings confederate with him; he has rescued Lot, and now with the spoils has returned. The king of Sodom meets him; but a far nobler personage is there, the Lord of this vale. "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God." This is indeed a notable gathering in this vale, and has been a theme that has engaged the minds of God's elect from that time till now. The sweet psalmist of Israel sang, by inspiration of God, of Christ the Son of God, saying, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedek."—Psalm cx. In the epistle to the Hebrews the apostle tells us that the priesthood of the Son of God is after the order of Melchizedec. "For this Melchizedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; 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. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils."—Heb. vii. Let us then look upon the scene in Melchizedec's dale. Here once Absalom reared up for himself a pillar.—2 Sam. xviii. 18. But it is not this sight that we will contemplate, but behold in Melchizedec our King and Priest, Christ Jesus, the Son of God. There is the patriarch Abraham, the father of the faithful, and his three hundred and eighteen armed servants; while on every hand see the spoils they have taken from

their enemies. Rescued Lot is among the host. The king of Sodom is there, asking for the persons whom Abraham hath brought back from the captivity of Chedorlaomer and of the kings that were with him. But our eye is now taken up with the sight of that wondrous person, Melchizedec, king of Salem, the priest of the most high God. He brings forth bread and wine for Abraham. In Melchizedec by faith we behold our Lord Jesus Christ. Our Redeemer is the King of righteousness, the King of peace, and is our great High Priest unto the most high God. He reigns in righteousness. Righteousness is the girdle of his loins. In righteousness he doth judge and make war. He is King of kings and Lord of lords; and our glorious and gracious King has by his own hand wrought out and brought in an everlasting righteousness, in which he arrays all the subjects of his kingdom. "He was made sin for us, who knew no sin, that we might be made the righteousness of God in him." We are perfect through his comeliness which he puts upon us. We are poor and needy, but our King saves us. "He shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy."—Psalm lxxii. 12, 13. In the valley of Shaveh, the king's dale, "Thine eye shall see the King in his beauty." Our glorious King hath triumphed over all his foes. He hath redeemed his people out of the hand of the enemy. He hath saved them from their sins. For them he hath triumphed over death and conquered the grave. He died for our sins, and rose again for our justification. O how rich is the grace of our King! He saw us in all our wretchedness, and in his surpassing love he brought salvation to us. We were his willing subjects in the day of his power.—Psalm cx. 3. O what majestic beauty sits enthroned upon our Savior's brow! The sceptre of his kingdom is a right sceptre. His own strong arm, the cords of his everlasting love, brought us as needy suppliants at his feet. He did not cast us out, but held out his golden sceptre to us, and we lived; and in due time, through his manifested mercy and salvation, we were seated by precious faith with him upon his throne. He clothed us in his righteousness. O what wondrous things our King hath done! He was made flesh, was made under the law, was

made sin, was made a curse for us, and hath redeemed us from under the law. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now the King bringeth us into his chambers. "The King's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the King in raiment of needlework: the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the King's palace."—Psalm xlv. 13-15. He is "the Lord our righteousness." Then we may well rejoice in the valley of Shaveh, which is the King's dale; for in this vale our Melchizedec, King of righteousness, is revealed. O Emmanuel! "thou art fairer than the children of men: grace is poured into thy lips: therefore God hath blessed thee forever."—Psalm xlv. Jesus, our Melchizedec, is King of righteousness, and also King of peace.—Heb. vii. 2. "The Prince of peace."—Isa. ix. 6. We have peace with God through our Lord Jesus Christ. When we were enemies we were reconciled unto God by the death of Jesus. "The chastisement of our peace was upon him, and with his stripes we are healed." In him we have peace. O how sweet is the revelation of peace in our souls in our Lord Jesus Christ! Those who preach "another gospel" speak of God requiring sinners to make their peace with God. Can it be that they have entered this valley, the King's dale? There we behold Melchizedec, the King of peace. He has conquered all our foes; he has trodden them as in a wine-press. His garments are red, stained with the blood of our enemies.—Isa. lxiii. He trod the wine-press alone, unaided, trampled all our sins in his fury, and made an end of them.—Daniel ix. 24. "He is our peace."—Eph. ii. 14. We that were enemies, and far off, are made nigh by the blood of Christ. O precious, soul-cheering doctrine, speaking peace by Jesus Christ!

He is Lord of all. In our King we have the victory. The battle is over. Over sin we triumph by faith in our Redeemer's reconciling blood and justifying righteousness. Our Melchisedec reigns the Prince of peace. He gives us quietness and rest. He shows us his hands and his side. By his wounds we have peace with God. O come, thou gracious Prince, and reign in us and for us. Thou only art our peace when the enemy would invade our land and tread in our palaces.—Micah v. 5. In all the quietudes that we encounter, thy reign, Melchisedec, King of peace, will cause wars to cease unto the ends of the earth. O God of love, look down from the height of thy sanctuary, and behold thy Zion; strengthen the bars of her gates, and bless thy children within her. Make peace, dear Lord, in her borders, and fill her with the finest of wheat.—Psalm cxlvii. 12-14.

Often, dear sister, when full of unrest, when tossed to and fro, when tried about my own soul's affairs, and oft when weary and perplexed about the distractions and troubles in some parts of the Zion of God, my soul has been drawn, and I have wended my way into this valley, the King's dale, and there I have been met by Jesus, our Melchisedec, the King of righteousness and King of peace. I have showed before him all the troubles of my heart, and at the feet of the Prince of peace I have prayed for the peace of Jerusalem. When the reign of the Prince of peace is manifest among us, the bond of peace unites all the household, they are at peace among themselves, they live in peace, they love the law of Christ our King, and the God of love and peace is with them. "From whence come wars and fightings among you?" asks the apostle James. Not while we are subject to the Prince of peace; not while we are in the King's dale, beholding the King in his beauty; for he says, "Learn of me, for I am meek and lowly in heart." O may we ever learn of our King. May he ever so reign in us, and grant us that wisdom which is from above, which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy. O may we ever find mercy to walk according to this rule; then upon us shall be peace and mercy from our God.

I will leave you for the present, but hope to meet you again and continue our contemplation of the scene in this valley of Shaveh, which is the King's dale. Let me hear of your welfare, and also of the welfare of the church; for my mind is often upon the precious kindred in Christ Jesus in your parts.

From your brother, I hope, in Jesus, the King of righteousness, King of peace, and Prince of the most high God,

FRED. W. KEENE.

BLANCO, Texas, June 13, 1892.

BRETHREN BEEBE:—I have been requested to write for the SIGNS on the subject of election; and though I have consented to do so, I feel assured that owing to the magnitude and sublime nature of the subject, I shall be able under the most favorable circumstances to only give a few hints; so, in a limited and imperfect way, with your consent, I will offer some such views as I may be favored with.

I deem divine election to be that sovereign, gratuitous, irreversible and eternal act or purpose of God wherein in love he elected or chose in Christ a special or certain number of persons out of the race of man, whom he would create; as it was in view of their fallen state the elect were given to Christ, their head and surety, to be redeemed by him, which he fully consummated by rendering perfect obedience to the precepts of the law, and annulling its curse by the one offering of himself to its final demands. "For by one offering he hath perfected forever them that are sanctified," set apart, or chosen. As the family of Adam in time, under the leadings of divine providence, are properly sifted over the different portions of the earth, so by his blood, or perfect obedience, Christ redeemed the elect out of every kindred, and tongue, and people, and nation.—Rev. v. 9. Where Christ is designated the elect of God, as in Isaiah, Psalms, and other portions of the inspired word, his headship and mediatorial character are referred to, as he was given to be head over all things to the church, or elect, and is the Mediator between God and men, or elect.—Eph. i. 22; 1 Tim. ii. 4. The relationship of Christ and elect is often called a covenant union; but as the union of Christ and his bride, or elect, is a life union, it seems that the term unity or oneness would better express the relationship subsisting between them, unless in the use of the term union we have reference to a union of essence or life. In this sense it is eternal vital union. As John says, "This is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. So we understand that the eternal life of Christ is the eternal life of all the spiritual members of his body, which was given them in him, just as their natural life was given them in Adam; and as they (the elect) received their natural or mortal life by a natural birth, so by a spiritual birth they receive their spiritual, immortal, eternal life.

This wonderful unity of Christ and the elect seems to be very clearly presented in Psalm cxxxix. The psalmist says, "I will praise thee; for I am fearfully and wonderfully made. Marvelous are thy works; and that my soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did

see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." In his mediatorial headship Christ embodies all the divine perfections of Deity, in whom they all center and harmonize in the salvation of his bride, or elect, as in him dwells all the fullness of the Godhead bodily. He is therefore the brightness of the Father's glory, and the express image of his person, and so upholds all things by the word of his power.—Col. ii. 9; Heb. i. 3.

Divine election is eternal, unconditional (or is not conditioned upon anything in the elect) and personal; that is, it embraces a definite number, and no more. That election is eternal may be evinced by considering the divine perfections of eternity, prescience and immutability; for if God has formed a design of saving his chosen through a mediator, that design must be eternal, or he would be mutable in his purpose, and this would imply a change in God himself; so that if God has revealed a plan of saving his elect, and according to that plan has called, and is calling some of them by his grace, beyond doubt he eternally purposed their salvation by or through the mediation of Christ, their covenant head. As God's knowledge is perfect, and cannot receive further accessions to make it more so, as at one view he saw all things with us, past, present and future, so this perfect knowledge of God rests upon a perfect foundation, which is the sovereign determination of his holy will. Therefore if God certainly knows future events, including the salvation of his elect, he as certainly determined their existence; for if they were undetermined, they were uncertain; and if uncertain, they could not be certainly known. But as to the eternal provision of election and salvation through a mediator, the Scriptures speak with no uncertain sound. In Ephesians, first chapter, the apostle with emotions of reverence and gratitude breaks forth in the following strains, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us [the elect] with all spiritual blessings in heavenly places in Christ [our covenant head], according as he hath chosen us in him before the foundation of the world, that we [the election of grace] 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." As in this epistle the apostle is addressing his Ephesian brethren, who were of the fallen race of Adam, and as they in common with all the elect were blessed with all spiritual blessings in Christ, and were chosen in him, as their covenant head, to be redeemed by him, that they should be holy and without blame before him in love, having been predesti-

nated to the adoption of children by him, it therefore seems that it was sinners of the fallen race of man alone that were embraced in election, or choice, as they were chosen in Christ to be redeemed by him; and as their eternal life was already in him, it needed no redemption. Gratuitous or unconditional election is a necessary consequence of its eternity; for if election is eternal, its objects had no existence when the choice was made, save in the eternal mind or predestinating purpose of the elector. And as this view of unconditional election is so fully sustained and confirmed by the whole tenor of Bible truth, and is so clearly demonstrated by the apostle in Romans, ninth chapter, I shall at present only allude to his teaching in reference to Jacob and Esau. As some who are opposed to the apostle's teaching have seemingly started theories adverse not only to his teaching, but also to the whole tenor of Bible truth on the subject, I will be as careful and plain as possible in my allusion to it. We find by consulting preceding verses that the apostle refers to the sad state of his brethren according to the flesh, who in their nationality are only a type of the church, or elect; as he says, "They are not all Israel [spiritually] that are of Israel," nationally. And "The children of the flesh [as descending from Abraham], these are not the children of God [or elect]; but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son." This, I think, refers to the fulfillment of the promise that God made to Abraham when he said, "In thee and in thy seed [or Christ, in his humanity] shall all the families of the earth be blessed." Then the apostle said, "And not only this, but when Rebecca also had conceived by one, even by our father Isaac." Now it seems that in the case of Abraham's seed Christ is referred to as the head of his bride, the church, or elect; so in the case of Rebecca we understand that in Jacob and Esau are brought to view both the elect and nonelect, or those not embraced in election. For says the apostle, "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand [as being the sovereign act of God], not of works, but of him [God] 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." I will observe that as our God is not susceptible of emotional anger, pain nor pleasure, as his poor creatures are, the word "hate" here seems to mean that he did not regard Esau with favor, as he did Jacob; for as a representative character he chose and loved Jacob with an everlasting love; and so equally as ancient he hated or rejected Esau, who also seems to be a representative character; as the

apostle seems to present and illustrate the case as exhibiting the absolute sovereignty of God in dispensing and withholding his favors, according to his good pleasure and the sovereign determination of his will. In Malachi, first chapter, it is written, "Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness," &c. Some refer to this in order to evade the doctrine of personal election, and insist that it refers to nations and individuals; and thereby they endeavor to set aside the apostle's teaching on the subject, who being inspired had perfect knowledge of the import of the language of the prophet; and he also had perfect knowledge of the whole subject in all its bearings, without the aid of the prophet, and refers to the prophet as confirming testimony to his own teaching. But if in election or choice God were only to take nations into his favor, and protect, provide and care for them, and reject, torment and destroy other nations, when (as in the case of Jacob and Esau) the cause of this difference of treatment was not in the nations so treated, what, I ask, is the difference in principle as to the discriminating favor of God, whether of individuals or nations?

Another theory on the subject is as follows, that Esau typifies or represents the old or outer, or fleshly man, as he is a rough or hairy man; and that Jacob represents the inner, or immaterial man. As a figure, and in the secondary sense, this may be true; but to take this view as the true and only meaning of the apostle's teaching in this connection would when carried to its legitimate results involve the horrid idea of both universal salvation and universal damnation, as all the Jacobites being embraced in election would be saved, and all that Esau represents, being rejected, or not embraced in election, would be lost. But I believe, as the Scriptures teach, that each of the boys, Jacob and Esau, was possessed of real and individual personality peculiar to the family of Adam, and each represented a particular, special and definite number of persons of the race of man, who in their relation to God and men, as to their existence and destiny, differed, as clearly shown by the apostle, who, after saying that God loved Jacob before he was born (or from eternity), and as anciently hated or rejected Esau, and to show that as it was not for anything good in Jacob, nor for any evil or defilement in Esau, that God loved and chose the one, and hated and rejected the other, shows that the cause of this difference was not in the children, but in their Creator; otherwise election would not be of grace or mere favor. But to this teaching the apostle infers and suggests an objection, which is very common to this day, by persons whose minds are swayed by human

sympathy and carnal reason; for if what is implied in what is said about Jacob and Esau be true, the carnally minded will conclude that there must be unrighteousness with God. But so far was this wonderful teacher from modifying his language, or compromising his statements, in order to harmonize with such carnal teachers, that he proceeds to confirm and strengthen the grounds already taken; and it would be extremely anomalous for his opposers to consent or agree with him in the answer to the inference of unrighteousness in God, to which he says, "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;" from which the apostle justly concludes that, in the matter of salvation, "It is not of him that willeth, nor of him that runneth [or seeketh for], but of God that showeth mercy." He then refers to what was said of Pharaoh being raised up, that God might show his power in (or through) him, and that his name might be declared throughout the whole earth.

Again, how immense the difference between the apostle in his conclusion drawn from the case of Pharaoh, and that of some modern teachers, who say that Pharaoh hardened his own heart, and that it was only necessary for God to withdraw or remove his weighty judgments, and Pharaoh would harden his own heart. Now, this view of it supposes that God determines an end, and poor, little, impotent creatures provide and apply the means in order to its accomplishment; than which nothing can be wider of the mark, as shown by the apostle; for he says, "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." God's sovereign will, therefore, seems to be the central point upon which all things turn. Here the apostle states another objection to his teaching, as follows, "Thou wilt say then unto me, Why doth he [God] yet find fault? [or blame the conduct of any of his creatures] for who [that is, none hath or can] hath resisted his will?" In this objection all opposition to the divine sovereignty centers; for its opposers seem to suppose it is not at all consistent with the character of a just and holy God to act as stated by the apostle, and therefore insist that his language cannot mean what its terms clearly imply. But all such sophisticated cant the apostle meets with the significant negative "Nay but, O man, who art thou that repliest against God" for doing as seemeth him good in dispensing and withholding his favors? "Shall the thing formed say to him that formed it, Why hast thou made me thus?" That is, shall impatience and dust fly in the face of omnipotence and purity, and dictate terms by which he must regulate his conduct in dealing with his creatures, in order to be right or just? For instance, "Hath not the potter power over the clay, of the same

lump [or had not God power over the creatures he hath made] to make one vessel unto honor, and another unto dishonor?" In illustrating and further confirming his teaching the apostle concludes with the following strong and pointed language, "What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" Who has a right to blame or test the conduct of his Sovereign before a human tribunal? The most refined and tender sympathies, and the most profound reason, when applied to their proper objects in the affairs of this life, are great blessings, and conduce greatly to the social well-being of society, but are utterly condemned when applied as a test of the divine goodness, or as a rule to measure the perfection and economy of God. Then, according to the apostle's teaching, when we say or contend that if God holds any of his creatures guilty, or punishes them for doing what he determined they should do, or when we say that God did not do or say this or that, when the Scriptures declare it, we in effect charge God with injustice, and blame him for finding fault with us; to all of which I say, God forbid that I should ever be guilty.

Although this is more lengthy than I designed (as I am much in favor of short articles for the SIGNS), yet I have said but little of what might profitably be said on the subject; so I may, in continuance, write again on the same subject.

Your brother, I hope, in gospel bonds,

JAMES WAGNER.

NEWPORT, N. C., July 2, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel that I should have written sooner than this, but since my return home I have been very busy filling appointments. The goodness and mercy of our God has (I trust) been my dwelling place, both in keeping me and my family in my absence; also the churches I serve, so that they were generally supplied with good preaching. Since my return I have visited two of them, and have had the pleasure of baptizing one at each church.

The kindness of my brethren and sisters, which they manifested to me both in word and deed, will not be forgotten soon. I am glad to say that I found the churches generally in peace, and love seemed to abound. At several of them I felt there were some of the little ones just at the door, who, I feel, will come in the day of the Lord's power. There is always something that is not just right until that day comes, and then all obstacles are removed, and the ransomed of the Lord cannot stay away any longer. An Arminian can make a profession of

religion at any time, and can just as easily break it; but it is a very serious thing with the children of God, lest they should deceive the church of God. I know by experience that Arminianism never causes one to fear that he or she will deceive the church; but, on the other hand, it always tells us that we surely are christians, and for proof brings up a great many good works that we have done, and sacrifices that we have made for the cause of Christ. The true spirit of christianity cannot see any good works that we have done, nor any sacrifices that we have made; but, after doing all that we can, it says, What have I profited the Lord? for all this was only my reasonable service, and I have not done half that I ought. Therefore God does not owe us anything. I am made to conclude that we do not make any sacrifice for Christ, but he has made a great and wonderful sacrifice for us, and we are made partakers of his sacrifice. This is the reason that we are made willing to obey his commandments, and to be anything that he requires us to be. I think that none of us would ever naturally choose to serve the Lord. "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be."—Rom. viii. 7. All the mind that we are naturally in possession of is the carnal mind, and that is God's enemy. Who will willingly serve a man that he is an enemy to? Surely no one. God gives his mind to his children, and it is by that mind overcoming the carnal mind that we are made to walk in the way of God. The carnal mind is never God's friend; no, not even in his own children. If it were, we would have no warfare. I have heard some say, "Since I joined the church I have not had any trouble." Surely these do not know anything about the christian warfare, and I conclude that they have only the carnal mind; for if they had the mind of Christ at all, it would surely show them the presence of indwelling sin, and they would have trouble. The christian finds an enemy dwelling in his house, and that disturbs his peace; for he knows by past experience where that enemy would lead him to; but his desires are to follow Christ; for he knows him to be the friend of such sinners as he is. This desire is in the heart of every one of the Lord's little ones, and it separates them from the world. The world can sin and treat it lightly; but the christian when he sins feels the chastening hand of God, and fears that he is deceived. Thus his sins are continually before him, and he is a continual mourner. He would do good, but knows not how. He would never commit another sin, but cannot escape it; for sin is mixed with all he does. If he preaches, prays, sings, gives alms, or visits the widow and orphans in their afflictions, he sees that all this

(Continued on page 229.)

## EDITORIAL.

MIDDLETOWN, N. Y., JULY 20, 1892.

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

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

G. BEEBE'S SONS.

## PROBATIONARY LICENSES.

IN his article on page 206, current volume of the SIGNS OF THE TIMES, Elder A. B. Brees requests our views on "the propriety of giving licenses to preach, as a probationary precaution of the church." Briefly it might suffice in reply to say that there is no authority given to the church for the adoption of any "probationary precaution" in the case of the gifts of the Holy Ghost, either for preaching or for the benefit of the body in any other way. There is a very generally prevalent custom of formal recognition by the church of the qualification of a member for publicly speaking in expounding the Scriptures, and in defending the doctrine of salvation by grace. Doubtless it is of this practice that our brother intends to ask scriptural authority. There is no example on record of the church in the apostolic age trying any experiments for the probation of the gifts bestowed upon her. When the Holy Ghost spoke in the case of Barnabas and Saul, there was no intimation that they were to be tested before they were separated for the work whereunto they had been called of God.—Acts xiii. 1-3. It will be observed however that they were not under the necessity of calling the attention of the church to their cases; the Holy Ghost did not leave that unpleasant task for them to perform. To the church came the word of the Lord, by which the servants of God were commanded to be separated for that work which was assigned them. Nothing is said of probation in their case. The fact is recorded that there were certain prophets and teachers in the church that was at Antioch, among whom the Holy Ghost selected and called to the special work appointed them these two prophets. If we are authorized to accept this case as the apostolic pattern for setting apart those in whom the church recognizes the gift of the public ministry, it would be well to observe carefully that there is no record of the Holy Ghost giving to Saul and Barnabas any impression in regard to this separation. The church was commanded to do this work. The same Spirit which qualifies and calls those whom God has designated to serve in the public ministrations of the word, is the Spirit by which the church is called to recognize and appreciate the gift which he has bestowed upon his chosen servants. In any case now it is hardly safe for a brother to accept as the work of the Spirit an impression, however strong it may be,

if the church has heard nothing of it from the Holy Ghost. The ways of the Lord are equal; when he calls a prophet to speak, he also calls his saints to hear the word which is to be spoken by that servant. This must necessarily be the case, since the church must be the tribunal to judge all the angels (or messengers) by whom the Lord speaks to his people. If the church has no impression in recognition of the gift of a member, it is well for us to be very careful that the impulse of carnal ambition be not mistaken for the calling of God to the declaration of his truth. Much confusion and trouble often result both to the church and to the brother himself from failing to properly discern this distinction between the inclination of the flesh and the direction of the Spirit. Some very excellent brethren have not only destroyed their own peace and usefulness, but seriously burdened the church by falling into the error of mistaking their personal aspirations for the direction of the Spirit. When once captivated by this delusion they are just as sincere in it as if it were the Lord directing them. On the other hand, there may be an error on the part of brethren in being governed by blind prejudice, so that they refuse to acknowledge the gifts which the Lord has set in the body as it has pleased him. Where such willful blindness controls the church only the infinite power of divine grace can save the body from dissolution. Unless repentance is given to such a church the candlestick is likely soon to be removed out of its place, and the visibility of the church in that location may be lost.

There could never have been any occasion for the introduction of a provision for probationary licenses in the church if there had not been previously a departure from the apostolic pattern in the order and action of the church. Not only in the pattern of primitive simplicity of that order which was established on the day of Pentecost, when "All that believed were together and had all things common," but by special decree it is ordained in the law of Christ that "Ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints."—1 Cor. xiv. 31-33. Where this perfect law of liberty is recognized all the saints are as free to speak in their assemblies as are the children in a well regulated family. It is not expected that every prattling babe will speak with the precision of grammatical and rhetorical correctness which might be observed by an accomplished orator; it is rather the broken and imperfect expression of the helpless child which falls with most sweetness upon the ear. So, in the church there is more fullness of the spiritual consolation of the gospel in the unstudied moan-

ing of a conscious sinner than in the most elaborate and polished statement of the theory of the doctrine of the truth in its letter. God is never more gloriously worshiped by mortals than when the helpless and justly condemned prisoner cries from his despair, saying, "Lord! help me!" That last expiring groan ascribes greatness to our God beyond what can be declared in all the eloquent tones of men or angels. It sincerely confesses that he has power to save the guilty from the just condemnation which is his desert. This is the insurmountable obstacle in the way of educating by human teaching even one who is a subject of grace, to enable him to preach the gospel. None but the Spirit of truth can give the words of grace which find the response of faith in the hearer. Without this one Spirit in the speaker and in the hearer there can be no profitable preaching of the gospel. When the organized church is walking in the order established by the Spirit in the apostolic age, there will be manifest continually such gifts as are given by the Spirit, without the necessity of resorting to means devised by natural reason for their discovery. It will not be claimed by those who know the perfect law of gospel liberty that it can be improved by human devices. Certainly those who have experienced the perfection of that peace which reigns in the way of obedience to the law of Christ can never desire any improvement upon that divine order of which God is himself the author.

In our own experience, as doubtless in that of many of our readers, it has been the pleasure of the Lord to speak to the churches in calling from among them such as are chosen for special work, either as servants to the church in the place of ministers, or in other positions for which the particular gifts bestowed have qualified them. While in some cases there has been an uncertainty in the mind of the church in regard to the propriety of their being set apart to the work of the ministry, it has not been our experience to find that uncertainty dispelled in their probationary trial; although in some such doubtful instances the brother has been formally ordained. The result has been that his whole subsequent life has been troubled by the same cloud which overshadowed his ordination. It is not wonderful that under such circumstances his usefulness in the church has been hampered and circumscribed. When there is such a prevalence of the love of God among the members that they are of one heart, the church will know every member in the peculiar exercises of his individual experience, and in that knowledge the Holy Ghost will say to them as they minister, Separate me such as are called to each particular work.

There is good reason to question the propriety of any action on the part of the church of Christ for which there is no clear authority in

the revealed word of our Lord. In the case under consideration, as already intimated, the practice necessarily results from a previous departure from the inspired rule. If the church were walking in the original order, there could be no occasion for the introduction of probationary licenses, since the gifts in the church would be manifest in the constant intercourse of the saints. Nothing can be better than a return to that primitive order. Some churches do approach so nearly to the pattern that every member feels free to speak in their meetings as he is impressed; and in such churches there seems no need for any other license than that which is given by divine authority, to which we have referred. In those churches where such liberty is not enjoyed by all, it is not clear how any gift is to be manifested to the church. Possibly the customary device may be as good as any other; but it should be remembered that there is no scriptural authority either for the church giving probationary licenses, or for the order in the churches which renders the resort to such devices apparently needful.

In presenting these reflections upon the subject suggested by the request of our correspondent, we have no desire to introduce any innovation upon the practice of the churches in various localities as established by the usage of the fathers whose example is entitled to reverential respect. So long as the principle of fervent charity pervades the church there will not be any serious departure from the primitive order in any form of action which may be adopted in expressing that fraternal love. The judgment of the King in Zion requires that the heart be clean rather than the mere formal compliance with any outward rule. So David says, "Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom."—Psalm li. 6. The important point is to be led by the principle of love to God, which is manifest in loving one another with a pure heart fervently; and under the guidance of the Spirit of Christ there will be little danger of serious departure from the form of obedience to the external ordinances of the gospel of Christ. In the absence of this first fruit of the Spirit, whatever conformity there may be to the letter of obedience, it will come no nearer to fulfilling the law of our King than did the kiss of Judas, or the mockery of those who clothed him in scarlet, crowned him with thorns, and then hailed him as king of the Jews. Without divine love there is no obedience to the order of the gospel of God.

Reference to personal experience will remind those who have known the answer of a good conscience toward God that "All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. There is no necessity for him to depend upon the testi-

mony of created witnesses to enable him to judge righteously. In his sight the proud orator who can sway the multitudes by his eloquence is not esteemed as declaring the testimony of Jesus with such power as the helpless leper whose necessity extorts the cry for mercy. The ablest minister of the gospel is not the one who commands the admiration of all his hearers by his conclusive arguments or magnetic influence. Men of the world may be attracted by such ability; but the preaching which is profitable to the mourning sinner and to the bewildered saint is that simple testimony of Jesus in which the preacher is lost sight of entirely, while infinite grace shines in the face of Jesus Christ to the glory of God. No loftier notes of praise to God are sounded in the highest heaven than the worship of that polluted and guilty sinner who cries out of the depth, saying, "Lord, if thou wilt thou canst make me clean."

The faith of the Son of God in the church will not fail to recognize the gift of the Spirit which enables a member to proclaim the grace of God in the salvation of his people from their sins. Therefore it is a living testimony of that faith in the church when such a gift is discovered by this assured response of faith in those who hear. There is no more need of rules by which to discover this conclusive evidence of the existence of the gift of the Spirit, than there is need of artificial light to discover the rays of the noonday sun. When the church is in the possession of spiritual discernment, and the liberty of the gospel enables every member in his constant deportment to work out that salvation which God works in him, it will not be difficult for the church to discern every gift which is bestowed upon any of her members. In humble gratitude to God, every such gift will be appreciated; and the blessing of reciprocal profit and enjoyment will mutually endear every member to all the others. Thus the saints are builded together as a holy temple in the Lord, for a habitation of God through the Spirit. In this wonderful building every one of the saints is inseparably identified with every other member of the one body of Christ; and the one life of the whole body is Christ Jesus, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 29, 30.

BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars. All orders must be sent to me.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

(Continued from page 227.)

needs to be cleansed by God's grace, or it is unclean. Verily, if he were a "free agent" he would not have things this way. He would be a hypocrite if he did. Truly God's ways are not our ways. He has his own way of making himself manifest to us, and it is always in such a way as to make us praise him. If we become exalted in ourselves, God will surely abase us. He has appointed unto us to glory only in the cross of Christ. Therefore God will be exalted in his children; and we cannot exalt Christ and the flesh at the same time. The flesh must be crucified with the affections and lust; and we cannot do this of ourselves. It was not by our will that we were crucified with Christ, and it is not by our will that that crucifixion is now manifested to us. We are taught that we must deny ourselves and take up his cross. I know by experience that this is too hard for me to do; but I trust that Christ has enabled me to do both. It is not a hard thing to wear the yoke when the Lord lays it upon us, for then self is out of the way. "My yoke is easy, and my burden light." Thus we find it when he puts it on us. What christian will say, "It was so hard for me to submit to baptism at the time I was baptized?" It was a hard thing before, and something always kept us back; but at that special time it was easy, notwithstanding we were just as unworthy as we were before, and nothing could hinder us. It is so with all the duties and privileges of the church. It is a pleasant thing to speak in the name of Christ when we feel his presence; for at such a time self is abased, and God is exalted. A christian cannot love Arminianism, for that always exalts man, and would abase God and make him altogether such an one as ourselves, if it could. Saul of Tarsus had to be converted from Phariseism before he could be a christian. Even so we have to be converted from Arminianism before we can be christians. Creature helps must first all fail and be brought to nothing, both in bringing and keeping us in the way of God, and then the Lord is manifested as our Savior; and also that it was he who showed us our nothingness in the first place. Christ is the last resort. We will never come to him as long as we have any other to go to. In the days of old no one would flee to a city of refuge to live, if he could live in peace in any other city. Christ is our city of refuge, and no one can or will come to him but those who feel their condemnation just. Also his church (the Old School Baptist) is the last resort. No one will come to that who can find rest in any other. That is one thing I noticed in the churches that I visited; there were so many that had been members in "the flocks of thy companions," and had been compelled to come out from among them and seek rest in

the fold of Christ. We bid all such a hearty welcome to our feasts of love. Boaz said to Ruth, "Go not to glean in another field, neither go from hence; but abide here fast by my maidens." What a glorious privilege to glean in the field of Christ! His food never faileth, neither is it diminished with much eating; but the more we eat the more we have. We, like Naomi and Ruth, always come at the beginning of the harvest; and ours is so much better than theirs; for theirs was over after awhile, but this one never ends. Theirs could only maintain natural life, but ours gives eternal life; or we enter into it at the same time that eternal life is given to us, or manifested in us. Those old things were only types, but we have received the reality.

Brethren, I have not written what I intended to write, but have run this out so long that I must stop, lest I weary your patience. I want to say to all the brethren, sisters and friends with whom I met that I reached home one day late, because of a train wreck just this side of Baltimore. I found my family enjoying good health, and they join me in love to you all. I trust that the good Lord will graciously sustain us, and if it be his blessed will, enable us to meet again in the same brotherly love that characterized all our meetings.

Your brother, I hope, in Christ,  
L. H. HARDY.

RIPLEY, Tenn., June 23, 1891.

ELDER G. BEEBE'S SONS—DEAR EDITORS:—For some time past I have been thinking of writing to you, as I find so many letters of comfort in the SIGNS, the writers telling of the wonderful dealings of God with them. When I trace my life back to the year 1866 I cannot understand why I have been spared. I have been through midnight darkness, in bonds, and beaten with many stripes for my disobedience. My worldly connections have forsaken me, and my worldly substance has from me fled. I cast my lot among God's dear people; but soon my mind became entirely broken up, and in folly I became engaged, and soon became a wreck by the way. My friends told me I would soon lose my mind, but all their advice proved a failure. I came to the conclusion that those who are ready to receive advice do not need it. While in this condition my mind came again to me, and I could look back and see the hand of the Lord in it all. I frequently think of Joseph in Pharaoh's cell, where light was excluded. Like David I say, "Restore unto me the joy of thy salvation." Joseph failed to see the sweet deliverance that was to come. But at the appointed time the Lord caused the king to dream things that finite intelligence could not comprehend; yet Joseph was the interpreter of God's plan to show the eleven brethren that they must

go into a strange country and buy corn. It was not a mere happen so, but was appointed and ordained of God, who was to deliver a great nation by Joseph's hands; yet the eleven were ignorant of that purpose. At the appointed time when Joseph should make himself known to his brethren, the Lord caused the famine. Even so it is at the present time, when a gospel famine comes, it is proper to look around and see if Joseph is in Pharaoh's cell. How many precious lessons are drawn from this example, this sublime subject. Well might the apostle say, "Whatsoever a man soweth, that shall he also reap." The sowing is not as hard as the reaping. The one who sows must also reap. At times the harvest seems severe, almost more than we will be able to gather; but as we sow, so we must reap. We know that every man must bear his own burden. How sad it is for us to look back over our past life, and mourn a misspent life, and grieve because we have not done as we should. While we should be governed by a humble and submissive spirit, we find ourselves at times full of malice and envy, backbiting, and trying to hurt the character of some poor, erring brother, who has erred from the truth, instead of admonishing him to repent of his evil ways, and to serve the true and living God. Would not the latter be better than trying to destroy the happiness of one for whom Jesus died? How can a man murder his brother for whom Jesus died, and yet expect to prosper? "And ye know that no murderer hath eternal life abiding in him." I have seen brethren trying to gain the world, who have left the things of God and ran after the world. May we awake, and put on the whole armor of God, and abide the plain teaching of Jesus. "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" "Resist the devil, and he will flee from you." How beautiful is peace. Let us follow after the things that make for peace. "As ye have received Christ Jesus the Lord, so walk ye in him." Did Christ give you bitter hatred for each other? Verily not. You cannot serve Christ and man. Christ has forgiven us, and not condemned. I cannot find authority for our condemning one another, but for reproving and rebuking. Christ gave the same charge to his apostles. "To be carnally minded is death; but to be spiritually minded is life and peace." I have thought that the character who makes peace has the best gift. Then should we not follow after the things Jesus gave to his people, and which he left for their spiritual enjoyment? Let the world do as they will; but let it not be said that the Primitive Baptists are following after them. Stand firm in the apostles' doctrine, and contend for the truth. The hope of heaven

is all I have. My earthly enjoyments have fled. My kindred in the flesh have all passed to their eternal home, while I am yet left to battle through life's dusty way. I frequently wonder why I have not preceded them; but that is best known unto my blessed Master. I meet with many ups and downs in my rugged path. I can surely say with Paul, "In me, that is, in my flesh, there dwells no good thing." I am waiting for my Master to come, when I hope to leave this troublesome place, and go to that celestial city, whose builder is God. My afflictions seem more than I can bear. I hope for a crown of righteousness, through the atoning blood of Jesus, who is the Savior of all the elect heirs of promise.

While I believe in God's predestination of all events, from the beginning to the end, yet I do think many people try to get behind this beautiful pillar of truth in order to cover up their sins. While Joseph's brethren sold him into Egypt, and while the Romans put Jesus to death, those very acts accomplished the eternal counsel of God. The Lord's will stands, and his counsel is sure. None should question the justice of Jehovah, the Almighty God. While election remains a truth, yet there remain duties as well as graces. Because ye are God's sons, he requires at your hands obedience. While Israel were commanded to keep the law, it was not to make them Israelites, but because they were Israelites. Only the bitten Israelites were commanded to look to the serpent and be healed; so only those who feel that they are sinners are commanded to look to Jesus for life and salvation. Then how blessed for God's humble poor to possess the evidence that they have been purchased by that spotless offering which was once made for sin. Their fruit is justly credited to that obedience which Jesus rendered to the law for the elect family, who are chosen in the furnace of affliction. David says, "Many are the afflictions of the righteous; but the Lord delivereth him out of them all." Well might the apostle say, "All things work together for good to them that love God, to them who are the called according to his purpose." Because of the exceeding great and precious promises they should walk in perfect obedience. As Jesus kept the law, even so should we endeavor to keep the law of grace. As Jesus was obedient unto death, even the death of the cross, and was tempted by Satan, so must we also be tempted. As he wept in Gethsemane, and was crucified, so must his followers go there, and also be crucified. As he lay in the tomb, and arose, so have his followers the sweet promise that they shall arise in like manner, to join the redeemed host, arrayed in white robes. Dearly beloved, having these precious promises, may we strive to enter in

at the strait gate, and live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of our Savior, who shall come again, and we shall see him as he is, and shall be like him. Strengthen ye the feeble knees, sleep not, but continue in prayer and watching. Where is Jesus? He is at the right hand of God, and maketh intercession for his redeemed. Would we not be miserable if we could not follow him beyond the grave? O hope! sweet hope! May I be kept by the power of God, and be led by that meek and quiet spirit which will provoke unto love and good works.

I must close. I see this letter is much like the writer, being imperfect. I have digressed, and left what I aimed at in the start. I hope you will correct all errors if you publish this. I am a poor orphan boy, trusting alone in the blood of Jesus. Finally farewell. I hope we shall meet where the tree of life is blooming.

C. W. KYLE.

GARNETT, Kan., April 26, 1892.

ELDER J. D. HUBBELL AND WIFE  
—DEARLY BELOVED BROTHER AND

SISTER:—Once more, providence permitting, I will try to address a few lines to you, telling you in my feeble way something of my spiritual journey through this wilderness world. When I last wrote you I had been passing through great mental conflict; a struggle between hope and fear; between the powers of darkness and the Father's love. But thanks be to God, who ever giveth us the victory through our Lord Jesus Christ, the Sun of righteousness broke through and dispelled the dark clouds of unbelief and fear, and enabled me to bask in the sunlight of his love, and joy and rejoice in the finished salvation of God my Savior, filling my heart with a calm and settled peace, a peace which the things of this world can neither give nor take away. Although the trials of this life may be varied and many, it is very sweet to be enabled to look onward and upward, beyond this vale of sin and tears, and say, "He knoweth the way that I take. When he hath tried me I shall come forth as gold." Yes, blessed be his holy name, he knows every step of the way. He hath gone on before us, as our dear elder Brother, and made the way so plain for us to follow that a way-faring man, though a fool, shall not err therein. I have been made to read and meditate on the first five books of the Bible of late. Although I found much that seemed dark and mysterious to my poor finite mind, yet I have been enabled to see such beauty, such a wondrous, infinite love unfolded therein, such perfection of the divine plan of electing grace and mercy, that my heart has been made to adore and wonder. Well might the in-

spired apostle stop and 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!"

First comes Genesis, the book of the wonderful creation, of the fall of man, our federal head, and of God's electing love and covenant promise. Then comes Exodus, with God's glorious redemption from Egyptian bondage. Then comes Leviticus, with the ordering of the sacrificial offerings, all pointing to that one great sacrifice, Christ, our passover. Then comes Numbers, the wilderness book, with the ordering of the priesthood, and of the services pertaining to the sanctuary. How particular he was about everything that pertained thereto. They were to bear the ark of his testament, the covenant of his grace and glory, through the wilderness. And, dear brother, are not we, his professed followers, called to the same high and holy calling? Is not Christ, our passover, sacrificed for us? Has he not made us kings and priests unto God, so that the weakest, the very least of his saints, can enter within the holiest of all, and offer unto him the sacrifice of praise and thanksgiving? And are not we, his professed followers, called to bear his precious name, his testimony and his glory, through this wilderness world? And as God went with Israel of old through all their wilderness journey, a pillar of cloud by day, and a pillar of fire by night, so he is with his spiritual people in this day of darkness and unbelief. He has given us his blessed word of truth to be as a lamp to our feet and a light to our path, and his holy Spirit to search out those precious truths and apply them to our hearts as he seeth we have need.

While reading the wonderful record of their travels, of their oft repeated murmurings and rebellions, ere I was aware I would think, How could they have been so ready to depart from the living God? And as I thought of my own rebellious life, my many heart-wanderings, when darkness, doubt and unbelief have taken hold upon me in times that are past, and also of God's great goodness that has followed me thus far in my wilderness journey, O how it humbled me at his dear feet, and at the same time enabled me to extol him for his great love and mercy to one of the least; and as he is to one, so he is to all his tried and tempted children. He chastens us in love and mercy when we go astray, and brings us back to him with deep acknowledgment of our sin and guilt. And he is ever ready to pity and forgive. Then he puts a song into our heart, and enables us to sing of his goodness and mercy, and crown him Lord of all.

My brother and sister, may we as his dear children keep very near him, casting all our care upon him,

with the realizing sense that he careth for us. May the Lord keep us walking softly, and tenderly watchful and prayerful, until we have laid aside these bodies, and entered upon that bright and blessed world above, where sin, death and defilement are unknown.

Dear brother, I hardly know why I have written all this to you, who know all about these things, and no doubt can enter into them with a deeper knowledge than such a poor, weak mortal as I can; you who have so often comforted me by bringing these things to my remembrance. But my heart is so full of these blessed things at present that it would have been hard work to write on any other subject. I feel that I have but given an outline of what is in my heart. I feel as though I must talk to some one, so I have singled you out, feeling that you will cast the mantle of charity over all defects. My health is much better than it was. May God be with you and yours. In much love I am your little sister,

SARAH VAN VELSAN.

SOUTHAMPTON, Pa., June 15, 1892.

DEAR BRETHREN BEEBE:—In connection with the remarks made concerning spiritual gifts, in the Circular Letter of the Delaware River Association, I will offer some suggestions. It appears to me that the Scriptures teach that every gift should have the fellowship of an orderly gospel church before it can be properly recognized. The Savior says, "Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house."—Matthew v. 15. The Son of man appeared to John in the midst of seven golden candlesticks.—Rev. i. 12, 13. The reference to removing the candlestick of the church at Ephesus out of its place, taken in connection with the other two references to it, leads to the conclusion that a candlestick is used as a figure to represent the gospel character and authority of a church of God. A candlestick upholds a candle, so that it will give light to those in the house. So every gift to the church must be upheld by the fellowship of a gospel church. Unless thus sustained it cannot be recognized as a gift of God.

A body of people may claim to be a church and yet have no candlestick, no divine recognition as a church, no gospel character and authority. Those whom they present as prophets, pastors or teachers cannot be received by the church of God as such, nor their work recognized as gospel work. A body of people may have once been a gospel church, but on account of disorder persisted in may have ceased to be such, their candlestick removed. From the time when their candlestick was removed, if that can be ascertained, neither the gifts they profess to have, nor their work (light), can be recognized by the

church of God as gospel gifts or gospel work.

It does not appear that any man, not even an apostle, can decide upon his own character as a gift to the church. There must be some authoritative recognition of his gift, and of its order. In the case of all except the apostolic gift it appears from the Scriptures that this recognition must be given by a gospel church. The church thus recognized Barnabas and Saul as having been called by the Spirit to a special work, and in giving this recognition they fasted and prayed and laid their hands upon them.—Acts xiii. 2, 3. The gift that was in Timothy was given by prophecy, with the laying of the hands of the presbytery.—1 Tim. iv. 14. The laying on of hands was a formal expression of fellowship for the gift discerned in Timothy. In like manner men were chosen and appointed to serve the church in temporal matters.—Acts vi. 1-6.

Excellent brethren have sometimes thought that they should be recognized as gifts to the church when the church could not see the gifts in them. Some have continued to think for a considerable time that the church had made a mistake in not accepting their view of the matter; but as a general thing in such cases brethren have been willing to submit to the judgment of the church, being sure, as an aged brother once said, that the Lord never gave a gift to the church without giving the church eyes to see it. Those concerning whose gift the church has no question often hold back long, unwilling to accept either the judgment of the church or their own impressions as correct. Sometimes the weight upon them becomes too heavy for them to bear, and they are forced to obey the call of the church, which has seen the evidence that they have been called by the Spirit; and sometimes a solemn sense of filial duty to the church, as having authority to command the service of her children, and as qualified to judge as to the order of their gift, causes them to yield obedience. In all cases it is the church that recognizes the gift, and thus gives it the firm and authoritative support of a candlestick.

Conference meetings seem to me appropriate places for any one of the brethren to speak; but at the meetings appointed for the public administration of the word I have never felt authorized to call upon any one to speak, unless some special circumstances required it, who has not been recognized as a gift by some gospel church. The fellowship of the gift must be expressed by the church instead of the individual member. The authority to recognize and command the service of every gift is in the body, through which the will of our glorious Head is manifested. The Savior is always seen in the midst of the seven golden candlesticks, and upon

those candlesticks will be seen every light which he appoints for the direction and comfort of those whom he calls into the house of God.

Your brother in the gospel,  
SILAS H. DURAND.

OPELIKA, Ala., July 6, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—When I last wrote to the SIGNS I was in Gilmer, Upshur County, Texas, and when I closed I promised to write again from Texas; but as I did not then feel the impression I failed to write. Now, as I have a remittance to send, and as I wrote but little of my visit to Texas, with your permission I will finish.

After filling the appointment at night in Gilmer, having a large congregation, and liberty in speaking of the things of the kingdom of God, I spent the night at brother and sister Moncrief's, two elderly saints of God who reside in the place. Brother Wilson, of Paran Church, seventeen miles distant, met me with a good team, and at ten o'clock the next day we were on the grounds around Paran Church. There I met Elder R. T. Webb and Elder Odom, and a goodly number of brethren. In this community it was the day of the closing of the exercises of the school, and the congregation was small. Elder Webb had come about eighteen miles to meet me, and there he took charge of me, and carried me from place to place while I remained in Texas, until all the appointments ceased. Elder Webb is a true and tried soldier of the cross, and seems to be as full of vim and life in preaching as he was years ago; a man of wonderful constitution, and, I believe, a servant of the most high God. We visited Good Hope, in Camp Co., and Providence Church, in Franklin Co. At Providence I met Elder W. B. Stringer, who is an old soldier and firm, like Elder Webb, and valiant for the truth. At Providence they had trouble. Some rose up and wanted to pass nonfellowship resolutions on predestination. When all the church came together it seemed that there were only seventeen for the resolution, and seventy-four against it. A month's time was given them to decide whether they would go with the church or not; and as they would not go with the church, the church cut them off. So the very gallows they built to hang their brethren on seems to have fallen to them. While at that church I tried to preach on the subject; and it was the only place on the whole trip in Texas that I preached entirely on predestination. Some of the opponents of the doctrine were present, and said what I preached was sustained by the Scriptures, only that I did not go far enough. They wanted me to say and prove that God inspired wicked men to kill others, and to curse and swear; but as I did not believe it I could not preach it. But I proved predestination down to a hair's breadth, and thought that was close enough; but

it seemed that some wanted to split that hair, and in the hollow find an object. If indeed the hairs of our heads are all numbered, so must our days and times be. The psalmist said, "My times are in thy hand." I hope the church may be more and more united, and that divisions and strifes will cease. There I tried to show the Scripture teaching that new-born babes desire the sincere milk of the word; but, alas! some are inclined to skim off the cream of predestination, which takes the best of the milk, and hence they fail to get the sincere (pure) milk of the word. I there had liberty to show the milk passages in Isaiah. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts."—Isa. xxviii. 9. "I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able."—1 Cor. iii. 2. "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskillful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Heb. v. 12-14. When we preach the truth of God we need not fear the result; for God will sustain us, though all forsake us. I do not suppose that I preached a sermon while in Texas without it, but not a set sermon on the subject. But God knows how to give his word what is needed in certain localities; and if we follow his mind, as he leads us, we will be sure to go right.

I continued with Elder Webb several days, and enjoyed his company, and he and I were agreed in doctrine. I will here take the liberty to say that Elder Webb does not believe the "hollow log doctrine," as it is called; that is, that as a rabbit or hare goes into a hollow log, and stays there awhile, and comes out, the log is no part of the hare, nor the hare of the log. What is called the no-change theory. I will also say that Elder Webb believes that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. I do not believe that that which is born of the Spirit is flesh; nor do I believe that the flesh is spiritualized in the new birth; nor do I believe that the Scriptures teach such doctrine. Some call that the no-change theory, and call it two-seed and Arian, and I know not what else; but upon the testimony of God's word we can safely stand, and fear no assaults from without nor from within. It seems a little strange that people will get up divisions on such things as that, and other things written for our learning. Elder Webb preached nothing while I was

with him but what I could heartily indorse.

The last appointment I filled was at Hopewell, Wood Co., six miles southwest of Winnsborough, at the regular meeting; and it was a meeting which will be long remembered by me, for there I met Elders J. E. Carter and Rufus Radney. During the conference a brother Wilson came forward (about grown) and told the dealings of the Lord with him, and on Sunday morning he was baptized by Elder J. E. Carter. On Sunday the meeting closed at eleven o'clock. The time it began was ten o'clock, in order that I should have time to get to Winnsborough by two o'clock. One hour was all I needed; and as no one else felt to speak the meeting closed. I then took my leave of the brethren. I wish to say to the brethren, I thank you for all the kindness shown me, and may the Lord bless you all. I will here say to all the brethren that I was well cared for, and returned safely home, and found all well and doing well, for which I trust I am able to thank the Lord, who doeth all things well.

Yours in hope,

W. LIVELY.

WOODSTOCK, Mich., April 11, 1892.

DEAR BRETHREN BEEBE:—In great weakness both of body and mind I attempt to write, feeling that I am in the presence of the great searcher of hearts, who is not mistaken in the great matter of salvation. I am a mystery to myself. Often from out the burning fiery furnace, or out of great sorrow, a cry for deliverance goes up from the depths of my poor heart, that the lovely Lamb of God would look upon me; for he only can in love and pity deliver from the paw of the lion, and encircle me in the everlasting arms.

Dear readers of the dear old SIGNS, that precious and soul-cheering publication, how many times while reading some poor mortal's experience, so much like my own sad life, have I felt a little more evidence of that hope which is so precious, and which I hope the God of mercy gave me while sinking down in hopeless condemnation; for indeed and in truth to me my case seemed hopeless. Condemnation seemed written on everything my eyes rested upon; but I hope and trust that cloud did burst, and the Sun of righteousness did shine in this dark dungeon. Then did I receive an earnest of that inheritance which is incorruptible, undefiled, and that fadeth not away; reserved in heaven for all those who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Then I thought the evidence enough, and sweetly these words came, "Doubting Thomas, doubt no more." I was filled with joy and praise, and it did seem that the glorious evidence of that precious hope would reach from earth to the heavenly clime, where the King reigns supreme.

But of late my trials are heavy, and deep answereth to deep. I have thought of Job in his sore trials, who cursed the day of his birth; also of his miserable comforters and his wife, all against him. Yet Satan could not touch his life. He surely was afflicted, and his patience is referred to by the apostle. Also the sweet psalms of David have been very sweet a part of the time of late, especially the one hundred and fortieth to the one hundred and forty-third, which tell my mind. The psalms all seem so good in sore troubles. I hope ever to put my trust in the God of the whole earth, besides whom there is no Savior; and I hope ever to contend for the faith as held by the dear Old Baptists. I have been identified with them for nearly thirty-four years, and I desire never to lose their fellowship, love and esteem, and to remember the hole of the pit from whence I was taken.

Yours very unworthily,  
M. P. LEWIS.

MOLALLA CORNERS, Ore., June 28, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I am every month or two receiving letters of inquiry from strange brethren concerning the country of Oregon, and they ask so many questions that it would require at least two sheets of paper to contain the answers. In former years I have answered hundreds of such letters; but now I desire to inform my strange brethren and friends through the SIGNS OF THE TIMES that I will henceforth answer no more, as I am now by reason of age and infirmity disabled from doing so. My age is now eighty-five years and eight months, and I do not want any longer to be troubled with the affairs of this world. Were I able I would greatly prefer giving a description of that country (kingdom) which is not of this world, where I trust my heart is, and I hope my treasure is there also. I have been very sick the latter part of the winter and the commencement of spring, so that I despaired of life; but my time to die had not yet come. I am still very feeble. I returned home yesterday from the Siloam Association. We had a very good meeting, the preaching was harmonious, not a jarring note was heard, and love appeared to prevail in a superlative degree.

JOHN STIPP.

### OBITUARY NOTICES.

My dear brother, **Charles B. Livesay**, died at his home in Fairfield, March 24th, 1892, aged 58 years, 8 months and 26 days.

His was truly a sad case, the cause of his death being a cancer; but the location of it made it seem more terrible, as it made its appearance in the roof of his mouth. It makes our hearts ache and our tears fall when we think of his many sleepless nights of suffering; and I cannot keep back the blinding tears as I write of this dear brother, and the many precious visits we have had together from time to time. While we are sad that he had to endure this great affliction, we are glad and rejoice that he left for our com-

fort a good evidence that our loss is his gain. He was a faithful member of the Old School Baptist Church of Fairfield, and had been for many years, and was ever ready to talk of the kingdom, the power and the glory of the God he worshiped; and how I have seen his countenance light up as he conversed on this sublime and glorious subject.

To speak of him naturally, his was a grand and noble nature, kind and compassionate, and could not see any in trouble without trying to help them, and was ever ready to extend the hand of mercy to the most erring. When we have all these things to comfort us, death is not the saddest thing in this world.

His funeral was largely attended, and the sermon was preached by Elder T. J. Wyman, the pastor of the church where he belonged. He leaves a wife and one son, an only child, Frank A., to mourn their irreparable loss.

Of his wife I would say that she stood by him with patient and untiring devotion, and left not a wish ungratified. I am sure she can have no regret as to the care she gave him. About six weeks before his death I believe the Lord in his providence sent her brother, Mr. Roscoe Baker, to her relief; and he proved himself to be her friend in need and a brother indeed. May the Lord reward him for it, and comfort the afflicted ones, is the prayer of

HIS SISTER.

ADRIAN, July 12, 1892.

**Georgie Lane** departed from this world to a better world on May 25th, 1892, aged 18 years and some months.

Her disease was consumption. She was the daughter of my father's niece, Margaret Acre. Georgie was married to Mr. Thomas Lane on Sept. 24th, 1890. She was not a member of any church, but was a good, obedient girl. I dearly loved her, and every one who knew her loved her. I visited her twice while she was sick. The last time I saw her, while she could talk, she told me that she was willing to die, and wanted to leave this world of trouble for a world on high. She said, "I only dread to leave my sweet babe behind, as I do not know what will become of it."

She left her husband and babe, father and mother, five sisters and three brothers, besides other relatives and friends, to mourn; but our loss is her great gain. She died happy.

VIRGINIA FLATFORD.

GREENBRIER, Ark., June 27, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, JULY 27, 1892.

NO. 30.

## CORRESPONDENCE.

KELLY'S CORNERS, N. Y.

BELOVED SISTER IN CHRIST:—I felt glad in my heart to receive a few lines from you, bearing tidings of your welfare in divine things. The apostle Paul once wrote, "Now we live, if ye stand fast in the Lord."—1 Thess. iii. 8. In some measure my soul is exercised in like manner. My joy is to hear of the saints that they are found walking in the truth, and in the love of God, as dear children. If we are of those who are born again, born of God, shall we not be found loving the people of God, loving the truth as it is in Jesus, and loving our gracious God? for "God is love." If the love of God be absent in our lives, then all our pretensions are vain. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal," &c. I need not quote the whole of 1 Cor. xiii.; but the whole is very precious, so particularly describing the nature of this heavenly gift, charity. The love of God is shed abroad in our heart by the power of the Holy Ghost. If, dear sister, we are truly walking in love, it will be something more than in mere words. In deeds and acts of mercy, as enjoined by the law of Christ, we shall manifest that we are the disciples of our dear Savior. How precious is the sight when the dear children of God are living together in the fellowship of the gospel. The gathering together of the subjects of God's grace into New Testament churches is for the comforting, strengthening and building up of one another in spiritual things. If this is lost sight of, then coldness, shyness, unfriendliness and all manner of evils creep in, and even wars and fightings are then found among the saints; and if they bite and devour one another the Lord saith, "Take heed that ye be not consumed one of another." Every word of the Lord is pure. The counsels, admonitions and reproofs are among the precious and profitable things recorded in the Scriptures. While it has been my lot to be often comforted by the word of the Lord, it has been my heritage also for the Holy Spirit to administer to my soul sore reproofs, to correct me in the frowardness of my ways. "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth: and thy judgments are as the light that goeth

forth."—Hosea vi. 5. The times when we are hewed and slain are times when it is manifest that God dealeth with us as with sons. "For what son is there whom the Father chasteneth not?" "When we are judged, we are chastened of the Lord, that we should not be condemned with the world."—1 Cor. xi. 32. All our trials, whether inward or outward, are designed by our God to work for our good. We are taught in them the insufficiency of all things, and our own inability to procure our own happiness, or to minister to the hungerings and thirstings that God by his grace hath wrought in our souls. O! it is good to depend upon the Lord alone, from whom cometh our expectation.

"Though cisterns be broken, and creatures all fail,  
The word he hath spoken shall surely prevail."

When I last wrote to you, dear sister, we were together viewing the scene in the valley of Shaveh, the King's dale, as recorded in Genesis xiv. 17-20. Our eyes were fixed upon the King, Melchisedec, King of righteousness, King of peace, and the Priest of the most high God. We contemplated in some degree his character as King. As we enter again into this valley of Shaveh, and look again upon the scene, we behold in Melchisedec the Priest of the most high God. The incarnate Son of God is a Priest after the order of Melchisedec. As poor sinners, such an High Priest as Jesus became us. By our transgressions we were far off from God; but Christ Jesus made reconciliation with his own sacred blood for the sins of his people. What innumerable obstacles impede and forbid our access unto the holy God! "Our God is a consuming fire." "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?"—Isaiah xxxiii. 14. Ah, how shall vile sinners dwell with God? We need an high priest "in things pertaining to God." O what wondrous love is the love of our God!

"High beyond imagination is the love of God to man;  
Far too deep for human reason, fathom that it never can.  
Love eternal richly dwells in Christ the Lamb."

The everlasting love of God is richly displayed in the office and work of Jesus Christ, the Son of God, our Priest of the most high God. Forasmuch as the children of God, the election of grace, are partakers of flesh and blood, the Son of God, the

brightness of the Father's glory, and the express image of his person, likewise himself took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Jesus, our great Melchisedec, gave himself for our sins, a sacrifice well-pleasing and of a sweet-smelling savor unto God. Our hope of redemption as poor, guilty sinners is all bound up in the priesthood of Jesus, the Son of God. With his own blood he made atonement for our sins. On his heart he bears all the names of the loved and chosen of God. All his work was heart work; and by one offering of himself unto God he hath perfected forever them that are sanctified. He gave his own life for us, and his own precious blood was poured forth for our souls; and with his own blood he has gone into the heavens, and is set down (his work is complete) on the right hand of the throne of the Majesty in the heavens, having obtained eternal redemption for us. How gloriously the grace of Jehovah shines forth as revealed in the new covenant! In this covenant God, the Father of our Lord Jesus Christ, sware and would not repent, saying, "Thou art a priest forever after the order of Melchisedec." Have we been so taught of the Spirit to realize our miserable and perishing condition that we have been constrained to flee unto Jesus, the high priest of our profession, for refuge? All this is the fruit and effect of the eternal purpose which God the Father purposed in Christ Jesus our Lord. Now, dear sister, as we look upon what our High Priest hath achieved in our behalf, how he hath cleansed us, reconciled us unto God, perfected us, and presented us all fair, without blame or reproof, without spot, or blemish, or wrinkle, or any such thing, before our heavenly Father's face, can all this wrought out by our High Priest be disannulled or repudiated by God the Father? O no; Jehovah's counsel is immutable. He changes not. In the everlasting covenant he sware, and will not repent, "Thou art a priest forever after the order of Melchisedec." Look at the language of inspiration in regard to this matter. What a revelation of the character of our God! Blessed be his holy name. Thus it is written, "God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two

immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. vi. 17-20. In the finished work of our dear Savior is our soul's rest. Here we have a safe retreat, a refuge from every stormy wind that blows. Ah,

"Where must a weary sinner go,  
But to the sinner's friend?  
He only can relieve my woe,  
And bid my sorrows end."

Our high priest lives within the veil, making intercession for those whose sins he bore. He is a compassionate Savior, touched with the feelings of our infirmities; for he himself, in our flesh, suffered being tempted. He is able therefore to succor them that are tempted.

"My conquest is sure through his blood,  
Though now there's a warfare 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 foresee;  
And through his rich grace I believe  
He saved a sinner like me."

Jesus offered up himself unto God as our atoning sacrifice, and even now, "in things pertaining to God," he is our gracious Mediator. He ever liveth to make intercession for us. By him our supplications and praises come with acceptance before the Lord. Our Melchisedec is the "minister of the sanctuary and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii. 1, 2. O how many things we might contemplate in this altogether lovely one! Look yet upon this scene in the King's dale. Melchisedec brings forth bread and wine, and blesses Abraham, saying, "Blessed be Abram of the most high God, possessor of heaven and earth; and blessed be the most high God, which hath delivered thine enemies into thy hand." The Israel of God are known by their eating and drinking. "They did all eat the same spiritual meat, and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."—1 Cor. x. 3, 4. So this act of Melchisedec in bringing forth bread and wine sets forth the spiritual meat and drink that the church, the body of Christ, is nourished and cherished with by

our gracious Redeemer. He saith, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead; he that eateth this bread shall live forever."—John vi. 53-58. Israel lives by every word that proceedeth out of the mouth of God. His doctrine, his promises, his righteousness and atoning blood, are the bread and wine upon which our souls feed. How gracious is our Melchisedec! He comes with bread and wine to nourish our souls. He brings us at times into his banqueting house, feasts us poor sinners at his own table, spread with all the fruits of his kingdom. His mercy and love, his matchless, reigning grace, his pardoning love, his justifying righteousness, his precious promises, yea, all the sure mercies of the everlasting covenant, are spread forth in the feast of fat things full of marrow, and wine on the lees well refined.—Isa. xxv. 6. O the unsearchable riches of Christ! how suited to a poor sinner like me! Our dear Savior, on the night in which he was betrayed, "Took bread; and when he had given thanks he brake it, and said, Take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 23-26. Bread and wine, precious memorials of the body and blood of the dear Lamb of God. Saith the apostle Paul, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread, and one body; for we are all partakers of that one bread."—1 Cor. x. 16, 17.

"We eat the bread and drink the wine, But O! our souls want more than sign; We faint unless we feed on thee, And drink the blood as shed for me."

When faint and weary, oppressed with cares, sorrowful, weighed down, as we sometimes are, under a sense of our sinfulness, we should utterly sink, but Jesus our Savior feeds us with the bread and wine of his own everlasting gospel. He shows us that all shall end well; that the oath and promises of God, his precious blood, his immutability and eternal

love, is our security and everlasting consolation. We shall be more than conquerors through him that loved us. Thus strengthened and refreshed, we lift up our heads. By the kind assurances of our God we pursue our journey, and can sing,

"Yes, I to the end shall endure,  
As sure as the earnest is given;  
More happy, but not more secure,  
The glorified spirits in heaven."

Melchisedec blessed Abraham, and said, "Blessed be Abram of the most high God, which hath delivered thine enemies into thy hand." What a marvelous thing it is that the most high God should bless sinners! But so it is. The glorious gospel of the grace of God declares this glorious mystery of Jehovah's grace. Paul by inspiration of God tells us of the church being blessed in Christ Jesus with all spiritual blessings, according as God the Father hath chosen us in Christ before the foundation of the world. Then the blessings of God in Christ Jesus are like God himself, from everlasting. Then, my sister, consider this, that the blessing is irreversible, unchangeable.—Num. xxiii. 8, 19-21. Are we tempted in times of trial, when darkness and conflicts are our lot, to fear that the Lord hath forsaken us, that he will be favorable no more? that though he hath blessed us in the past, he hath now cast us off, and will bless us no more? Then let us consider the priesthood of our Melchisedec, that he hath an unchangeable priesthood.—Heb. vii. 24. We are blessed in him. Our standing, our salvation and comfort are all in our precious Christ. He hath delivered us by his precious blood and righteousness from all our enemies. He grants us the victory, and we are glad, and triumph in the work of his hands.—Psalm xcii. 4. O what unsearchable riches we are blessed with in our Beloved! Blessed with eternal life, salvation, righteousness and everlasting glory. Blessed with a contrite heart, blessed with love to God and to his people, blessed with the sweet, consoling knowledge of the forgiveness of our sins, and blessed with his supporting grace in all our times of trial.

"His presence disperses our gloom,  
And makes all within us rejoice."

Blessed in Christ Jesus with "an inheritance incorruptible, undefiled, and that fadeth not away; reserved in heaven for you [dear sister, and I hope for me], who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Jesus, our Melchisedec, reigns in Zion. Here Jehovah commands the blessing, even life forevermore. This will encourage us, though the way be rough and trying. Like the apostle Paul, we can say, "I can do all things through Christ, that strengtheneth me." Though enemies without and within assail, we can well say, "Let them curse; but bless thou."—Psalm cix. 28. Abraham gave to Melchisedec tithes of all. O what a revenue of

thanksgiving is due from us to our God for all his unspeakable mercies! In rendering to the Lord the glory due unto his name we very readily exclaim, with David, "All things come of thee, and of thine own have we given thee."—1 Chron. xxix. 14.

But I will not further prolong my communication just now. May the Lord bless you, dear sister, and all the beloved kindred in Christ Jesus among whom you dwell.

I am, I hope, your brother in hope of life everlasting.

FRED. W. KEENE.

NEW HOLLAND, Ohio, May 30, 1892.

MISS BESSIE DURAND—DEARLY BELOVED SISTER:—This is, as you know, the national "Decoration Day." What a day of bustle and excitement it has been out on the noisy streets of this exceedingly patriotic village. In the large, beautiful burial grounds, which stand on a slight eminence overlooking the village and surrounding country, marked by pretty slabs or beautiful monuments, lie the remains of many a soldier. Our town since early dawn has been one living sea of human beings. Upon my little couch in the one corner where I manage to live my life of loneliness and pain from day to day, from year to year, I can see the great crowd as they surge by with their wreathes and garlands of bright, beautiful flowers, the grand army in full parade dress, with musket and sword, bringing up the rear, amid the low, soft funeral march played by the band. Alone in my sick room, alone with the multitude of my own thoughts, a great wave of love and pity for the dear, lowly Nazarene, the meek and lowly Lamb of God, who taketh away the sin of the world, swept over my soul; and it was not until I had thought long and deeply of his sufferings, his death, all coming within the range of his sovereign, omnipotent predestination of all things, suffered, finished and made complete before he cried, "It is finished," that I could quiet myself and truly feel that "In the multitude of my thoughts within me, thy comforts delight my soul." I would not find fault with the people, the great mass, for conforming to the rules of their country, for commemorating the beloved dead whose lives were laid down as a sacrifice upon the altar of their country, nor for giving due honor to their earthly ruler. But to the meek followers of him who was "meek and lowly in heart" "a man of sorrows and acquainted with grief," who seek a better country, a far more enduring substance, "a city which hath foundations, whose builder and maker is God," will not all this noise and bustle and worldly display seem out of place? Could we expect to hear the "still small voice," so much more infinitely sweet and consoling to the weary soul than the finest earthly music, amid the noise and

clamor of this worldly outcry? O no! We would rather, methinks, feel and say, "Come out from among them, and be ye separate." It was not to the great multitude that he promised to manifest himself; but "where two or three are gathered together in my name, there am I in the midst of them." When our dear Jesus was upon the earth it was not the masses who loved and worshiped him; only a few unlearned fishermen and their families. It was not the woman of fashion, who dressed in silks and satins, and dressed her person with gold and costly apparel, but the poor outcast Mary Magdalene, out of whom had been cast seven devils, who so loved the dear Savior, who washed his feet with her tears, and wiped them with the hairs of her head. I could but wonder to-day, as I saw handsomely and fashionably dressed men and women pass my window, how many there were in whose souls Jesus was enshrined, who desired to follow him whithersoever he went, and who determined to know nothing save Jesus Christ and him crucified. How clearly it then appeared to me that it was all true where the Lord says, "I will leave in the midst of thee an afflicted and poor people." "A remnant shall be saved." Also, his people are "a peculiar people." And then my thoughts went out to the only set of people who do not conform to worldly things; who "let the dead bury the dead;" who alone stand aloof from worldly worship; who are separate, alone, and despised of all nations; who are truly a peculiar people. How dear this same peculiar and poor people are to me. How my heart yearns for their companionship. How I crave their fellowship and love. We are assured though that among worldly people there are many who, when our Lord comes to make up his jewels, will be found among the pearls, who have not seemed to hear the voice, "Come out from among them, and be ye separate." But the question comes home to me, "Who maketh thee to differ?" who am by nature no better than the worldling. Why do I so love God and his people? Why do I feel almost jealous for my dear Savior, when I see men and women put forth their most ardent efforts to a worldly purpose, to worship man, and bow to the world and a worldly mandate, when he says, "My glory will I not give to another?" Also, "Cease from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Solemn seems the question to me, and all unfit do I feel myself to be numbered among the Lord's people. "Unclean, unclean," I must cry, and truly say,

"There was nothing in me to merit esteem,

Or give the Creator delight;

'Twas even so, Father, I ever must sing,  
Because it seemed good in thy sight."

It is now after nightfall, and I am the only occupant of the dear little

house. The family, and all the families near about, I think, are attending a church festival held at the town hall. It is oppressively warm, the windows and blinds of my room are wide open, and outside I see nothing but inky darkness of a starless night. But the quiet after the noise and confusion of the day is really enjoyable. I am alone, helpless upon my couch of pain, unable to move about the least; but I am not afraid, for round about me most assuredly are the dear everlasting arms, overshadowed by infinite holy love. My room, so often the scene of only intense weariness and pain, seems this moment almost a hallowed spot; and the ticking of the clock, and the voices of the many insects, which are the only sounds I hear, seem full of music from the other shore. O how often dear sister, do I seem to come to the brink of the stream, at the crossing of the unseen shore; and O how my tried, weary soul longs to cross over, to come back no more forever. Yet, dear sister, it is sweet even to wait and suffer for his dear sake, when his blessed presence is felt in the soul; when we feel ourselves overshadowed by his love and encircled with his everlasting arms. But not always does his blessed Spirit abide with me; not always is the blessed Comforter come; not always can I catch even a faint glimpse through a glass darkly of the glories just beyond. Darkness, such as may almost be felt, at times envelops my soul. Black as the tents of Kedar seems my soul, and I cannot even cry unto the Savior of my soul, until the cloud be again lifted, and the sunlight of his love again cheers and strengthens me. Such a deep sense of sinfulness, such a feeling of guilt, has weighed me down much of the time of late. I feel so condemned because I so often neglect his word, and feel indifferent and cold in prayer, and to in no way be able to honor and glorify God. I have suffered so in body, have had such frequent chills, followed by stupor and delirium; and this renders it impossible for me to write to our loved ones. If I sleep any at night, on awaking my clothing and everything about me is saturated with the dropsical water which drips from my feet and limbs. I think this is the cause of my almost daily morning chill. I have not yet felt able to send to the SIGNS the letter of our poor afflicted sister of Georgia. I do so want to write some word of comfort to the weary and tried one, and say some word to the honor and glory of the dear Redeemer's name. But I have felt empty, barren, and unfit even to attempt to comfort one of his little ones, or to write or speak his holy name. O how it does make my heart ache to read of that poor sister's afflictions and trials. How much she and I, and other lonely sufferers, shut in from the beauties of this beautiful world, and shut out

from the companionship of the saints, need the love and tender commiseration of those more favored and strong; those who can go about inhaling the fresh, fragrant and balmy air, enjoying constantly the beauties nature scatters everywhere. When I was moved from my winter quarters into this pleasant summer room I sat in the great arm chair a little time between the two windows, one looking out over a long stretch of beautiful country, sloping to a back ground of woodlands, the other overlooking the beautiful cemetery where dear father lies, with its flowers, pretty trees and shrubs. Love filled my eyes, and emotions I cannot express shook my weakened frame. I did not seem ever to have known that this world is so fair and beautiful. If heaven, when it bursts upon the freed soul, seems any fairer, the soul must become enraptured indeed. Then I thought it must far surpass the beauty on which I gazed; for the word says, "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." O! is it not worth suffering with our dear Savior here, if we may reign with him amid the glory of such a glorious place?

But what a lot of paper I have scribbled over. Can you pardon me just this once? It is so rare a thing for me to have strength and will to write even a little; and O! it is such a comfort to be able once in a while to allow one's thoughts a free outlet. I am very weary indeed, though I am writing on Tuesday morning now. After a day like yesterday I am thoroughly prostrated.

With dear abiding love to and for all, I am yours unworthily,

MARY PARKER.

OZARK, Ala., July 5, 1892.

DEAR BROTHERS BEEBE:—While on my late tour in the northeast I was solicited by quite a number to write oftener for the dear old SIGNS, which is the oldest Old Baptist paper in America [or the world,] and has stood firm, and earnestly contended for the faith of God's elect in the midst of many sore conflicts and severe persecutions by the antichristian world. To-day the SIGNS contends, as it did anciently, against all the newly-fangled schemes of antichrist for the purpose of soul-saving and evangelizing the world, believing such to be of the devil and of fleshly origin, and wholly unscriptural. Hence these are plants which our heavenly Father hath not planted, and shall be rooted up. Those plants cannot remain in the garden of grace. The Lord at the appointed time reared that dear man of God, who was one of the most wonderful men of America, to wield the sword of the Lord and of Gideon in putting to flight the Midianites (Missionaries or New School Baptists) from the church of Christ. He stood at his post until he fell asleep in the arms

of Jesus; and the mantle fell on his son (as Elijah's mantle fell on Elisha), who is a firm, uncompromising soldier of the cross, but is kind, tender and forbearing. He possesses a quiet, meek and humble spirit, and is kind and fatherly to the feeble lambs.

I wrote my first communication for this paper more than eleven years ago, and was ashamed when I saw my name in print, for I felt to be so vile and sinful that my unworthy name was a disgrace to the precious cause of Christ. I have been writing occasionally ever since, but have never been satisfied with anything I have written. I get so burdened that I cannot get an ease of mind until I write; but many times I have deeply regretted that I ever wrote a sentence for publication, fearing that I was deceived, and am not a child of God, and was no comfort to any one. But poor, ignorant and unlearned as I am, if my poor, imperfect scribbling has ever been any comfort to any one God be praised, and I do feel to thank and adore his blessed name for it. Yes, the Lord needs the praise, not us. We cannot have a spiritual thought nor inclination without the blessed Lord. We cannot have faith, love, peace, joy, meekness, nor any of the christian graces, without him; for they are all the fruit of the Spirit, and without his Spirit there is no love to God nor to his people. Without him we can do nothing. My poor heart is so contaminated with sin that my daily experience teaches me that I am totally depraved, and need the protecting hand of an all-wise God every moment of my life to keep and shield me from the many dangers, both visible and invisible, through which I am daily passing. How often I am searching my own heart to find something to recommend me into favor with God. What do I find? A heart that is deceitful above all things and desperately wicked, a cage of unclean birds, a sink of sin and an unbelieving heart, that denies the authenticity of the Scriptures, denies the very existence of a God, and tells me that I am no child of God. This is what I find in the flesh. Then I can say, with Paul, "I know that in me, that is, in my flesh, dwelleth no good thing." Surely then we can say, "We are the circumcision, which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Yes, God's people are circumcised in heart, being cut off from the confidence of the flesh. My proud and boastful flesh wants to be exalted, wants to be regarded as something when I am nothing. The safest place I have ever found is at the feet of Jesus, feeling poor and humble. I cannot go there of myself. Free-will would never take me there. In order to feel humble and poor I have to go through the furnace of affliction, and have my fleshly confidence and pride consumed. I would not will to be thus sorely tried

even if I could. The Hebrew children would not have willed to go into the fiery furnace in order to realize that Christ was with them to deliver them. I often pray for humility, but I do not pray for the sore trials that I have to pass through to make me feel humble. Jonah never prayed to be cast into the whale's belly to learn that salvation is of the Lord. God humbles us in his own time and way; we cannot hasten it. Man may devise his way, but the Lord directs his steps. The steps of God's children are ordered of him; and though they fall, yet shall they not utterly be cast down, for the Lord upholdeth them. Yes, the sore trials and conflicts are in the ordering of the Lord, and are in the pathway of the christian, and all those disappointments must be met before we reach our eternal home. The covenant which God made with Noah, that as long as time lasts day and night, winter and summer, seed-time and harvest, will not cease, is realized in every christian's experience. Night prepares us to appreciate the day, and winter to appreciate the summer. Our times are in his hand, our days are numbered, and it is impossible for one to die before his time, or the time which the Lord has appointed for us to die. Since our days and months and years are appointed of the Lord that we must live, it follows that we must pass through the nights and winters naturally before we go hence. So the christian's journey is marked out by the Lord; and he must go down into the very depths of darkness, gloom and human depravity, to teach him from whence comes his strength. The poor child of God is so proud that he would hate to come to the church, telling of his sinfulness, and tell that he felt to be the chief of sinners; hence many stay out a long time, waiting to feel fit or good enough to come. God's people do not feel fit, do not feel good; they feel that all their righteousness is but a robe of filthy rags. I love to see the poor, imperfect feeling ones come to us, for then they come fearing and trembling for fear they will deceive the people of God. The poor publican did not feel fit to pray, but the Pharisee did. Look at the poor, the maimed, the halt and blind that Jesus healed. Do you suppose they felt fit to be healed? None of God's children feel fit; all their fitness is in Christ.

I was at a church that I serve on Saturday before the fourth Sunday in June. One joined, and was to be baptized the next morning. I went home with the Deacon and spent a few hours. While there I began telling how indifferent I get, and how doubtful. I told him that I sometimes doubted my experience, doubted the Bible, and the existence of a God; and his daughter said that she had been staying out of the church four years because she had such feelings. Next morning she

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## EDITORIAL.

MIDDLETOWN, N. Y., JULY 27, 1892.

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

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

G. BEEBE'S SONS.

## BIRTH AND ADOPTION.

WILL brethren Beebe give me the Bible testimony in regard to one question? My unworthy name has been on record among the Old School Predestinarian Baptists about twenty-five years; and I have been, in my weak and bungling way, trying to preach Christ the way, the truth and the life, in which alone a poor, ungodly sinner can be saved, for about twenty-two years. I have come to the time in my life to realize that I do not know anything. Now I ask simply for information, Do the Scriptures teach that birth and adoption pertain to the same individual, or person? It seems so to me but I want to be right in this matter. Yours in truth,

R. FLOURNOY.

OLATHE, Kansas, May, 1892.

R E P L Y .

In submitting such understanding of this subject as we have for the consideration of our esteemed brother and fellow-laborer, it is with the express declaration that it is not designed to controvert any position which may have been taken by others in expounding the same subject. It might be sufficient to say that we agree with our inquirer in regarding the doctrine of the gospel as applying both the illustration of birth and of adoption to the subject of the salvation which is revealed in Christ Jesus. But while this is true, it is not to be inferred from this fact that there is no sense in which there is a difference between the two relationships. Birth develops a derivative and vital unity of existence and life with the parentage of which the child is born. Adoption manifests a legal and indissoluble relationship, in which the will of the adopting parent is sovereign, and the child adopted has no control in the matter. The word adoption occurs in the Scriptures five times. In but one of these places can there be any doubt of its limitation to the subjects of salvation. In Romans ix. 4, Paul uses it in reference to his kinsmen according to the flesh, "Who are Israelites, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen." It is in this case connected with the ceremonial ordinances of that legal dispensation, which are clearly typical in their character. Hence it seems evident that it is only in a figurative sense that the natural children of Abraham were included in the adoption to which Paul refers. In that natural sense the nation of Israel were adopted as the peculiarly favor-

ed people whom God chose from among the nations, to whom he gave marked evidences of his special care. In this adoption God displayed the sovereignty of his electing favor; for there was no other reason given for the selection of them from among the nations except that it was according to the counsel of his own will. So it was declared unto them, "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; but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt."—Deut. vii. 7, 8. Great as were the benefits resulting to this favored nation from this special manifestation of the mercy of God toward them in thus adopting them as his peculiar people, it gave them no vital relationship to the God who had thus chosen them. They were still a stiff-necked and rebellious nation, and they gave perpetual expression to the preference which inclined them to depart from the precepts of the Lord, and turn to the worship of idols. Thus their whole history is one continued record of transgressions against the covenant which their God had given them; manifesting the truth that the adoption which they had received had not changed their nature from the love of sin to the love of holiness. Even the holy commandment which was given them from Sinai had no power to give them that love of righteousness which identifies those who are born of God. If such a law had been given, then it could have given life, and righteousness should have been by that law. But such was not the design of the giver of the law. It was added because of transgressions; "Because the law worketh wrath; for where no law is, there is no transgression." "Moreover the law entered that the offense might abound."—Rom. iv. 15; v. 20. Evidently the adoption which pertaineth to the natural Israelites is not that birth by which the sons of God are manifested. Only "As many as are led by the Spirit of God, they are the sons of God." That divine leading is attested by the hunger and thirst after righteousness which characterizes those who are included in the blessing of our Lord. Certainly nothing less than a vital unity with the Spirit of holiness could give this conclusive evidence of the possession of eternal life. No adoption can bring the subject of it into this living union with the Father.

In the record which is given by the apostle John, it is declared of the true Light which lighteth every man that cometh into the world, that "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 as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 10-13. Designating these same characters as scattered strangers, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ," Peter describes them as "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23. In this birth it is manifest that they are partakers of the life which is in their Father; and so identified with him that it is his life which is developed in them. Without the assurance of this identity of life in their Redeemer the saints could have no hope for deliverance from their guilt as sinners against the holy requirements of infinite justice. Hence, it is no mere spirit of contention which prompts them to insist upon the truth declared by our Lord to Nicodemus, "Except a man be born again, he cannot see the kingdom of God." There must be developed in the subject of salvation a life which is not under condemnation and which cannot be defiled by sin; in no other way can the guilty be made holy and without blame before God in love. The life which was breathed into the nostrils of man in his formation of the dust of the ground was polluted by sin; consequently in that existence which was given to man in Adam there is no other heritage but everlasting death. In order that the subjects of redeeming grace may have life, and have it more abundantly, they must be born of that incorruptible seed, which manifests their identity with the holiness of God as their Father. To this end it is written, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Pet. i. 3-5. By this birth not only is it made manifest that the saints are now the children of God, but also it is settled beyond question that their life is eternal as it is in their divine Father. This is the immortality of God which forbids that they should ever perish. Only by the living unity of every child with his Father can the principle of vital unity be established. This is that eternal life by which the election of grace is so securely preserved in Jesus Christ that every one of them must live because he lives. There can be nothing but a birth which can develop this living unity of the sons of God with him as their eternal Father.

While it is unquestionably true that every subject of the electing love of God is made manifest by being born of God, and the Spirit of God leads every individual of them, causing them to love righteousness and hate iniquity, it is also true that they are made to feel themselves indebted to infinite grace for the unspeakable privilege of calling upon God as their Father. In themselves as the children of the earthly Adam they know there is nothing to commend them to the favor of God even as a palliation of their rebellion against him. The light of life shows them the justice of their condemnation, and they know that they have no claim upon that God whose holy commandments they have transgressed. There is no evidence that the hope of any sinner is genuine if he has no knowledge of being alienated from God by the pollution of sin dwelling in himself. Such a character could not hunger and thirst after righteousness. It is in this experience that the adoption of sons is manifested in the deliverance of the chosen subjects of grace from the power of darkness, and their translation into the kingdom of the dear Son of God. No conscious sinner could presume to claim the relationship of a son of God except as the Spirit of adoption enables him thus to cry Abba, Father. It should be observed that the relationship of an adopted son is not in any degree dependent upon the will of the subject of such adoption. It must be the act of the person whose choice is expressed by it, and the subject of its benefit is entirely passive in the reception of the favor thus bestowed upon him. The sonship which is secured by birth necessarily differs from that which is by adoption in that there is life unity in that which is by birth, so that the very life of the father is in the son. While adoption gives every legal advantage of sonship, it is manifest that it can convey no such vital unity. The only end secured by adoption is the placing of the adopted son in such a position that he may legally receive the advantages which would be already his if he were by birth the son of the father adopting him. The scriptural use of this figure is to show in the text where it is applied to the nation of Israel. The adoption which pertained to them is that sovereign act of divine favor whereby they were chosen from among the nations to be the peculiar people of God. So the Lord says to them by his prophet, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos ii. 2. In thus adopting them nationally the Lord separated them from all other families, and gave them peculiar privileges and rights to which they had no claim by their natural birth. It must be manifest even to the natural mind that in this adoption national Israel had nothing to do with the choice by which it was determined,

nor with the securing of the benefits included in it. Clearly it was according to the sovereign purpose of God that he chose Jacob and rejected Esau. In their natural standing there could be no stronger example of perfect equality than that which appears in the case of these twin brothers. Whatever advantage there was between them, was in favor of Esau, who was the first born, and was loved by his father, who did eat of his venison. Yet the purpose of God according to election was declared in the love of God, choosing Jacob, and adopting him to be the recipient of all the grace which was promised in the covenant which God gave to Abraham. Herein is shown the sovereign will of God. This is illustrated by the figure of adoption. Nothing but the will of God can be assigned as the cause of this discrimination between the two sons of Isaac. Hence Paul well enumerates this adoption as among the peculiar advantages belonging to that favored nation. The same idea must be recognized in the application of the figure of election of grace as being chosen from among the children of the earthly Adam. None of the blessings resulting to them from that election can be ascribed to their earthly birth. All that they inherit from their natural father is guilt and condemnation. In order to be manifestly heirs of God and joint heirs with Christ they must be born again. In being born of the Spirit they are partakers of the divine nature; and this truth is attested by the abiding witness of the love of holiness which produces hunger and thirst after righteousness, by which they are identified as being blessed of the Lord. In this relation they are called the sons of God, having the Spirit dwelling in them and walking in them. The figure of adoption does not apply to this vital relationship. It is in illustration of their being called as aliens from the favor of God, and translated into the glorious liberty of his children, that they are the subjects of adoption. Both in their birth and adoption we understand that it is the sinner who is saved from his sins, who is born again, and who also is adopted. In being born again is manifested the vital unity of the children of God with him as their Father; their adoption presents the calling of the chosen vessels of mercy from among the children of wrath, and their exaltation as the justified children of God. These are not another set of children; they are the very members of the body of Christ, to whom Paul says, "Be not ye therefore partakers with them; for ye were sometime darkness, but now are ye light in the Lord; walk as children of light."—Eph. v. 7, 8. If the saints were free from the bondage of corruption there could be no need of such an admonition as this for their guidance. But since even an inspired apostle must cry for deliverance from the

the weak believer if he finds himself still groaning under the consciousness of his own subjection to such vanity. Only the quickened sinner groans under the power of sin dwelling in him; and this knowledge of the bondage under which he cries is most conclusive testimony that he is born of the Spirit. If he were destitute of the life of Christ there could be no desire for freedom from sin arising from that carnal mind which is enmity against God. Without that desire there could be no felt sense of conflict between the flesh and the spirit. So long as there is a longing for deliverance from the power of sin there is conclusive evidence that the life of Christ rules in the heart of the troubled saint. Such longing can be inspired only by the love of holiness, and that love is the fruit of the Spirit. In the very same individual or person, in whom the Spirit of Christ is attested by the hatred of sin and the love of righteousness, there is yet a consciousness of the burden of the body of this death; and this is the perpetual reminder to him that he is still subject to the power of sin, which wars against the law of his mind. It is to the saints in this earthly character that we understand the adoption to apply. So long as they remain in this bondage of mortality they have only to receive the Spirit of adoption, whereby they (not merely that Spirit) cry, Abba, Father; but when they shall be delivered from this earthly house of their tabernacle they shall no longer know anything of this relationship of adoption; for then, awaking with the perfect likeness of their Redeemer, they shall see him as he is. Neither has eye seen nor thought conceived the glorious fruition of that blessedness which shall be revealed in every one who has the present witness of this birth of the Spirit in the longing after righteousness; while painfully conscious of their relation to a sinful and polluted earthly father, they have also the abiding witness of that Spirit of adoption, whereby they continually cry, Abba, Father. Only they who are born of God bear this mark.

We cannot be satisfied to close this brief compliance with the request of our esteemed brother without a word of congratulation to him on the perfection to which he has attained in his experience of only twenty-five years. He will have ground for thankfulness to his divine Teacher, if he is able to retain the important truth which he has learned to realize. There is little danger of any saint becoming exalted in his own estimation while he knows his own ignorance. It is only when puffed up with vain imaginations that there is a disposition in the saints to bite and devour one another. While each is able to realize his own weakness and liability to error, there will be no difficulty in esteeming others better than self; then brethren can dwell together in unity. If one is overtaken in a fault, then there is hope for his restoration by those who are spiritual. And if there be error found in these comments, may the spirit of meekness move some brother to correct the error according to the record of inspired truth.

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joined and was baptized. She told me that if I had not gone there and told my feelings she would not have come to the church, for she did not think God's children had such feelings. She said, "O I do wish I had joined the church four years ago, I feel so much better since I was baptized." Yes, that unbelieving spirit often keeps God's children living in disobedience. I relate this, as I believe there are many dear saints living out of duty to-day, waiting for a brighter evidence, and to feel fit. If you feel fit you will feel different from what I do. We believe there are duties enjoined upon the living children of God, and they should obey, not to make them children, but because they are. It is the duty of every christian to live right, not forsake the assembling of themselves together in a church capacity, abstain from every appearance of evil, not visit drinking saloons and drink with the drunken, not join the institutions of men, secret or otherwise. If you are living out of duty, come home to your friends, and tell what great things the Lord hath done for you. The church is a home for the poor and afflicted, tempest-tossed, troubled one who has no home anywhere else.

Love to all the precious ones.  
Yours in hope of life eternal,  
LEE HANCKS.

CAMMAL, Pa., March 21, 1892.

ELDER DURAND—DEAR BROTHER:—For years I have had a great desire to write to you, but my ignorance and unworthiness are so great that I did not dare to write. When I sent for the book (Mary Parker's) I could scarcely keep from writing. When I received your kind, unexpected letter how my heart overflowed with joy. I have received the book, and have read it nearly through, and I cannot find words to express the feelings both of joy and sorrow that are in my heart—joy to know that the dear Savior is leading and guiding the afflicted sister in all things. It is a sweet book, and I am glad that a way was provided for me to get one.

I suppose you never heard of the loss we met with on the 23d of November last. A cyclone swept over our place and blew down our house. I did not see it coming until it struck the house. I was alone with the children. We ran to the door, but the house was falling. Something seemed to say to me, "You won't be hurt." I threw my arms around the children with perfect confidence. Nearly everything we owned was crushed to pieces, except where we stood. Not even a piece of anything fell on us. We were perfectly safe. Then I believe I felt a thankfulness that I never knew before. I could cry with a loud voice, "Bless the Lord, O my soul; and all that is within me, bless his holy name." I have been kept ever since without a desire to murmur or complain. It

was the old home of father and mother, where they lived and died. We are building near the old home, where so many happy as well as sorrowful hours have been spent.

Elder Vail came last Saturday to fill his appointment, and staid till Monday. He comes once every two months. Our meetings are just like they were when you first came here, all perfect love, and not a discordant sound. All are in peace and fellowship. I hope we have perfect love in our hearts for each other. It seems as though the Lord in much mercy has restored peace once more. Our new meeting-house is nearly finished. It is not very large, but is a happy place to meet in. It is built near the place where you led this unworthy worm of the dust down into the watery grave nearly sixteen years ago.

When I look back and see the trials and afflictions that I have had to pass through, nothing but the help of an all-wise God could keep me from despair; for I am perfectly helpless. I cannot even think a good thought. Sin is mixed with all I do.

Aunt Rhoda is living yet, and was able to attend our meeting, and enjoyed it very much. Her talk in conference meeting was the best, I think, I ever heard. She is getting old and very feeble, yet is kept strong in that perfect faith.

You said in your letter that you would call here, but did not say when. The voice of all the church is for you to come and make us a good long visit. I hope, if it is the will of God, that you will come soon, for I have a great desire to hear you preach the gospel once more.

Your unworthy sister,  
MALINDA BADGLEY.

SOUTHAMPTON, Pa., July 1, 1892.

DEAR BRETHREN BEEBE:—I send you this letter from sister Badgley because of the account it contains of the wonderful deliverance of herself and children when the house was destroyed, and also because of her reference to the condition of the church at that place. I know that letters which speak of the travel and welfare of churches are of peculiar interest to brethren generally.

I visited this church on my return from the Chemung Association, and also the one at Grover, Pa. Both are especially dear to me, as at each place it was my lot to preach, as an evangelist, the first sermon that had been preached there in many years, and to baptize many, and serve them for some years. At this place when I first visited the friends it had been sixteen years since a gospel sermon had been preached there. Three aged sisters were left of those who had been members. One of them only remains, the "Aunt Rhoda" referred to in the letter. She is the mother of the late Elder William Campbell, who was one of the twenty-one that it was my privilege to baptize there within a few years. Others were baptized by brother Vail,

who has served them since the death of brother Campbell. I can never forget the many pleasant meetings we had there on my occasional visits. I enjoyed a pleasant season with the brethren there on this visit, though great changes have taken place, and I missed many dear ones.

The circumstance related by sister Badgley was quite remarkable. Her own two children were with her in the house at the time of the tornado, and also two children of sister Elliott, living near, who had just gone to a neighbor's, and whose house was destroyed. Remembering that one of the children was upstairs asleep, sister Badgley ran up and brought it down, and had just time to gather them all together and stoop down over them when the house was torn to pieces, except the spot where she was. Two trees were blown down over that place, and in some unaccountable way they with a part of the roof were kept just above her head, and protected her from the rain. Brother Badgley was in the barn. As soon as he could get to where the house had been he called out in great fear, "Are you hurt?" "No," she replied. "Say just what I say: 'Bless the Lord, O my soul.'" She said she felt as though everybody ought to say those words. She had said the day before, in conversation with some of the brethren, that she did not know whether she had ever been thankful. At this moment that remark came to her mind, and she now know that she was thankful to the Lord.

Your brother in hope,  
SILAS H. DURAND.

CLARENDON, Ark., May 13, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you the experience of my daughter, Mrs. Smallwood. If I were not such a poor scholar I would write some of my travels since the Lord, as I hope, revealed himself to me as the chiefest among ten thousand and altogether lovely. I am a subscriber to the SIGNS, and like it very much. My parents were Primitive Baptists, as were also my first husband and his parents; but that was not what made me a Primitive Baptist. I feel very lonely here, as there is no church near. I am a Primitive or Old School Baptist because of what the Bible and my experience teach me. I love the doctrine of predestination, and believe it with all my heart. I do not want to worry you with my scribble, and this is enough for the present. Do with this as you think best. I hope you may long live to wield "The sword of the Lord and of Gideon." My love to all the saints.

Yours in tribulation,  
MRS. E. J. HURST.

GREENBRIER, Ark., Aug. 17, 1890.

DEAR MOTHER:—I seat myself to write you a letter. It has been a bright time with me for three days; but I have had a dark season for a

long time previous. I do not know how long this light will last. It seems to me a long time since our last meeting at Cadron. It will be a week yet before meeting is held here again. I wish you were here to go with us and enjoy the blessings of God that will be distributed among his children.

I will go back to the year 1886, and will tell you some of my travels. I know I have been made to rejoice in God's word, after three years in the dark, deserted places. O how dark and dreary they were to me. I will go back to the time of the death of my Minny. When she died I thought I could not grieve if I were only prepared to meet her in heaven; but I felt that I was not prepared. I went on until April, 1886, when the Lord appeared to me in a dream. When I first saw him in my dream I tried to run from him, but my strength failed. When I looked the second time I thought he was a man. His raiment seemed brighter than glistening gold, and it seemed to me that the light would put my eyes out. I tried to hide the light from my eyes with my hands, but all was in vain. The more I tried to hide the light, the brighter the raiment seemed to shine. I could go no farther, and fell on my face, saying, "Lord, what wilt thou have me to do?" He answered, "Cursed is he that cannot obey my commandment." At this I awoke, and thought I was going to die; and I knew if I died I would be certain to go to torment; for the Scripture says, "Except a man be born again he cannot see the kingdom of God." I went on in a weeping condition, and finally had another dream. I dreamed the world was coming to an end. I could see the earth rolling up in a flame of fire. Then I prayed, and was saved. This gave me some relief, but it did not last long, for I was soon in as much trouble as ever. I had a third dream. I dreamed that I had died, and that people had come to bury me. But I was restored to life. I did not know that I had died until I came back to life. I then thought I would have to die again. But the good Lord came to me again on a white cloud, rolled the dust away, and lifted me out into the cloud, and set me down on earth again. This relieved me again; but nothing relieved me long. At that time I was attending the Baptist meetings, and thought I would ask some of them what the matter was with me; but when I would get among them I would rather hear those good people talk than to talk myself. I did not want to talk any more than I could help. It seemed to me that I was the meanest one that went to the meeting; but those good people treated me very kindly, and I could not understand why, as I felt beneath their notice. Since I have hoped that I am born of the Spirit of God, and I hope the Lord has dealt with me, my troubles have never since

been so great. I was made to say, "Blessed be God in the highest." I have had many doubts since my baptism in June, 1890.

I will close, for fear I weary you. May God bless you, and all his dear children.

MARTHA E. SMALLWOOD.

LYONS, Ohio, Jan. 3, 1892.

DEAR BRETHREN BEEBE:—In the providence of God I am permitted to take my pen to write a few lines to the children of God scattered abroad. Our Lord and Master commands those who love him to also love one another. If I am not deceived, dear brethren and sisters, I do love you all, because you love the same God and his great salvation that I love, and because we travel the same road, which leads to the haven of rest. I have been trying to travel the road for fifty-six years, and have met with many troubles and trials; yet I love the road. I have been a reader of the SIGNS OF THE TIMES over thirty years, and I love it next to the Bible. My mother lived with me thirty years after my father died. Her name was Phebe Northrup. My mother died five years ago, and I was left alone. My family are all gone to the spirit world, except two grandsons. I bought a little farm, and one of them moved on it, and I lived in the house with him. I went to visit my daughter-in-law, who was married again, and on the night before I was going home I had a stroke of paralysis. I thought I could not live through the winter; but the spring came, and I said, "I cannot live through the spring." Now it is fall, and almost a year since I came here. I find that my time is not the Lord's time. Till he commands I cannot die.

"O for an overcoming faith,  
To cheer me in my dying hours."

If I know my heart, I desire to be more humble, more watchful, more prayful, more like my blessed Master, and more like a child. O that the Lord may reconcile me to his will in all things, in all my afflictions and sorrows, and enable me to have my lamp trimmed and burning when he cometh. I want to say, Come, welcome death.

"Why should I shrink at pain and woe,  
Or feel at death dismayed,  
With Canaan's goodly land in view,  
And realms of endless day?"

O the lonesome hours, days and weeks I have spent within the last year, with no one to talk with who is of my faith. The Old Baptists are not of much account in this place. Our Savior said, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." Why not believe what Jesus has said? The most enjoyment I have is in my little room. I feel that it is a little sanctuary to me, while I read my Bible, and sing some of the good old hymns in Beebe's Collection, and feel that the Lord is with me. Sometimes by day and by night I get a

little manna from heaven. Sometimes I feel I would be glad if it were the Lord's will that I might fall asleep and awake in that heavenly mansion prepared for the redeemed of the Lord.

My object in writing, when I commenced this last October, was to throw in my little mite and let you know there is one more who can witness to that glorious truth contained in the old SIGNS. There I read such good sermons, good experiences, and good exhortations. While reading the editorials to the pilgrims and strangers, the little ones, I have felt I was one of them. You have told me just what I am, a poor, unworthy, helpless worn of the dust. I do believe those pilgrims are christians. I think I can say of a truth, Salvation is of the Lord. In him is my life, my hope, my trust. I have to fall into the hands of the living God, and leave all my future in his keeping. Let him do with me as seemeth good in his sight. It is a blessed thought to me that when the voyage of this life is over, when life's tempestuous sea shall be crossed, there is a safe and quiet home of rest for all the saints of God; for they are founded on a rock which is forever sure. Christ is our Rock, a firm foundation for all his saints. They are the chosen of God, secure in our blessed Redeemer. When their pilgrimage here shall be ended, they have a building of God, a house not made with hands, eternal in the heavens.

I will stop. I have made so many blunders that I fear you will not be able to find out my meaning. In my lonesome hours I have felt that I would like to say a few words to the brethren and sisters in Christ scattered all over the States. Many of the old pilgrims who wrote in the SIGNS twenty and thirty years ago have gone home to rest. I feel that my days are about numbered.

Brethren Beebe, if this reaches your office look it over. If it is too poor for printing lay it aside, and all will be right with me. In much tribulation and sorrow I am your unworthy little sister in Christ, if one at all,

PHEBE NELLIS.

HANNIBAL, Mo., July 8, 1892.

DEAR BRETHREN BEEBE:—I want to write you a few lines of experience this morning, which our dear Lord has recently given me, and ask you to insert them in the earliest issue you can of the dear old SIGNS OF THE TIMES. Not that I suppose they can be of much benefit to your readers, but they may be a feeble anthem of praise to the adorable name of our God, from one who feels to be the least of all saints, if indeed I am one of them, and show the infinite knowledge and power of our God.

As I was on my way home from our church meeting on Sunday, the third instant, being alone, I was run over by a passenger train (the Den-

ver) on the Hannibal & St. Joe Rail Road. My horse was instantly killed, my buggy broken into fragments, and wonderful to say, I, an old, partially paralyzed man, almost eighty years old, was not seriously hurt. Our dear brother and pastor, Elder Walter Cash, spoke from the words of the apostle, "Casting all your care upon him; for he careth for you," with much comfort and edification; to which I added a few words upon the predestination of all things; that all things work together for good to the children of God, whether good things or bad; and if I were one of them, whatever befell me I was assured by the word of the Lord was for my good, and I desired to cast all my care upon him, with the assurance that he cared for me, as he did for them all. He that keepeth Israel neither slumbers nor sleeps. Before I reached home I had this signal manifestation of his care and almighty power in saving me from death. The many who gathered at the wreck, to whom I spoke freely, in my prostrate condition, while they were preparing to take me home, near by, were astonished that I was not instantly killed, as the horse was. It did look so to finite man; but let us consider, my dear brethren, the infinite wisdom and almighty power which controlled and directed the forces at each point, even to the cutting out of a part of my coat sleeve, and still not touch my arm. We can see some of the purpose of our God, that accidents do not abide with him, but are of the gods of this world. Israel's God works all things according to his eternal purpose. None will fail. What a blessed consolation it is to me in my feeble and almost helpless old age that I have one upon whom I can cast all my cares, and that he careth for me. Blessed be his holy and reverend name.

I have written this upon my bed, very sore and feeble, and hope to be able some time to write again of the goodness and mercy of God to me. The doctor thinks I may get as well as I was. Love to all saints.

SATURDAY MORNING.—I rested well last night, and feel something better and stronger. The principal pain is in my right hip. The same was most affected when I was paralyzed, and was very weak when I received this terrible shock.

Farewell, dear brethren, all of you. May the God of love be and abide with you, and comfort your hearts with peace in believing, for his own blessed name's sake. Amen.

W. F. KERCHEVAL.

WILLARD, Va., June 25, 1892.

DEAR BRETHREN BEEBE:—The Scriptures abundantly show the salvation of sinners, and also the order in which that salvation is manifested. "First the blade, then the ear, then the full corn in the ear." God made choice of, or elected, his people before the world began; hence their

election is eternal. It was not for aught of good in them, not according to their works, nor for works of righteousness which they have done; hence it is without conditions, and is also personal. Paul says, "Chosen us." Peter says, "Ye are a chosen generation," &c. Who or what was chosen? Men, and men only. Let us see if we are borne out by the word of the Lord. Jesus said, in his prayer to the Father (John xvii. 6), "I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me." Addressing his disciples, he said (John xv. 16), "Ye have not chosen me, but I have chosen you, and ordained you," &c. Paul, writing to the saints at Rome, men whose earthly habitation was in the city of Rome, says (Romans ix. 22-25), "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles? As he saith also in Osee [Hosea], I will call them my people, which were not my people; and her beloved, which was not beloved." Also, in Ephesians i. 4, "According as he hath chosen us in him," &c. But it will be objected that the saints were not in him, as men, before the foundation of the world. I will endeavor to show in a future article the principle of the vital unity or life union, oneness of life, between Christ and his church, and thus show how they were chosen in him, &c. What we want to show now is that men are the objects of God's love and the subjects of his choice. Paul, in his letter to the saints at Ephesus (iii. 1-6), says, "For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward: how that by revelation he made known unto me the mystery (as I wrote afore in few words; whereby, when ye read, ye may understand my knowledge in the mystery of Christ), 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; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel."

In love of the truth,

A. B. FRANCIS.

BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

OBITUARY NOTICES.

AGAIN the Frying Pan Church is made to mourn for the loss of a dear, devoted, faithful sister. **Mary Rose**, widow of George W. Rose, died June 10th, 1892, aged 68 years.

The writer baptized her and preached her funeral. She was a woman of tender, loving feelings, of strong and honest convictions, a true worshiper of the living God, and a faithful member of the church. We all loved her; but she is gone. May God keep and sustain us who are left.

E. V. WHITE.

LEESBURGH, Va., July 14, 1892.

BROTHER **J. J. McDonald** died at his home on Jan. 16th, 1892. He was born in Chambers Co., Ala., July 28th, 1851, and joined the Old School Baptist Church on Saturday before the first Sunday in June, 1880. He lived in that church until he moved a short distance away, when he united by letter with a church of the same association. He was a faithful member, a believer in the doctrine of the Primitive Baptists, and delighted to talk of the wonderful works of God. He requested that the writer be sent for to attend his burial, when 1 Cor. xv. 55-57 was dwelt upon in the presence of a large assembly of relatives, brethren and friends. He left a wife and four children (one had gone before) to mourn after him. It was hard for us to give up our brother, but the Lord saw best to take him, and we hope that our loss is his great gain. The Lord doeth all things right.

M. L. VANDERVEER.

QUINTON, Jefferson Co., Ala.

My dear wife, **Mary Robinson**, departed this life at Reynoldsville, N. Y., June 24th, aged 49 years.

Her disease was consumption of the liver, from which she suffered much for the past year. She bore her sufferings with calm resignation, sometimes saying, "All the days of my appointed time will I wait, till my change come." She experienced a hope in the dear Savior about twenty years ago, but never felt worthy to follow him in the ordinance of baptism, feeling the church too sacred a place for her unworthy feet to tread. She seemed to grow more firm in faith to the last, telling her attending physician that the doctrine of election and predestination was her only hope.

She leaves a husband and four children, all settled in life except the youngest daughter, with many other relatives and friends, to mourn their loss. How we all miss her! But the silver cord is loosed, the golden bowl is broken, severing the first link in the household chain. She was a kind mother and a dutiful wife, always ready to minister to the wants of her family. She is gone, and we hope through boundless grace to meet

her on the shining shore, where parting is unknown nor family circles broken.

Her funeral was attended at her late residence. By request of the deceased, Elder Charles Bogardus spoke on the occasion to a large and attentive congregation from the words, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

"It is not death to close

The eyes long dimmed by tears,

And wake in glorious repose

To spend eternal years."

MARTIN ROBINSON.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the friends, and in compliance also with my own feelings, I send you the following obituaries for publication in the SIGNS.

**Mary Rosa Ealino Geist** died Sept. 7th, 1891, at her home in Baltimore, aged 41 years, 3 months and 7 days.

She was the widow of Martin Geist, who preceded her a few years ago to the grave. Her disease was consumption, from the inroads of which she had been suffering for several years. I had known our deceased sister for several years, and can bear testimony to her rare worth of character, and her devotion to what she believed to be right. In July, 1887, it was my privilege to baptize her in the fellowship of the church at Black Rock, and all who knew her are sure that her profession was true and genuine. The later years of her life were years of intense care and great trouble. After the death of her husband the care of nine children fell upon her; and I can bear witness how cheerfully and uncomplainingly and courageously she took up the burden, and bore it until flesh and heart failed, and she laid down the burden in death. I was often at her home, and many times has she said to me that she regarded the sore trials of her lot as among the greatest blessings she had ever received. Like David, she could have said, "Before I was afflicted I went astray; but now have I kept thy word." Among all whom I have ever known none have manifested more cheerful and steadfast trust in God, nor more ready submission to his will. In all this the grace of God is manifest and is glorified.

I was absent from home at the time of her death, and so could not attend her funeral. She left nine children and many friends; but they sorrow not as those who have no hope for the departed.

ALSO,

**Elizabeth A. Ensor**, wife of Luke G. Ensor, and daughter of George and Rebecca Ensor, departed this life Nov. 15th, 1891, aged 40 years, 4 months and 17 days.

Her disease also was consumption, from which she had been failing for many months. It was my privilege to baptize our deceased sister in the fellowship of the Black Rock Church on March 6th, 1870. She was then young in years, and came to the church when there were no young members in their number. I remember well how willingly and gladly, and yet humbly, she came among us, and how she rejoiced at the tokens of fellowship extended to her. Six months afterward it was my privilege also to baptize her mother, who had entertained a hope for twenty-five years. Sister Lizzie, as we all called her, came to the church and found a home among us but a few days after she obtained a hope in Christ. She was of a gentle and kindly disposition, and was ever ready to care for the sick and suffering about her as best she could. Through various circumstances for a number of years she was largely deprived of the privilege of attending our meetings, but when I saw her I always found her glad to converse upon the theme of redeeming love and grace.

Her funeral was largely attended at

Black Rock, and many tears testified to the love and respect in which she was held. She leaves a husband, who feels sorely bereaved, and six children, to grieve. May the God of all grace be their support and stay.

ALSO,

**Shadrach Kemp** was called away from earth on Wednesday, July 13th, aged 74 years, 3 months and some days.

His disease was cancer of the throat, from which he had been suffering for two or more years, having endured several surgical operations in the hope of relief. Together with his companion he was baptized in the fellowship of the Black Rock Church in December, 1879. She was called away nine years ago by the same dread disease; and now, after months of suffering, the dear husband has also departed. He leaves four sons and five daughters. Three daughters, the children of his last wife, lived with him, and cared for him during the wearisome months of his last illness. I was to see him about ten days before his death. He spoke of the devotion of these three girls, saying that they had done all that lay in their power for him. He also spoke of a great comfort and peace which had been given him a few days before, in which he had a view of the goodness of the Lord. He said this bright hope had measurably departed, but he felt sure it would return again. He wept as he spoke of the goodness of the Lord to him.

His funeral was very largely attended at Black Rock last Saturday, the 16th. Thus another of the aged has passed away from our midst. We at Black Rock as a church feel that we are sorely bereaved by the removal of all three named above. May we have grace to be still, and know that he is God.

F. A. CHICK.

REISTERSTOWN, Md., July 20, 1892.

### ASSOCIATIONAL.

THE White Water Association will be held on the 10th, 11th and 12th days of August, 1892, at the Salem Church, in Wayne Co., Ind.

Those coming from the west, northwest and southwest can come to New Castle, and there take the train for Hagerstown, where they will be met. Those coming from the east, northeast and southeast can come to Richmond, and there take the train for Green's Fork, where they will be met. We would be glad to see a good turn-out of the brethren. For further particulars write to L. C. Allen, Hagerstown, Indiana.

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Gi-

rad, on the Jacksonville Southeastern R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and southeast should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

THE Des Moines River Association of Primitive Baptists will be held with the Green's Grove Church, about three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1892.

It was agreed last session to meet with the Lynn Creek Oak Grove Church, in Henry Co., Iowa, but unforeseen circumstances make this change necessary.

Those coming by rail will stop at Marion, where there will be conveyance to the meeting. Those coming by way of Cedar Rapids will go from there to Marion (six miles) by street car.

A cordial invitation is extended to all brethren, and ministers especially.

M. W. BYRAM, Clerk.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

J. T. BRITAIN.

THE sixty-first annual meeting of the Spoon River Association of Regular Predestinarian Baptists is appointed to be held with the New Hope Church, at Greenbush, Warren Co., Ill., on Friday before the first Sunday in September, 1892, and to continue three days.

Avon, on the Quincy Branch of the C., B. & Q. R. R., and Roseville, on the Rock Island Division of the same road, are the places to stop at on Thursday evening or early Friday morning. Friends of Jesus are invited to come and see us.

I. N. VANMETER, Clerk.

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IS PUBLISHED

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 3, 1892.

NO. 31.

## POETRY.

### THE PERFECT FRIEND.

ONE only friend we have  
Accounted sure;  
One only love is ours  
That will endure.  
All other friends are dear;  
He knows how dear  
Who gave them for our joy  
And solace here.  
All other loves are sweet;  
He knows how sweet  
Of whom sad souls that lack  
For love entreat.  
But friends, however true,  
This life will test;  
And they will fail us oft  
Who know us best.  
And loves, however strong,  
In time may change;  
Misfortunes may divide,  
New ties estrange.  
Sorest of all will come  
Some sad offense;  
Mistrust will chill, and doubt  
Drive friendship hence.  
O slow of heart to learn  
What yet we own—  
One only perfect friend  
Hath any known!

### "THEY SHALL BE CHANGED."

"THEY shall be changed! Yes, all things here,  
The brightest and the best.  
We often drop a falling tear,  
And say, "Where shall we rest?"  
"They shall be changed!" And yet we try  
To make a home below;  
Knowing full well that all must die,  
For we have proved it so.  
"They shall be changed!" The falling leaves  
Show summer's swift decay;  
And yet how oft the spirit grieves  
When earth's joys pass away.  
"They shall be changed!" Those friends of years,  
We watch their slow decay,  
And whisper softly 'midst our fears,  
"They soon will pass away."  
"They shall be changed!" Yes, one by one  
Our earthly joys decay;  
They hardly last the looking on,  
Then die and fade away.  
"They shall be changed!" Unchanging One,  
Wherever we may be,  
O may we find, as time doth run,  
There is no change in thee.  
"They shall be changed" can ne'er be said  
Of mercy, love and grace.  
O may we pillow there our head,  
And find a resting place.  
"They shall be changed," those nights of woe,  
For blissful, happy day;  
Those things that vex and pain us so  
Will quickly pass away.  
"They shall be changed!" Yet stay the tear  
That dims the weeping eye;  
If we belong to Jesus here,  
Our joys shall never die.

—Monthly Record.

## CORRESPONDENCE.

### MY CHURCH.

THIS saying, common amongst men, has to my mind a spiritual meaning; for spiritually there is therein contained the revelation of Jesus Christ unto the sons and daughters of Adam, as recorded in Matthew xvi. 15-18: "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." This revelation of Jesus Christ, the Son of the living God, which is God manifest in the flesh, is the manifestation of that new creation, created in Christ Jesus before the world was; the perfect man, which was to come in the likeness of God; the Savior of sinners, whom to know is life eternal. Flesh and blood cannot reveal this knowledge, for Jesus says so. This revelation is spiritual, and is the power of God unto salvation to every one that believeth, and is the rock on which Christ builds his church. No man nor woman can enter into that church spiritually, and become a member thereof here upon earth, except upon the testimony that Jesus Christ has been revealed unto them as their salvation, their redemption, their hope and their life. It is possible there have been received into the churches members who did not bear this testimony of the revelation of Jesus, and the churches have had to suffer on account of receiving them. For instance, one may come before the church who may appear sound in doctrine, even the doctrine of the apostles, as laid down in the Scriptures, may appear a firm believer in the doctrine of God's predestination, his election, and final perseverance of the saints, and may have been a follower of the Old Baptists for years; yet before you can receive such an one into church fellowship he must bring forth evidence that Jesus has been revealed unto him as his salvation. No other evidence will be admitted by a faithful church; and that evidence, we are told, the gates of hell shall not prevail against, for it is the rock on which the church is built. I think there have been,

and are, instances where persons have been admitted into the church upon a profession of doctrine, being strong advocates of the doctrine of election, predestination, and salvation by grace, and have become members of the church, and may have been considered able gifts, yet in their experience have not received the revelation that was given unto Peter and the disciples of Jesus; for if such were the case, from whence came these dissensions and divisions that have arisen in the churches, that have broken the fellowship of the brethren? Is Christ divided? Is it possible that the love they once professed for brethren could so easily be turned into hatred, and they become so cold as to denounce them as unsound in the faith, and say all manner of evil against them? Truly they do not bear the marks nor produce the fruit of a sinner saved by grace; neither is their course according to the apostolic admonition, "Let brotherly love continue," and be "kind one to another, forgiving one another, as God for Christ's sake hath forgiven you." In illustrating this subject I feel led to the parable in Matthew xiii. 24-30: "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." This parable, to my mind, is a lively picture of the church to-day. The gospel of Jesus, the word of life, through the Spirit of God, has been sown by the servants of Jesus from the days of the apostles down to the present time, and the word has fallen upon the children of men; and wherever the Lord has prepared the ground to receive it, by the revelation of Jesus Christ to them, the blade has sprung up and brought forth wheat. The same word may have fallen by the wayside, or among thorns; and the cares of this world, the glory thereof, and the lusts of the flesh, have choked the word. The apostle declares, "When lust hath conceived it bringeth forth sin." We may have desires to be wise above what is written, and, like our mother Eve, to know good and evil, and be full of religious zeal, so much so that we think we are doing God service to persecute the saints, and show plainly that we are not wheat, but tares, in the kingdom of heaven. I would not be understood to say that the power of God is not able to

save even a tare, if it is his will; for by nature we are all tares, as the children of Adam, conceived in sin and born in iniquity, and are the children of wrath, even as others; yet in the figure the kingdom of heaven is likened unto it. We see wheat and tares growing up together; and when his 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." Thus we see in the parable what the kingdom of heaven is likened unto. This one remark I will make, that not all the children of Abraham are the children of God; neither are all that profess to be followers of Christ the children of God; for Jesus says, "Except a man be born again he cannot see the kingdom of God," or the church, which the gates of hell shall not prevail against. The gates of hell I understand to be the carnal heart or tongue of men. The apostle James says, "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Therefore the tongue and heart of man must be the gates through which have come forth all the hatred and enmity against the church. From the day of Cain down to the present time all the persecutions against the saints, the followers of Jesus, have proceeded and come forth out of the heart of man. From those gates poured forth the floods of enmity that killed the prophets, that crucified Jesus and the apostles; from those said gates poured forth the flood after the woman, the church, which fled into the wilderness; and from those said gates to-day are opened the batteries of worldly religion against the doctrine of God's electing love, his predestination, and his right to choose whomsoever he will from among the children of men as subjects of his grace. They are not slow to declare that if partiality is shown among the children of men such a God is unjust, and not the God they worship; that to choose one of a city and two of a family is impartial. They say that all men may have eternal life if they will accept it; that salvation is free for all, whether they will accept it

or not; that all men are wheat by nature, and if they become tares it is their own fault. This, I think, is about the general idea presented throughout all Christendom from the tongues of men. From a natural standpoint, according to the reasoning among men, if all men were wheat by birth in nature there would be some foundation for their argument; but according to the Scriptures such is not the case. Men are born in sin and shapen in iniquity, and are therefore tares by nature; for it is declared by Jesus, "Except a man be born again he cannot see the kingdom of God." He must be born of water and of the Spirit to enter into that kingdom, and therefore he must drink of the water of life by Jesus being revealed unto him as the hope of glory, by the Spirit of God, before he can enter into the joys of that kingdom; for Jesus says, "My kingdom is not of this world." It is not a kingdom like unto the nations of the earth, of flesh and blood, but is a spiritual kingdom; and they that worship in that kingdom worship in spirit and in truth. To be an heir of that kingdom "ye must be born again;" not a corporal birth of the flesh, but a spiritual birth, by the revelation of Jesus in you. 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. 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. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life." This belief on Jesus is the birth which the child of God experiences in his deliverance from under the law; for a birth is a deliverance from the womb of nature. Therefore Jesus says, "Except a man be born again he cannot see the kingdom of God." Not that the man is born over again, for that would not change his condition spiritually. He would be the same natural man, as a man. But spiritually born again, by the revelation of Jesus Christ in him the hope of glory. Jesus declares, "My kingdom is not of this world;" which I understand to mean is not a flesh and blood kingdom, of the will of man, but a spiritual kingdom, of the will of God. They that worship in that kingdom worship in spirit and in truth; therefore the need of a spiritual birth by the revelation of Jesus Christ in them. The apostle Paul testifies (Gal. i. 15-17), "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood; neither went I up to Jerusalem to them which were apostles before me." Here, I understand, we have a lively

type of the spiritual birth; for this same man, Saul of Tarsus, before God revealed his Son in him, was a preacher of Moses and the law; but now, after this revelation, or birth from under the law, he became a preacher of Jesus, the way of salvation, and declares that by the works of the law no flesh can be justified in the sight of God. Yet I do not understand that the carnal desires of the flesh of this man Saul were changed by this revelation; for his own testimony declares that he had the same carnal appetite. But the course of the man was changed; for now the same tongue that once could speak evil of the saints, and persecute them, is employed in speaking blessings for them; and the same hands that willingly held the clothes of them that stoned Stephen to death now administer to the comfort of the saints; and the same feet that walked down to Damascus to put in prison the followers of Jesus, and persecute them, are now employed in bearing the man to preach the everlasting gospel of the Son of God. Thus there is a complete change in the course of the man. The man spiritually is born again, or born from above, as in the margin, and the gates of hell shall not prevail against him. O how often our carnal hearts rise up against the wisdom and power of God, in opposition to his will and his providence on earth in his dealings with the children of men; for I find in my own heart the gates of hell, and often feel to say, like Paul said, in sentiment, after he had preached the gospel to others, yet he feared he might be a castaway. Just so is my experience, that after I have written about the way of life and salvation, I daily fear I am a tare, just growing among the wheat; for I see that in me, that is, in my flesh, dwelleth no good thing. My testimony is that I have the same carnal heart that I ever had. There has been no change in the workings of my flesh. I do hope that my course has been changed, in that I love holiness for holiness' sake, and that I love the company of the saints better than the attractions of the world. My great trouble is my sinful heart, which is as prone to wander as the sparks fly upward. Evil is continually before me; and I sometimes feel to offer one little prayer, in the language of the poet,

"O could I find some peaceful bower,  
Where sin hath neither place nor power,  
This traitor vile I fain would shun,  
But cannot from his presence run.

"When to the throne of grace I flee  
He stands between my God and me;  
Where'er I rove, where'er I rest,  
I feel him working in my breast."

Dear brethren Beebe, I feel that I am trespassing upon you in writing my thoughts on this portion of Scripture. I have thought I would stop writing, and not bother you any more; for after I have written my thoughts on paper they seem to come so far short of what I hope I see in the Scripture that it seems I have not touched the subject.

Affectionately yours,

JOSEPH BRODERS.

MOLALLA CORNERS, Ore., June 4, 1892.

ELDER J. H. YEOMAN—DEAR BROTHER:—We are strangers in the flesh, but that is no reason we should remain so when (as I hope) we are brethren in spirit. But brethren cannot always see everything exactly alike as regards spiritual things, although they may be born of the same Spirit, any more than two natural men, although born of the same parentage, can understand natural or temporal things exactly alike. I was just now reading your article in the SIGNS OF THE TIMES (Vol. ix., No. 21), in which there are some things which (to me) are objectionable. (You say you are nearing your sixtieth year. Well, I am still older than thou. I am in my eighty-sixth year.) That part of your letter which to me is specially objectionable is where you say, "Some have concluded that the fleshly body of Jesus, who was made of a woman, made under the law, was spiritual flesh," &c. My object in writing this is to prove by Scripture authority that in the fleshly body of Jesus pure divinity and pure humanity were and are inseparably united in one holy personage; that is, he is both God and man united in one indivisible personage. In order to be as brief as possible I will refer you to the account of his conception, as given by the angel to Luke: "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said unto her, Fear not, Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth 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. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, 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."—Luke i. 26-35. Now I ask you, my dearly beloved brother, was that holy thing born without a Father? Was not God his Father, just as much as Mary was his mother? Was that holy thing born a part Jesus or a whole Jesus? Has he not said, "I, even I, am the Lord; and beside me there is no Savior?"—Isa. xliii. 11. Again, "For unto us a child is born, unto us a son is given:

and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."—Isaiah ix. 6. Now this "Wonderful child" is the holy thing that was born of the virgin, and he is the mighty God, the everlasting Father, &c.; so that the Scriptures teach us that he is both God and man in one individual person forever. Again, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not."—John i. 1-5. Verse 14: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Now, my dear brother, how can you believe that the body of Jesus was merely a human body, when the Scripture declares that the Word which was God was made flesh? In what sense can we say that Christ is the only begotten of the Father, other than that there was not another being, either in earth, heaven or hell, that was begotten after the same manner that Christ was, both human and divine? If I am asked how it was, then, that Christ could, according to your letter (my dear brother), hunger, thirst, become weary, and take rest in sleep, and, as Peter tells us, was put to death in the flesh, &c., I answer, Because he took on himself the whole nature of man, sin only excepted, and in that nature he could and did hunger, thirst, &c. He partook as well of the whole of the divine nature; for we read in the Scriptures, "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."—Col. ii. 9, 10. Do you believe this, my dear brother? I do with all my heart. John further saith, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him;" that is, made him manifest in the flesh of Christ as the only begotten Son of God. I do not believe that Christ, as the only begotten Son of the Father, received any of his human nature from the Father; neither do I believe that he received any of his divine nature from the mother. The two are separately considered, but inseparably united. I cannot tell you how, neither could an apostle explain it to our understanding, so I shall not attempt it. Jesus saith unto Thomas, "If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not

known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?"—John xiv. 7-9. These, with many other things, are, when abstractly considered, too abstruse for our feeble comprehension; still we are bound to believe them, because the Scripture teaches them.

Now, my dear brother Yeoman, you say, "If we could find any scriptural proof that Abraham possessed a body of spiritual flesh, then we might safely say that the body of Jesus was spiritual flesh." O, my dear brother, why did you stop at Abraham? Christ saith unto the Jews, "Verily, verily, I say unto you, Before Abraham was I am."—John viii. 58, 59. My dear brother, when the inspired writers say that he is the only begotten Son of the Father, did they mean father Abraham? If not, then why did you bring forward Abraham here? If the body of Jesus were begotten by Abraham, then there would be some propriety in your expression; but it was not. O no, not at all; by no means. When Mary inquired of the angel, "How shall this be?" the angel did not tell her that she should conceive a son by Abraham; but, "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 [not the son of Abraham, but] the Son of God." The superlative degree is used here. There can be no power higher than the power of the Highest. "And the angel of the Lord appeared to Joseph in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost."—Matt. i. 19, 20. Was it not the flesh, bones and blood of Jesus which was conceived in her? If not, then what was it? John saith, "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 (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); 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. We do not suppose that it was the Spirit of Christ, abstractly considered, that the disciples handled with their hands. It evidently was his body; for after he had risen from the dead he appeared to them, and stood in the midst of them, and saith unto them, "Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit

hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of a honeycomb. And he took it, and did eat before them."—Luke xxiv. 36-43. Although these things are too profound and abstruse for our comprehension, we nevertheless believe them to be true on account of their divine testimony. Jesus saith to the Jews, "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. I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give is my flesh, which I will give for the life of the world."—John vi. 49-51. Then his flesh was more than merely human flesh, for he says that it came down from heaven; and he surely knew. It was (in my opinion) divine and human flesh, mysteriously united in one Lord Jesus Christ, who thereby became a true and proper Daysman, one who is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Dear editors, when I commenced writing I intended it as a private letter to brother J. H. Yeoman; but as I prolonged it far beyond my intention I have concluded to send it to you, to dispose of as your better judgment may dictate. I know it is badly written, and the composition is still worse; but I believe it is the truth. I find that my mental faculties are failing me very fast since my last winter's sickness. I perceive it more in writing than I do in preaching.

JOHN STIPP.

ROCKVILLE, Md., April 11, 1892.

DEAR BROTHERS EDITORS:—Will you, or some other dear brother, give your views of the locusts that came out of the smoke of the bottomless pit, as recorded in Rev. ix., especially from the seventh to the tenth verse? They had faces like men, and hair like women. Are we not living in that day, in which the different societies are managed by women, and so-called preaching by the same? Do they not have faces like men, to stand before large assemblies, and chatter with their tongues? The beauty of a woman is her modesty and virtue, and so I would be glad to see my own sex continue to possess those beauties. But alas! that day is passed with the world; but not so with the lovers of the truth as it is in our blessed, meek and humble Jesus.

Dear brethren, I will leave the subject to you, who have so much light given you to open the Scriptures, as I only see in the figure a prophecy being fulfilled in this day of religions delusion.

Brother Broders, in writing upon the frogs in Egypt, spoke to the point. Therefore I hope that yourselves and some other dear brother will be drawn out to give us light on the locusts with breastplates of iron and tails like unto scorpions, with stings therein. We live in the day when only such portions of the Scriptures of truth as suit the carnal minds of men are read and taught to the minds of the rising generation, in schools through the day, or on Sunday; and such they are spreading through foreign lands, to save the world. Truly the world loves its own. My attention was called to such in reading the programme for "Arbor Day" of the State Normal School in the city of Baltimore, and of the tree of life in the garden of Eden. My answer was, "But they leave out the flaming sword, that turned every way to keep the tree of life." Nevertheless the counsel of the Lord standeth sure, having this seal, The Lord knoweth them that he hath purchased with his own precious blood. May all who love the truth cling together as one, and not be led away from their steadfastness by those great deceivers, who are waxing worse and worse, deceiving and being deceived. The saints shall judge the world, and surely they are judging the things of the religious world of this day, according to the Scriptures of truth, as preached by our blessed Savior and his apostles, and left on record for our consolation. Appearances are very deceiving to the carnal mind, and what would we do if we had not the record to go to? I have for a moment at times been bewildered in my own mind, when light seemed to be withdrawn from me. But when I go to the record of truth, as I always do, all is made plain, and I am made to see that the inventions of men, or women with the faces of men, are false, and are an abomination, in the light of the Scriptures of truth. My heart goes out in great sympathy for the young mind in being so deceived, and my heart is often led to ask to be kept near his side; that the Lord would keep his people everywhere; that the young may not be entrapped by the snares of deceivers; that the aged and infirm may be strengthened and find consolation as they totter down life's rugged way.

"For 'tis a strait and rugged road,  
And mortal spirits tire and faint;  
But they forget the mighty God,  
Who feeds the strength of every saint."  
It is often night with my soul, and darkness gathers thick and great, with scarcely one ray of heavenly light. He that walketh in darkness and hath no light, let him stay himself upon his God. I am compelled to wait for him to draw me, that I may run after him; for him to open my mouth, that I may sing his praises; to teach me his love; to have respected unto his commandments, as did the sweet singer in Israel. But like our beloved apostle when tossed upon rough waters in

his voyage, when all hope of being saved is almost gone, I come to land—a land flowing with milk and honey, with clear crystal waters, and ever green fields. From this land I eat, and am no longer hungry. From the open fields I gather every blooming flower, perfumed with his love, and can exclaim in the language of the poet,

"O love divine! how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?  
I sink, I faint, I die, to prove  
The mystery of redeeming love,  
The love of Christ to me.

Stronger than death or hell his love;  
His riches are unsearchable.  
The first-born sons of light  
Desire in vain its depths to see;  
They cannot reach the mystery,  
The length, the breadth, and height."

Our dear medium of correspondence, the SIGNS OF THE TIMES, is received every week; and, as in the beginning, it is filled with good news, in experiences of many dear brethren in all the world; also views on portions of the Scripture, from which I draw much consolation; especially the editorial on forgiving in love, which we cannot do unless grace, that unmerited favor, abounds in us, and love, that shining grace, is in our hearts. O that the Lord may create within me a clean heart and a right spirit. In the name or power of our blessed Jesus within us must we do all things, or all is naught; for

"If love be absent, I am found  
As tinkling brass, an empty sound."

May you, dear brethren, one and all, be kept in the future, as in the past, by the same power, through faith unto salvation, ready to be revealed in the last time. That seems to be always present with me. Do not forget our beloved editors, who labor for our good and edification.

In hope of eternal life,  
RUTH ADAMSON.

CHARITY.

DEAR BROTHERS BEEBE:—After the appearing of my letter in the SIGNS OF THE TIMES, and after it was read by one who is not a lover of the doctrine of the Bible, I received a protest from that one. I have nearly forgotten that letter, and I presume it is altogether forgotten by the readers of the SIGNS; so I will state that the main objection was that I had no charity for anybody only the "elect." I will also state (or perhaps confess would be a better word) that I am always accused of "no charity;" neither is it always from those who are without that the accusation comes. In times that are past I have had charity preached (or pounded) to me in such a way that it does seem there ought to be nothing left of me but charity and sweetness itself. Again, it has come in the form of a suggestion, intending to be put up in as mild a form as possible, that a little more charity would become certain per-

(Continued on page 245.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 3, 1892.

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

## THE KINGDOM OF CHRIST.

"Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence."—John xviii. 36.

To the comprehension of natural reason the mystery of the spiritual kingdom of our Lord Jesus can never be made more clear than was the exhibition of his own divine character when in the likeness of sinful flesh he was manifest among the children of men. There could be no hope of showing to the world anything pertaining to the glory of that kingdom by the most earnest efforts of all the saints to whom it has pleased God to reveal it. It is so far beyond the comprehension of carnal minds that they cannot even grasp the fact of its existence when it is plainly declared unto them as in the language of our text. The mind of man can conceive of nothing which is not tangible to those mediums of sense through which it must receive all its impressions. When a kingdom which is not of this world is declared to be the government belonging to Jesus, the thoughts of man are bewildered and lost in the effort to imagine such a kingdom. Being himself of this world, he can think of nothing beyond the range of worldly things.

The occasion when the words above cited were spoken by our Lord was when he was arraigned before Pilate, and the accusation had been made against him that he claimed to be a king; which would have been to rebel against the authority of Cesar, to whom the Jews were then tributary. It was upon this charge that Pilate was examining him when he asked in the judgment hall, "Art thou the King of the Jews?" Knowing the malicious falsehood by which his accusers sought to pervert his words, Jesus asked, "Sayest thou this thing of thyself, or did others tell it thee of me?" To this question Pilate replied by the declaration that the nation and chief priests of his own people had delivered Jesus unto him; and demanded of him to say "What hast thou done?" To this question the reply is embraced in our text. So far as it refers to the immediate charge then preferred against him the sufficiency of this answer was confessed in the decision rendered by Pilate, "I find in him no fault at all." But there is a deeper and more important sense in which the answer of our Redeemer concerns every subject of his saving grace. There can now be no question that

the condemnation and death of Jesus was the most awful crime of which mortals were ever guilty. The fact of his perfect freedom from sin is not only established by every testimony which can be conceived by the natural mind, but the God of justice has given assurance unto all that he hath appointed a day in which he will judge the world in righteousness by him, in that he hath raised him from the dead.—Acts xvii. 31. By this divine evidence is the infinite dominion of our exalted Lord proven to include the control of death as well as all other powers in earth and heaven. Less than this could not suffice for the deliverance of his people from the pollution of sin, and from the power of death which is the consequence of sin. There could be no manifestation of divine omnipotence in vindicating the righteousness of those who were not under condemnation. No law could demand their condemnation so long as they were found free from transgression. The glory of the everlasting kingdom of our Lord Jesus Christ shines in the grace whereby he is able to justify the ungodly, making them holy and without blame before God in love. No power of men or angels could accomplish this wonderful work. The most that can be claimed for finite power is that it should be able to remit the penalty due to transgression. Even that can only be done by the sacrifice of the truth of the law which condemns the sinner. Such display of mercy in the pardon of a sinner could never deliver him from the guilt of his sin. The murderer who is delivered from death by the clemency of the executive does not become an innocent man when he is restored to liberty; in his own conscience and in the sight of infinite justice he is still a murderer. So, the mere remission of the penalty due to the sinner could not make him holy in the sight of God. There must be such satisfaction rendered to the demands of justice that they can never again be charged against the guilty transgressor; otherwise there can be no salvation from sin. There never was an earthly kingdom possessing power to thus blot out the guilt of a transgressor. Only the King in Zion has power on earth to forgive sins. This divine glory can never be imitated by the rulers of this world. It is not by the exercise of arbitrary power that sins are forgiven by our Lord; it is only as he has honored the utmost requirement of justice that he is just in the justification of the ungodly. This peculiar glory of the everlasting kingdom of our Lord renders it diverse from all other kingdoms and governments which have ever been known to created intelligence. While other kingdoms are sustained by might and power which may be turned to oppression and robbery, this kingdom of God is itself righteousness and peace and joy in the Holy Ghost.

"My kingdom is not of this world."

This wonderful declaration is full of important instruction to the saints to-day, as well as in all the ages past. When their feet have been almost gone, and their steps have well nigh slipped at the sight of the prosperity of the wicked, reason has suggested that in the painful contrast between the trials of the saints and the ease of the wicked, they have evidence that their hope is vain, and that God does not regard them with favor. There is a continual tendency in the mind of the afflicted and poor people of God to look for their heritage in this world; and their cruel adversary is ever ready to suggest that if the Lord indeed were their Savior they would have more enjoyment and less affliction in their daily experience. Let this suggestion be brought to the test of this declaration of our Lord. Can the saints follow Jesus without walking where he walked? His promise to his disciples assures them that "In the world ye shall have tribulation." In trials, afflictions and sorrows they read their title to all the heritage of eternal glory as secured to them in Christ Jesus. Eternal love did not choose the portion of those who are called to be saints where time and corruption could mar their heritage. As they are chosen in Christ Jesus, their unity with him secures for them in this world the same experience of tribulation through which he was pleased to lead the way. This vain and transitory world could afford no kingdom worthy of our glorious Redeemer; neither does it contain anything suitable for the manifestation of eternal love as bestowed upon the subjects of his electing mercy and grace. When oppressed under the weight of disappointments, afflictions and tribulations in their daily experience, the blessed Comforter can bring sweet consolation and grace to help in such time of need from the precious words of our Lord, in which he has told us beforehand that this is not the land of our abiding home. It is for their support in the conflict with their own natural mind that the saints are furnished with the strong consolation recorded by the pen of inspiration. From other enemies they may escape by avoiding their company, but the enemies which abide in their own earthly house of this tabernacle are ever present, and they cannot guard against their attacks by any watchfulness of their own. These artful foes always seek to withdraw the attention of the saints from the truth here spoken by our Lord. It is only by referring to the things of this world, which are seen by natural reason, that the saints can be robbed of the comfort of that hope in Christ which looks beyond this world for its fulfillment. Remembering that they are called to look away from this perishing world, and from the things which are seen by the natural mind, for the kingdom of God wherein dwell

troubled by the prevalence of iniquity in the world, nor by the assaults of unbelief and sin even as found in their own members; since they know that the world with all that pertains to it is arrayed in opposition to the righteousness of God. The kingdom of Christ cannot be affected by anything which pertains to this world, since it is beyond the reach of earthly changes as far as the heaven of ultimate glory is beyond the varying seasons of this natural world.

It is not to be understood by this expression that Jesus disclaimed his relationship as King over his gospel church which is in the world. Neither does he teach that his power as the Sovereign Ruler of the universe does not include the events of time as they come to pass in this world; but it is evident from the connection in which this language is recorded that it was designed to show that his kingdom is not an earthly dominion. His kingdom does indeed rule over all; but it does not conflict with the governments of this world, which was the natural understanding of the heathen king to whom the language was addressed. In this sense it is not of this world now, as it was not in conflict with the dominion of the Roman empire then. Yet it is true now, as it was then, that the "Most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—Dan. iv. 17. The kingdoms of this world, like everything pertaining to this world, must pass away under the destroying power of time. Such is not the dominion of our Lord. Time and change can never affect the throne of his eternal glory. This world could never produce such a kingdom as that which is established in righteousness by the divine power of our Lord Jesus. While the chosen people in whom this kingdom is revealed are in the world, they are not of the world; neither is it by any worldly qualification that they are made partakers of the kingdom of Christ. It is not by the performance of any works on their part that they enter into this kingdom; "For, behold, the kingdom of God is within you."—Luke xvii. 21. As has already been shown, this is not a natural kingdom; but it is the revelation of that principle of holiness which works in the saints "righteousness, and peace, and joy in the Holy Ghost." There can be no application of the laws and ordinances of this kingdom to any other people; for there is no other nation prepared to receive them. The same perfection of righteousness which is embodied in the law of the Lord, is put in the inward parts, and written in the hearts of the children of Israel. None can rightfully assume to be the recipients of this favor of God but such as have the abiding witness of the love of righteousness in their own mind. Where this holy principle abides it will be manifested in

hungering and thirsting after righteousness. This peculiar mark identifies every one who is led by the Spirit of God; and it cannot be counterfeited. Nothing of an earthly origin can be like this divine principle; as nothing was to be made by the typical Israel like that holy ointment with which it was ordained that the priests were to be anointed.—Ex. xxx. 22-38. It must be remembered that in the antitypical Israel every one of the people is holy; for it is declared to them, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 9. This holy anointing consecrates every one of those who are thus born of God. Therefore the law of holiness is to them the perfect law of liberty. This could not be true of any others but those in whom the Spirit of Christ abides. None of the kingdoms of this world have this divine principle of holiness abiding in their people; and for this cause the law of holiness can be suited to none of them. Wherever the love of righteousness produces the desire for freedom from sin, there the kingdom of Christ is manifestly revealed. The very grief which is felt by reason of the bondage of sin, is incontestible evidence that the love of holiness dwells in the mourning one. The kingdom of Christ rules in all such, though it cannot be seen by the reason of this world.

If the kingdom of Christ were of this world, as carnal reason supposed, then it would be consistent that the servants of Jesus should use the weapons of carnal warfare for the protection of their King. But he declares, "Now is my kingdom not from hence." In no kingdom of this world could there be such a thing as that the whole people of his government should be supported and defended exclusively by their king. The mightiest monarch of earth must be sustained by those over whom he rules. But this glorious King in Zion is himself the protection and support of every subject of his throne. So closely is he identified with every one for whom he gave himself a ransom, that they can have no affliction but that is felt by him; and he has borne all their sorrows and was bruised for their iniquities. Well does our Lord declare, that his kingdom is not from hence; for this world can neither furnish the holy principle which renders this kingdom peculiar, nor a people who could dwell in such a kingdom. Only as they are born of the Spirit can any of the children of Adam ever see this divine kingdom. Much less can any sinner enter into this heavenly kingdom unless he is "Born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." There is no use in this everlasting kingdom for the weapons of carnal warfare for the defense of

either the doctrine or the ordinances of our King. Not only are the murderous weapons of literal war forbidden to those who would follow Jesus; they are not allowed to answer again when the tongue of slander and the malice of sin falsely accuse them. Jesus gave the pattern when he was reviled; he reviled not again. "As a sheep before her shearers is dumb, so he openeth not his mouth." The servant of the Lord must not strive. It often seems that the opposers of the truth are so glaringly wrong that it is easy to expose them; but that is not required of the disciples of our Lord. It is indeed the privilege of the saints to declare the testimony of God as the truth is in Jesus. This may excite the enmity of blasphemers; but that is not for the servants of God to consider. The Lord himself will take care of his own truth. It is not the saints against whom the rage of opposers is excited; it is the God who is the author of that truth, against whom carnal enmity rages. No enemy can injure one of the little ones whose hope is in Jesus. Herod may indeed take off the head of the imprisoned John; but the glorified saint is only released from the body of his death that he may be satisfied when he awakes with the likeness of his Redeemer; the wrath of man can go no further than this. Set free from the chains of mortality, the dear servant of Jesus enters into everlasting rest, while his name glows with the radiance of those highly favored witnesses of Jesus who as "The morning stars sang together, and all the sons of God shouted for joy." No brighter star appears in all that heavenly host than this martyred John; while his royal murderer is doomed to go down to the remotest ages bearing such a load of infamy as is equalled only by that which sinks the traitor Judas too low for execration to reach him. The little events which shake this temporary earth, and excite the hopes or fears of mortals, cannot affect that everlasting kingdom which is not from hence. There, on the holy hill of our God, far above all principalities and powers, and above every name that is named in earth or heaven, our Jesus sits upon the throne of his glory. His truth has been nearly two thousand years separating between the enemies of his truth and the subjects of his grace. Yet there have been none of the wise and prudent of this world who could see the glory of his kingdom, nor could they recognize his power. Only as his grace is manifested in revealing his glory to his saints can his kingdom be seen by any of the children of men.

BOOK NOTICES.

DEAR BRETHERN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars.

SILAS H. DURAND.

SOUTHAMPTON, Pa.

(Continued from page 243.)

sons; and one thing is always manifest to me (or it may be my extreme sensitiveness), that there is very little charity in those admonitions given, nor the spirit there. Charity is a wonderful thing when considered all round; and no one can ever be more afraid of themselves, nor more afraid that they never possessed this crowning grace of the Spirit, than I am. Sadly, sorrowfully, I have often accused myself of being destitute of it, more than anyone else could. Without it we are nothing, and all our pretensions are but an empty noise. Addressing the saints, Paul says, "And above all these things put on charity, which is the bond of perfectness." "Have fervent charity among yourselves." And if so be we should be found not having it at all, not even for the elect, as is sometimes intimated, then is our case hopeless indeed. Arriving at the place of concluding this to be my case, I was handed by a brother a little work by the late William Huntington, called "The Arminian Skeleton," in which "universal charity" was put on trial. I am yet undecided whether it was a benefit for me to read it. I almost accused the writer of not having any more than I had; and it might perhaps be better for me to have the company of those who are more charitable, so as I keep more smoothed down and quiet like. While I was reading Huntington I could not help thinking. If he had only turned his artillery upon baby sprinkling, and such like, it would have been wonderful indeed.

Though nothing but imperfection myself, yet I so longingly look for perfection in others, especially those who are examples, and are of report among the people. They seem to me like a jealous care, I want to see them so near right, forgetting that the apostle tells us that that which is perfect is not yet come, and will not until that which is in part shall be done away. I must also confess that to my simple mind what is sometimes called charity is what I would call license or indulgence. If the ways of evil are spoken against, there is a cry raised of evil speaking, fault-finding, &c. It is true these ought not to be indulged in, nor evil surmising. But the question is, What constitutes these things? If a man willfully murders his fellow-man is it evil speaking to say he has done it? Is it wrong for it to be published or chronicled in the papers all over the land, and for punishment to be administered according to the law? Or should charity be shown him, and his dark deed be covered, and let him go on in his wickedness? Would that be charity? But if we say one is a murderer, or an evil doer, when he is not, then I consider it is evil speaking; it is slander. But all modern literature, and all the modern Sunday School literature, teaches us that we must praise every body, and speak well

and good of every one. This is considered a mark of good breeding and gentility at the present time, and it is truly as a great comforting poultice for us all when we consider that if all would do this we could do as we liked, and no one would be so very unkind as to make any remarks thereon. But is there any real honesty in it? And yet I may forget that there may not be any modern charity in honesty. It all looks to me just like covering up Satan; like patting him on his back all the time; like giving shame, vice and all manner of wickedness a front seat, if only it be well polished and refined and pleasing to our own carnal nature, and virtue and decency can take a back seat. I have thought there may have been times when Satan could have been more gloated with bloodshed and unvarnished cruelty than now; but how could he ever be more satisfied or tickled with the state of refined devilry and wickedness than at the present time? And it is considered so vulgar for one to even speak of it. High polished Satan and all his arts seem so much more pleasant than the despised Nazarene, who was in one sense slain because he told the truth. How the Scriptures could be so unrefined as to tell of the thief on the cross, or of the adulterous woman, and all the evil deeds of even the children of God, we do not know. There is nothing covered there, but told just as it is; and yet we are taught that these are forgiven their sins, covered by the righteousness of their Surety, by him who loved them and gave himself for them. We know these instances are yet mentioned in theory; but if deeds of wickedness are enacted, it is so impolite and uncharitable to mention them. It is not pleasant, perhaps; but it will all suggest an improvement upon the old plan, and as a sort of encouragement for evil doing, counting upon its being kept still, if "tattling" (telling the plain truth) can only be cried down, or stamped out. But if we see the vilest manifest the love of God shed abroad in the heart, causing them to truly forsake their dark ways, we are constrained to love them, just as the Father loves them. Just so long as we see this grace upon them we have that charity for them that covers all their multitude of sins. I somehow feel that there is yet with me a little spark of true charity; and I also feel that this charity should never fail toward the objects of God's love, even though they fall under the discipline of the law given to govern the church; yet we must love them still. It is sometimes urged that this charity should save us from all discipline; but then wherefore was the rule or law given? It covers a multitude of sins; but if it covers all of them where is the sin which is unto death, for which we are not even to pray? Some tell us we must be blind to our

brother's ways if he does wickedly, and try not to see them; but the teaching of the apostle is to look diligently lest there be any unclean, covetous or idolatrous person among you. I think it was in the "dark ages" that licenses and indulgences were peddled to the people for these things. Also, it was established as a rule that women were to be submissive creatures in a general sense, and not question the authority of priests, &c. We do not suppose there are any parallels to those things at the present time, so we will try to pass on. It would be pleasant for the sisters to be as lovely flowers sending forth nothing but sweetness and loveliness; and none wishes that one could be such more than I; yet we must still reflect that the queen of flowers is slightly infested with thorns. No perfection here.

Perhaps I ought to forbear saying anything about benevolent or charitable institutions of any kind; but they seem to come into my subject, whether the true charity or love of God is in them or not; or is it merely love of one's self, or the benefits to be derived therefrom, that draws one toward them? Or is it scriptural teaching for us to test them, unite with them, walk with them, until we are convinced of their merits for good or for evil? I think I read, "Touch not, tast not, handle not; which all are to perish with the using, after the doctrines and commandments of men, after the rudiments of the world, and not after Christ." Wherever the name of Christ is forbidden, surely it is "not after Christ." If we were justified in joining any order for worldly benefit, some open, worldly, honorable (as the world goes) church where Christ is claimed to be professed would be preferable, as we all know they tend to prosperity and honor in this life. Why this should be forbidden, and union with religious orders not understood allowed, I fail to see; and if we point to the wrong doing of others to justify ourselves in anything, we only certainly acknowledge ourselves wrong. "Charity rejoiceth not in iniquity, but rejoiceth in the truth;" and we feel it is the true love of God, and all that is after godliness.

Wishing more of this grace,

S.

LAMONTE, Mo., May 29, 1892.

BRETHREN BEEBE:—Will you please give your views through the SIGNS OF THE TIMES on Zechariah xi. 7-9, particularly the seventh verse? "And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock," &c. If you will give your views on the above you will greatly favor a poor sinner that desires to know the truth as it is in Christ Jesus, if he knows his poor

heart; and if he has any right conceptions of the poor spoken of in the above Scripture, he has a humble hope that he has partaken of the crumbs of food dropped from the pulpit, and also from the dear saints who have written in your precious paper. It affords my poor heart much comfort to witness the boldness of the dear brethren in declaring the truth as it is in Christ Jesus, and also the leniency they manifest one toward another. Surely forbearance with one another's imperfections is an exhibition of love. If we have Christ in us the hope of glory, we have love one for another. We read that God is love. And Jesus says, "A new commandment I give unto you; as I have loved you, that ye also love one another."—John xiii. 34. We also read, "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."—Eph. ii. 10. If we are this blessed workmanship, he says to us, "Love one another." This, my dear brethren, I believe is part of the good works before ordained that we should walk in. We remember how we have transgressed a holy and just law, in our federal head, and brought its awful condemnation on us, with all its humiliation and disgrace; yea, entailed upon us the calamities of sin in its various forms. We see our dear Savior step forward and shoulder all this great burden of sin, and pressed as a cart that is full of sheaves.—Amos ii. 13. "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old."—Isa. lxiii. 9. I trust that by the eye of faith I have viewed him as suffering on the cross, the just for the unjust, and heard him cry out, "O, my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt." Then we hear him cry, "It is finished," and all those precious sheaves are landed safe. In his prayer to his Father he said, "Glorify me with thine own self, with the glory which I had with thee before the world was." He has adorned his bride with his own righteousness. All her old rags and sin-polluted garments are taken away, and instead thereof she is adorned with his robe of righteousness. Can it be possible that poor me, who am one of the weakest and most rebellious, having no beauty or worth in self, am one of those for whom he died on Calvary's rugged summit? If I am saved it is by grace alone. I sometime think I have a foretaste of the joys that await the redeemed. Again, I have many doubts and fears. May I be permitted to praise his dear name for the great blessings, both temporal and spiritual, I trust, which I have been blessed with here in this poor world of ours.

Dear brethren, let us remember

the new commandment, that we love one another, and each esteem other better than himself, forbearing one another in love; and may he who carried us all the days of old bring us off more than conquerors, and house us safely in heaven, to forever praise Father, Word and Spirit in a world that shall never end. Amen.

J. A. TEAGUE.

BUCKSKIN, Ind., Dec. 21, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Having to write you on business, I feel like telling you how well I enjoyed myself last night while reading your editorial and brother Turner's communication. Now we know, as brother Turner says, that all of God's predestination is absolute, if we credit his blessed word. Hence it is written, " whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it; and God doeth it, that men should fear before him."—Ecc. iii. 14. Again, "My counsel [or purpose, or predestination, or decrees] shall stand, and I will do all my pleasure." Again, as brother Turner says, it has bothered me to know how to fix it up, if God predestinated our disobedience, and then chastises us for doing that which he predestinated we should do. But we are poor, finite mortals, while he who has made us uphold all worlds. And shall we say that if he does so he is the author of sin? What law is he under? Who has brought him into existence? Who has said to him that if he does this or that he shall surely die? The prophet says, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."—Isa. v. 20. Again, it is written, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." When we look at God's predestination with our carnal eyes or mind we cannot see how he overrules the wicked acts of men and devils to his great glory and to the good of his people.

Brethren, write upon any subject that you may feel is impressed on your mind. I love to read your communications on the subject of predestination, as well as on any other subject. I have been reading the good old SIGNS at intervals for thirty years, and have read every communication in it for more than two years past. I have failed to notice any difference in the views of the writers on the subject of salvation by grace alone, through the sufferings and shed blood of the blessed Savior of sinners; but I am sorry to say that we have differed about the meaning of some words to no profit, and have fallen out and parted. Brethren, these things ought not so to be.

Brethren Beebe, my hand trembles so that I fear you will not be able to read this. If you can, and you see

anything in it worth reading, please correct mistakes and publish it on account of my friend, Elder Turner, with whom I used to be acquainted.

I want Elder E. V. White to know that I rejoiced very much in reading his communication on the subject of predestination.

I remain your unworthy brother in Christ, I hope,

J. R. CRISWELL.

[In the following extract from a private letter our readers will readily recognize the power of God directing a chosen vessel of his mercy to find his spiritual kindred. No argument can so clearly vindicate the superiority of the way of our God over all human devices as the simple statement of the way in which he brings the blind by a way which they knew not. Those who find their heart burn with love and fellowship for the pilgrim stranger, therein read the assurance that they are born of the same Spirit which they recognize in him. He will be thankful to receive letters from any lover of truth who may desire to correspond with him. Address Donald McKay, Scotsville, Lake Anslie, Cape Britain, N. S.—ED.]

PHILADELPHIA, Pa., July 19, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Some time ago I received a letter from a Donald McKay, employed in a lumber camp up in Pennsylvania, inquiring whether we had a meeting-house here, and when we had preaching. I replied, inviting him to visit us, and shortly afterward he put in an appearance. He was *en route* for his home in Nova Scotia, from which he had been absent seven years. He remained with us three days, and then resumed his journey. His is a wonderful story of the way God manifests his children.

About seven years ago he left his home in Nova Scotia, came to this country, and in a short time found himself working in lumber camps in the Rocky Mountains. In trading reading matter in the camp he became possessed of a copy of the SIGNS, and through it first learned of such a people as Old School Baptists. He had been reared among Scotch Presbyterians, but had never felt at home nor happy with them; and his heart warmed with the doctrine set forth in the SIGNS. In all his wanderings he preserved that copy till he again reached civilization, three years later; then he subscribed for it, and also the "Editorials." He returned to lumbering, and now was on his way home again. He is an elderly man, illiterate, of poor address and speech (Gaelic being his tongue), but he spoke a pure language which the saints of God all understand.

After coming into my office, and introducing himself, he sat down, and proceeded to stare me out of countenance. I laughingly asked him if he were sure to know me

again; and not knowing anything of his story then, I was amazed at his reply. "Yes," he said, "you are the first one I ever met whom I was sure was an Old School Baptist, whom I have been longing to meet for seven long years. No, I'll never forget you." If I ever felt a sense of unworthiness in my life I felt it most then; and when he told me his story I was deeply affected. I did not ask him if he had a hope; I knew it. There was sufficient evidence to me that he had passed from death unto life in the fact of his having traveled hundreds of miles out of his way to meet those whom he was persuaded loved the truth as he did. All the preaching he had ever had was through the SIGNS; is wonderfully well read in Scripture, and was, O! so hungry for preaching! He plied me with questions all day and every night till the small hours of the morning; and when he left he said, he had not asked the half he had been storing in his mind for years against this time. Such hunger and thirst for the truth I never before witnessed. I tell you, brother, I am sick at heart. No such hunger and thirst for the truth has ever afflicted me. It is a question with me much of the time, Am I ever ahungered?

In saying farewell, tears filled his eyes as he tried to tell me how much he loved us all, and how happy he would be if he but had a name with us; but it was not to be, he said, and he felt it was just, for he felt not fit to be named with the dear people of God. Where he lives in Nova Scotia, there are no Old Baptists; and he is going into a hot-bed of Scotch Presbyterianism. If you know anything of that order, you know how narrow they are, and how they persecute those who do not believe as they do. Somehow, I do not fear for his stability; I feel confident that the God and Father of our Lord Jesus Christ, who has so wonderfully worked in him his will, will keep him in obedience.

Remember us in love to all your family, and believe me your very unworthy brother, I hope, in the sufferings of our Lord and Savior Jesus Christ.

JOHN MCCONNELL.

PHILADELPHIA, Pa., July 19, 1892.

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**OBITUARY NOTICES.**

**DIED**—June 5th, 1892, at the residence of Mr. David Heyd, near State Road, **Isaac G. Frazier**, in the 36th year of his age.

Mr. Frazier was the brother of sister Heyd, and the son of sister Ann Frazier, of Cow Marsh. The deceased showed a mental weakness before he was hardly grown, and had to be cared for, gradually failing in bodily health until the last. It was of course a serious affliction, and caused sadness and gloom over a large and interesting family, consisting of the widowed mother and a number of brothers and sisters. He was taken on the 7th to Cow Marsh, to repose in the family lot, where the father and one brother have gone before, in the cemetery in connection with the Cow Marsh meeting-house. "Come, and let us return unto the Lord; for he hath torn, and he will heal us: he hath smitten, and he will bind us up."

E. RITTENHOUSE.

STATE ROAD, Del.

OUR dear son, **Wm. H. McDonald**, departed this life March 29th, 1892, aged 41 years and five months.

His disease was inflammatory rheumatism. He was confined in sore pain for six weeks, and then fell asleep. He was born in Wilcox Co., Ala., came to this state when young, and was married to Elizabeth Dealman, with whom he lived five years, when she died. In 1880 he was married to Fannie Nettles, who died in March, 1891. One year and five days later he was called away, leaving six children, two by his first wife and four by his last. He was a man of noble qualities, always ready to help in time of need. He was not a member of any church, but he gave a reason of his hope before he died. We believe that our loss is his gain.

"Peaceful be thy silent slumber,  
Lying in the grave so low;  
Thou no more wilt join our number,  
Thou no more wilt sorrow know.

"Yet again we hope to meet thee,  
When the day of life is fled;  
Then in heaven with joy we'll greet thee,  
Where no farewell tear is shed."

MARY E. McDONALD.

CAMDEN, Ark.

**SISTER Mary McGeehon** died March 16th, 1892, after being sick two months, first with partial paralysis, and then diabetes.

Her maiden name was Mary Austin. She was born in Tennessee, Feb. 13th, 1818, moved to Effingham County in 1828, and lived in the same township until the spirit left her body. She was baptized by Elder Hood in 1851, and lived a christian life, faithful in meeting with the members at their monthly meetings, being one of the faithful singers. Her delight was to talk with the lovers of the truth about her Redeemer, of his mercy and goodness to her in bringing her from darkness into the light of the Son of God, to whom she said all the praise, honor

and glory belonged, as she had no righteousness of her own. She lived a worthy member until she was called home. She was a loving wife, a good neighbor, and a precious member of the Old School Baptist Church.

She leaves two children (eight having died), seven grandchildren, and some great-grandchildren. May the Lord bless her aged companion with heavenly blessings in his lonely hours.

A FRIEND.

EFFINGHAM CO., Ill.

**Nathan Walters** departed this life Dec. 18th, 1891, at his home in Adair Co., Mo., where he was born and raised, and lived all his life, except a year or two that he was in Montana.

Brother Walters united with the Spring Creek Church in May, 1868, and was baptized in June following by Elder John Collins. He was always contending for the Old Baptist doctrine, which is the true teaching of the Bible. He was elected church Clerk, and served us until his death. In May, 1889, he was granted license to exercise his gift in public wherever his lot might be cast. He was well-versed in the Scriptures, was an active business man, and was liked by all his Baptist brethren who knew him. He was firm in the doctrine of salvation by grace alone.

Brother Walters was born Dec. 12th, 1845, and was married Jan. 10th, 1864, to Nancy Ann Bish. He was buried in the grave-yard where many of his friends and relatives had been buried. He leaves many friends and relatives to mourn their loss, but we have reason to believe that our loss is his eternal gain.

Written by request of the Spring Creek Church.

CHARLES POWEL, Clerk.

**DIED**—At her earthly home in West Lodi, Seneca Co., Ohio, Oct. 25th, 1887, **Lucinda Tompkins Bolin**, second daughter of Isaac and Christenah Tompkins, and wife of James Bolin.

She was born July 4th, 1840, and all of the 47 years, 3 months and 21 days of her sojourn here she lived within a mile of where she died. She left a kind husband, daughter and son, and in each remaining heart there is a wound which time cannot heal. Hers was a delicate, sensitive nature, and from childhood much sickness was her lot; yet she bore it all patiently, ever preferring to minister to the wants of others than to be ministered unto. Her death was caused by cancerous tumor. During the eight weeks she lay in bed, wasting away from inability to partake of food, her sufferings were severe; yet she complained not, for her trust was in that God who is too wise to err, too good to be unkind, and who doeth all things well. Her mission was ever one of peace, and her loving christian life was worthy of imitation. She and her four sisters had good voices, and father, who sometimes taught music, taught them to sing sacred music. Many were the delightful hours for years spent together in singing. Later, with more than earthly joy manifest in his countenance, and saying to us, "I am dying happy," father went to the realms of glory; and mother, who so often longs to join in the songs of praise here, in the paradise of God will be given a voice of song, and be permitted to sing praises evermore to the great King.

IRA H. TOMPKINS.

TIFFIN, Ohio.

**Eleanor L. Mayhew** departed this life July 11th, 1892, in her 86th year.

Sister Mayhew was widely known and greatly loved among the Old School Baptists in the eastern associations. She had lived in Philadelphia, Pa., all the days of her natural life. When she was about eighteen or nineteen years of age she was baptized in the fellowship of the Second

Baptist Church of Philadelphia by Elder Kitts, and has been ever since a worthy, consistent and zealous member. During the sixty-seven or sixty-eight years of her membership the church has passed through two divisions. After the first it became the Mt. Tabor, and after the second the Salem. Whether in the dark or sunshine days of the church, sister Mayhew always stood firm with those who defended the truth and maintained the honor of the cause of Jesus. Her whole christian life was a sweet and clear manifestation of the work of grace in the heart. Her natural faculties of mind had waxed dim in her declining years, but her hope remained vivid to the last. She passed away quietly and unconsciously. Thus has another of our little band realized the joys of eternity.

B. F. COULTER.

PHILADELPHIA, Pa.

**William Young and Harriet Young** his wife have departed this mortal life.

Harriet died July 21st, 1889. She was the daughter of Edward Dewese; was born in Grayson Co., Ky., Dec. 19th, 1830; was married to Wm. Young Nov. 25th, 1851; was a faithful and loving wife and mother. Nine children were born to them, all of whom, except one daughter, were left to mourn their loss. Her illness was of long duration, having cancer of the stomach. Her sufferings were intense, which she bore with christian patience. She was a member of the Regular Baptist Church at Pine Knob, Grayson Co., Ky. She and her husband offered themselves to the church at the same time, were received, and the ordinance of baptism was administered by Elder W. B. McGrew. They lived faithful and loving members of that church until called from time. She left an example worthy to be followed by all.

Wm. Young was born Feb. 28th, 1823, in Grayson Co., Ky., and spent his days there, dying Jan. 25th, 1892. He was taken with "La Grippe," and some days later with lung fever, from which he suffered severely for seven or eight days; but he bore it with as much fortitude and christian patience as I ever witnessed. He was furnished with all the human aid possible, and his kind children seemed ready to administer to every demand with cheerfulness. He was a kind father and a good neighbor, and a leading citizen of our country. He manifested a special interest in the cause of Christ, and faithfulness to the church to which he belonged, administering to the church in defraying expenses. His departure is much mourned by all the brethren; but we feel to say, The Lord's will be done.

Their remains were followed by many mourning friends to their resting place, and laid side by side, to await the great day when the saints shall be all gathered home to part no more. They have been honored with a monument, on which is inscribed, "A kind, affectionate wife; a fond mother to all."

"Another link is broken in our band;  
Another chain is forming in a better land."

C. M. SHAIN.

JULY 1, 1892.

**ORDINATIONS.**

PURSUANT to a call from the Old School or Primitive Baptist Church called Bethlehem, in Linn Co., Oregon, to the several churches for ordained help to assist in the ordination of brother **GEORGE R. GIRARD** to the full work of the gospel ministry, the following named brethren responded:

Elders A. Shanks and W. S. Matthews, of Union Church, Marion Co., Oregon.

Elder S. Williams, of Bethel Church, Linn Co., Oregon.

Deacon David Parker, of Lucamute Church, Polk Co., Oregon.

Deacon Wm. Climer, of Pleasant Grove Church, Washington.

Deacons H. T. Nave, S. Doty, John G. Rucker and W. T. Loofbourrow, of Bethlehem Church, Linn Co., Oregon.

The above named Elders and Deacons composed the council.

Elder W. S. Matthews was chosen Moderator, and Deacon W. T. Loofbourrow Clerk.

After hearing brother Girard relate his christian experience and call to the work of the gospel ministry, and his faith and doctrine, all being sound and satisfactory, the presbytery proceeded to the solemn ordination by laying on of hands.

Prayer by Elder S. Williams.

Charge by Elder A. Shanks.

Whereby the said George R. Girard is ordained a minister of the gospel of Jesus Christ, with full power to administer all the ordinances thereof, on this the 9th day of July, 1892.

W. S. MATTHEWS, Mod.

W. T. LOOFBOURROW, Clerk.

### ASSOCIATIONAL.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the Mount Zion Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1892, and continue the two following days.

THE White Water Association will be held on the 10th, 11th and 12th days of August, 1892, at the Salem Church, in Wayne Co., Ind.

Those coming from the west, northwest and southwest can come to New Castle, and there take the train for Hagerstown, where they will be met. Those coming from the east, northeast and southeast can come to Richmond, and there take the train for Green's Fork, where they will be met. We would be glad to see a good turn-out of the brethren. For further particulars write to L. C. Allen, Hagerstown, Indiana.

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and southeast should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord As-

sociation, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

THE Des Moines River Association of Primitive Baptists will be held with the Green's Grove Church, about three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1892.

It was agreed last session to meet with the Lynn Creek Oak Grove Church, in Henry Co., Iowa, but unforeseen circumstances make this change necessary.

Those coming by rail will stop at Marion, where there will be conveyance to the meeting. Those coming by way of Cedar Rapids will go from there to Marion (six miles) by street car.

A cordial invitation is extended to all brethren, and ministers especially.

M. W. BYRAM, Clerk.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

J. T. BRITAIN.

THE sixty-first annual meeting of the Spoon River Association of Regular Predestinarian Baptists is appointed to be held with the New Hope Church, at Greenbush, Warren Co., Ill., on Friday before the first Sunday in September, 1892, and to continue three days.

Avon, on the Quincy Branch of the C., B. & Q. R. R., and Roseville, on the Rock Island Division of the same road, are the places to stop at on Thursday evening or early Friday morning. Friends of Jesus are invited to come and see us.

I. N. VANMETER, Clerk.

### THREE DAYS MEETINGS.

THE New Valley Church will, the Lord willing, hold what is known as the August meeting, at Hughesville, Va., commencing on Friday before the second Sunday in August, and continuing the two following days.

The trains will be met at Hamilton Station on Friday at 11:30 a. m. and 7:00 p. m., for the purpose of conveying those who desire to attend our meeting.

We extend a cordial invitation to all who so desire. We would be pleased to have Elders Beebe and Jenkins with us.

T. S. TITUS, Church Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 10, 1892.

NO. 32.

## POETRY.

### BEAUTIFUL TREASURES.

Joyously count I the treasures untold  
Of graces and mercies more precious than  
gold;  
Hopefully cherish each gift from above,  
As tokens evincing God's beautiful love.  
Astonished, I wonder how deep it must  
be,  
That prompted the giving such treasures  
to me.

Treasures of mercies unmeasured and  
free  
Find I all treasured in Jesus for me.  
In his compassion he suffered and died,  
And in full justice his pardon applied.  
Beautiful grace must have prompted the  
love,  
Bringing him thus from his glory above.

O what a treasure in Jesus is given,  
His righteousness here and the treasures  
of heaven;  
Treasures of care in this wilderness  
world,  
While amidst tempests and darkness I'm  
hurled.  
Beautiful light in the darkness I see,  
Brief as the flash of his lightnings may  
be.

Beautiful providence chases the gloom,  
Swiftly away from my desolate room,  
If but a glimpse of my Savior I see,  
Wafting his storm-guiding hand unto  
me;  
Sweetly I cherish earth's sorrows and  
woes,  
As blessings disguised in the raiment of  
foes.

Oft as I range in the regions of sin,  
Fightings without and corruptions with-  
in,  
'Tis by the contrast he maketh me see  
The beautiful treasures he's given to  
me;  
And in my weakness his blessings I share,  
Sweetly to lighten the burdens I bear.

While through the valley of vision I  
press,  
Sorely afflicted with pain and distress,  
Kindly he whispers his solace to me,  
Binding his beautiful promises free;  
Hallowing even the terrors of death—  
Beautiful message, recalling my breath.

Beautiful hopes overreaching the tomb!  
Garlands of beauty enliven its gloom,  
Since Jesus hath risen and opened the  
way  
That only remains through the beautiful  
clay,  
Where saints may unrobe their mortality  
there,  
And rise in his likeness, his glory to  
share.

Beautiful songs, in that radiant land,  
The ransomed are chanting on every  
hand.  
Sweet harmonies gladden the rapturous  
throne,  
While angels melodious pleasures pro-  
long;  
And heaven re-echoes the wonderful  
praise  
That gladdens each spirit unmeasured by  
days.

## CORRESPONDENCE.

PHILADELPHIA, Pa., July 11, 1892.

DEAR BRETHREN BEEBE:—My love goes out to the brethren some-  
times in a special way. Special, be-  
cause it gives me a desire to write to  
them. Special, because the good-  
ness, long-forbearance and tender  
mercy of the Lord is so richly mani-  
fested toward me that I feel I must  
tell it, not only to one, but to all  
whom I love for Jesus' sake. There  
is an especial sweetness and pleasure  
which fills my soul as my pen is  
guided by the spirit of love to testify  
before all the brethren how wonder-  
ful and precious is the love of Jesus  
to helpless and undone sinners. At  
other times, when the gracious Re-  
deemer removes from my view the  
dark clouds of doubt and despair,  
presenting a cloudless, realistic vis-  
ion of his transcendent loveliness,  
my mind goes out to some one of the  
precious brethren, to whom I am  
constrained to write. If I could feel  
that my writings, either in a public  
or private way, were not instigated  
by a desire for vainglory, I could  
write with an easier mind; for I am  
conscious that the children of God  
are thoroughly prepared at all times  
to detect that which cometh from a  
heavenly source, and also to reject  
that which is spurious and of fleshly  
origin. I know that my own nat-  
ural mind is slow to detect error  
when the truth is closely counter-  
feited; but the Spirit of truth, which  
controls the mind that serves the law  
of God, cannot be deceived. The  
true light makes manifest all things,  
even the hidden mysteries of the  
gospel. Jesus said there is nothing  
hid which shall not be manifested,  
neither anything kept secret but that  
it shall come abroad. Jesus is the  
true light. He is the Word, which  
was in the beginning, was with God,  
and was God. He is the life, and  
the life is our light. He also is the  
truth. When the Spirit of truth, as  
a bright and shining light, illumines  
our soul, it is "as the lightning com-  
eth out of the east, and shineth even  
to the west." It makes manifest the  
secrets of the darkness. It has a  
separating power. It separates the  
chaff from the wheat, and the sheep  
from the goats. The powers of dark-  
ness flee before its life-giving power,  
by which an impassable gulf is fixed,  
separating the precious from the  
vile. "Unto the pure all things are  
pure; but unto them that are defiled  
and unbelieving is nothing pure;  
but even the mind and conscience is

defiled." In my own exercises of  
mind I find myself mostly upon the  
side of defilement. In the whole  
scope of my reasoning powers I am  
surrounded by an atmosphere of  
corruption. As in the experience of  
Job, "I am a brother to dragons,  
and a companion to owls." The  
stain of sin rests upon all that I have  
touched. Thorns and thistles grow  
up in my pathway; the roses and  
lilies are blighted and droop for very  
shame. "When I looked for good,  
then evil came unto me; and when I  
waited for light, there came dark-  
ness." My soul longed for the sweet  
waters of peace and contentment. I  
look for help whence no help cometh,  
because I look not aright. My face  
is turned away from the Rock from  
whence all my help cometh. I am  
seeking strength out of an evil and  
proud heart. I find it not, for my  
own leading is unto death. My mind  
is filled with unbelief, while with my  
flesh I serve the law of sin. My  
conscience is marred and blackened  
with promises unfulfilled, and de-  
filed by evil emanations of the flesh.  
The things that I would not, those I  
do. I travel in a weary and thirsty  
land, until by reason of exhaustion  
I faint by the wayside. I have come  
to the end of all my creature strength,  
and my self-righteousness has proved  
unavailing to meet my ends; which  
dreadful state proves my soul's sal-  
vation. For right there in the bot-  
toms of the mountains, in the belly  
of hell, prostrate and bleeding, I  
reach the everlasting arms. Jesus  
speaks, and my eyes are opened.  
He had been with me all along my  
troubled journey, but I knew it not;  
and although my heart burned within  
me as he talked with me by the way,  
I did not know him. But now that  
Jesus has spoken all is changed—  
gloriously changed. Before I walked  
according to reason, in the defilement  
of my fleshly lust; now faith takes  
me by the hand, and my pure mind  
is exercised. "To the pure all things  
are pure." With the eye of faith I  
behold Jerusalem, my chiefest joy.  
I can see that everything that hath  
breath is praising the Lord. I real-  
ize how the blood of Jesus hath  
washed away all mine iniquity, and  
made me clean and white and pure;  
not because I merited it, but because  
he loved me with an everlasting love.  
This is why my heart goes out to  
you, my brethren, because (by faith)  
I see you (the redeemed of the Lord)  
clothed in the spotless robe of  
Christ's righteousness, made pure as  
God is pure, holy as he is holy. How

truly wonderful is this! I want that  
we should rejoice together, and in  
our rejoicing honor and praise him  
who hath made us meet to be par-  
takers of the glorious inheritance of  
the saints, which is the power of an  
endless life, a glory that is above the  
brightness of the noonday sun,  
eclipsing in its regal splendor the  
glory of all created things. I be-  
come confused and tremble when I  
try to think how we obtain a knowl-  
edge of this wondrous mystery, for  
my finite mind cannot comprehend  
the power of faith. "The light shin-  
eth in darkness, and the darkness  
comprehendeth it not." Only by  
faith can I look into my brother's  
heart, and there behold the beauty  
of the Lord. When I am cold and  
barren and listless, I often envy my  
brother who manifests a sacred near-  
ness to God, being embraced in his  
tender, compassionate love. Not  
that I want to see him enjoy it less,  
but I want to be just where he is.  
Two years ago I met with a dear  
young brother at the Warwick As-  
sociation, who with his wife had been  
baptized perhaps a year before,  
whose earthly home was isolated  
from all the brethren, and who had  
not heard preaching since the time  
of his baptism. It was with both  
interest and pleasure that I looked  
upon him, and my love went out to  
him. It was with intense eagerness  
that he listened to every word that  
was spoken of his gracious Master;  
and when either in preaching or in  
conversation Jesus' name was exalt-  
ed his face would light up with keen-  
est pleasure and joy. It was the  
most realistic exhibition of the love  
of God being shed abroad in the  
heart of a subject of his grace that I  
have probably ever witnessed. I  
again met him at the same associa-  
tion this year. For the two years  
past he had (I think) heard no preach-  
ing, and I was rejoiced to see the  
same manifestation of the power of  
God's love; still eager and intent to  
catch every word that was spoken,  
that he might be edified and instruct-  
ed in the things of Jesus, and to  
know more and more of him, who is  
his life and his salvation. My own  
coldness and indifference is in such  
contrast to the dear brother's warmth  
and vitality that truly I wonder how  
I can claim the sweet relationship  
which exists only in those who not  
only possess, but also manifest, the  
spirit of life and light and under-  
standing; yet I am encouraged when  
I look upon the individual members  
of Christ's body and find they do not

all manifest the work of the Spirit within them alike, each individual character exhibiting in its own peculiar way and manner the things by which it is exercised. This is particularly set forth in the life and actions of the twelve chosen followers of Jesus. While they were all true disciples, and all followed Jesus, who had called them from their various occupations, yet each one manifested his love to his Master in his own individual manner. Peter was impetuous, bold, and strikingly zealous; John mild-tempered and loving; Thomas full of doubts; Judas Iscariot covetous and treacherous; and so each one (all following literally alike) presented his individuality, which the others could not understand because of their own. It is not by external evidence alone that we have fellowship one for another. One may be naturally cold (as myself), and hide from external view (to a great extent) the fire that burns within. Another, naturally warm, may exhibit upon the surface the life and light by which he is exalted. It is the divine life that is the source and foundation of fellowship; that secret, unseen principle of power wherein, "when saint meets saint," "deep calleth unto deep," and each is drawn to the other by invisible cords and unuttered strains of God's sweet love. This is a secret companionship which none can join by their own volition; for it is the operation of the Spirit of grace, the power of God, which worketh unto eternal life in all whom the Father hath chosen in his well-beloved Son before the world was. Then how truly does this spirit of light and truth cause its subject to abase the creature and exalt the Creator. I will quote from a precious letter written to me lately by a dear sister: "Each in God's time is made to know that that which is born of the flesh is flesh, and that which is born of the Spirit is spirit. They also learn by experience that a holy desire must originate with a holy God. He is the author of the desire, and implants it in the heart of his child. Then you hear the child make known the same in prayer and supplication to the God of his salvation. This prayer is also the work of our God, and will always be found in harmony with the will and purpose of our heavenly Father." This is why the creature is always abased in the prayer of God's children, and the Lord is exalted. We often hear from the lips of the saints, especially the aged ones, such expressions as this, "I have had many ups and downs." A homely expression it appears on the surface, but what a world of meaning and beauty to him who also reads it out of the pages of his own experience. Discouragements and encouragements (ups and downs) are the heritage of the saints. Discouragements are the superstructure, and indeed comprise all the materials of the building in which are stored the evidences of our hope

in Christ, God's grace and mercy being the foundation; while the encouragements are the glad songs of heavenly music which permeate all our being, ascending in praise to God, while we are in heavenly places in Christ Jesus; all of which make up the christian warfare and experience.

Were I asked, dear brethren, why I have written so disconnected a letter as this to you, I could not tell; and were I further asked upon what foundation did I build so many words, I could only say that I sat down with a desire in my heart to express my love for the brethren, and something of the love of God to usward; and as my mind ran, so ran my pen.

Affectionately your brother in the christian warfare,

B. F. COULTER.

WOOLFORD, Md., July 22, 1892.

DEAR BRETHREN BEEBE:—Inclosed you will find two letters; one from Elder George W. Staton to my dear father; the other from Elder Joseph L. Staton. He was quite sick on Sunday morning, not able to leave his room. He was better on Monday, and left for home. It was a disappointment to him and to us that he did not preach for us; but it was a pleasure to have him with us. We miss him, but trust that Israel's God, who never slumbers nor sleeps, will be our keeper. Do as you think best with the letters.

SUSIE L. WOOLFORD.

BERLIN, Md., Dec. 6, 1892.

DEAR BROTHER WOOLFORD:—I promised you or sister Sallie, I do not remember which, when I was at your house, to write to you. I now take my seat to redeem my promise. I arrived home on Tuesday and found my family all well. I have been getting along pretty much as usual. I was sorry you did not get over to Indiantown to our meeting. We had a pleasant interview with Elders Trott, Harding, Rittenhouse and Cox, and brethren and sisters from surrounding churches. Sister Waters was baptized, and according to the previous arrangement your poor, weak and ignorant brother was ordained to the work of the gospel ministry. My prayer to my heavenly Father was, after the arrangement had been made, that if it was his work he would permit it to go on; but if not, in some way of his own choosing to prevent it. I had not heard a word from any of the brethren in regard to it since I parted with them at the association; and I think had it been the Lord's will to prevent them from assembling for that purpose I should from my heart have said, "Thy will be done." I did feel, and yet feel, my dear brother, that surely ordination was never conferred by the church on one so unworthy, and in every way so disqualified for such a work; and I now tremble at the responsibility which the brethren have laid upon me, a poor, ignorant, sinful

worm of the dust. I am not worthy of the lowest place in the church of Christ, much less to administer the ordinances of God's house, and to preach his eternal truth. O the goodness and mercy of our God! How wonderful is his work, and his ways past finding out! I am still trying to preach, for I find I cannot quit it if I would; for notwithstanding the many dark days, trials and temptations I have to pass through in trying to preach the word, whenever I have thought of stopping I have found my darkness increasing, doubts of my own election seeming to increase, and the blessed Jesus seeming to be hiding himself from me. Such horror of horrors seemed to be getting hold of me that I was glad to get a chance to try to preach again. Necessity seemed to be laid upon me, and I was compelled to say, "Woe is unto me if I preach not the gospel." Under these teachings I am constrained to open my mouth and trust him to fill it; and I know he can, if it is his will, speak through even such a poor instrument as I am, to the comfort and edification of his people; and the weaker the instrument, the more reason why God should have all the glory. I am often brought to feel that I am less than nothing, and that surely the Lord never made a preacher out of such poor material. But his ways are not my ways, and I know he knows what is best for me, and what is most to his glory. I try to give myself up entirely into his hands, and say, Lord, do with me whatsoever thou wilt. O what a blessed state of mind, to be able to throw ourselves entirely into the hands of our Lord and Master, and trust entirely to his guidance and direction in all things. In doing this we rid ourselves of all trouble, and all care, and all disappointments, and all sorrows in life, and are then only doing what he has commanded us to do. Could we always do this, my dear brother, all would be fair sailing, and O how happy we would be. But we will be trying to map out our own course, to lay out our own work, without submitting our plans in all cases to him, and trusting him to lead us in the path of duty. This old man of ours is Arminian to the core, and will be trying to do something to help the Lord on in his great work of providence as well as grace. Notwithstanding he graciously imparts to us his grace, and hedges us up so with his providence, and teaches us by our disappointments to trust him, and that he will take care of us, we cannot quite subdue this old Arminian within us. But the time is coming, my brother, and is not far off with any of us, when we shall lay this old man down in the grave. Then that which Christ has implanted in us here, and which is sometimes almost hidden by this crooked old man, will be without restraint. Then we shall see as we are seen, and know as we are known.

Let us quietly wait all our appointed time till our change come. While we abide in the flesh may we give ourselves up to the direction of our dear Redeemer. I often think of the pleasant visit I had at your house. May the Lord reward you all for your kindness. Give my christian love to sister Sallie, and tell her she must answer this for you; also my love to sister Woolford, and all your children. Salute them all by name, with all who love our dear Redeemer everywhere. May you all be kept by the power of God through faith unto salvation.

Your brother in Christ,

G. W. STATON.

PORTER'S STATION, Del.

DEAR SISTER SUSIE:—I missed the connection here at Porter's Station, and have to wait several hours for a train, and feel like spending part of the time in writing. I wish I could tell you and all the dear friends how much I appreciate your kindness. The good Master is always mindful of me, although I must at times, with all others, suffer affliction; yet there are always kind friends to alleviate in measure my sufferings. I trust it is in my poor heart to duly appreciate these blessings, and to be thankful to the great Giver of all good; for such favors and blessings always come from him, though they may be indirect. Now that I am on the way home, my mind is directed to the next appointment at Fishing Creek. If in the providence of God it should come, it will likely be on the day, according to our calendar, that our Savior was said to be born. Hence it is called "Christmas Day." There was a day, no doubt, when he was born of the virgin Mary, and, like us, was born unto suffering; only his suffering was "the just for the unjust." He was "holy, harmless, undefiled, separate from sinners;" "yet learned he obedience by the things that he suffered." True obedience always has been, and always will be, through suffering. They that suffer most are most obedient. He was obedient even unto death. When he arose from the dead he justified all those that ever, either before or after, have had fellowship with his sufferings. Hence there have been many "Christmas" days known and felt experimentally by the many for whom he died. That day on which a Savior is born to those who were chosen in him, is not to be counted as we count the days, months and years, but is sometimes even in the night time. He yet has power upon the earth to quicken whom he will, by that same life-power that raised him from the dead. When he speaks, his words are spirit, and they are life. Christ is born in the poor soul the hope of glory. As he was born once into the world, so spiritually and experimentally is he born in every child of his, and in their measure must every one of

them know and feel for themselves what he suffered for them. The day is to be remembered indeed by those who have thus come to feel and know what the day means. No doubt the day that is counted in our calendar is enjoyed by many, very many, who know nothing of the birth of the Savior, nor anything of the power of his resurrection from the dead. But unto us a child is born, a son is given, and we rejoice to believe that the government of all things is upon his shoulder; for he is able to bear them, and us with them. But alas! to our sorrow many times in our pilgrimage we presume to attempt to have something to do with the government of things that belong alone to him. We set up our poor, weak, erring judgment as to what is right and wrong; and if the good Lord would suffer it, we would directly bring upon ourselves our own destruction; but he does not suffer it. He predestinates, and we are compelled to submit, for our own good and his glory. All the wrath of man that is not in some way to his praise he restrains. Where he begins the good work he performs it until the day of Jesus Christ. He performs in such a way as to watch over every intervening circumstance. He never slumbers nor sleeps. Whilst we are unconscious of a being, his ever-watchful eye is over us. Not even a sparrow can fall without our heavenly Father; and we are said to be of more value than many sparrows. We are, too, if we were bought with the price. O how we can rejoice to know that the salvation of God's people, nor the government and final destruction of the wicked, do not in any way depend upon the performance of the creature; but God directs all in wisdom, even though it may be by leaving us to our own wicked devices for a time, that we may learn something of the exceeding sinfulness of sin. Thank God, we always learn to our sorrow.

I have written more, perhaps, than will be interesting to you, or in any way to your edification; but I hope you can receive it as a token of my kind remembrance of you all in love.

WEDNESDAY MORNING.—I am at home, and feeling some better. I think I shall be well again in a few days. I hope you are enjoying the great blessing of good health. It is a great blessing indeed to be able to enjoy the things of this world; but it depends upon the preparation of ourselves to enjoy either temporal or spiritual things. The blessings will always prove to be such if we are prepared to receive them with thanksgiving.

Your unworthy brother,  
JOSEPH L. STATON.

HERNDON, Va., July 18, 1892.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—According to promise I will write to you, and give you a sketch of the life of our

dear boy, Jerome. He was naturally an obedient, kind and loving child from his early life. About five years back, when he was twelve years old, he had a beautiful dream. He dreamed that the world had come to an end. As he stood and looked the sun had refused to shine, the moon was turned into blood, and the streams of blood reached to the earth. Darkness came over him, he could not see anything, and he thought he was lost. As he stood in great distress he looked toward the skies and saw an opening in the heavens, and a light coming until it came to this opening. To his great joy it was his Savior. He wore a beautiful crown, and was brighter than the sun. He could not look upon him, he shone so brightly. He made the twigs on the trees shine like gold. He came with outstretched arms and smiled on him, and he was very happy. He then heard sweet music, and was told it was Gabriel's trumpet. He was very much troubled on account of his dream. About that time he saw himself a sinner, and would often say, "I am such a bad boy. I would love to be a good boy, but I do not know how." I encouraged him that Christ came into the world to save sinners. He said, "I am too little for this to be the work of the Lord." Then I referred him to dear Elder Wm. Beebe, for whom he had great esteem, and who was young when he received a hope. From that time on he grew very fond of the Old Baptists. He loved to hear them talk and contend for the doctrine of the Bible. He loved to hear God exalted and given all the glory. He had a Testament which he carried in his pocket, and I would often find him reading it; and he marked many passages which we suppose he loved to read. Often he would leave his young associates and come in if there were any Old Baptists here, or if we were talking; and he would often talk with us of the wonderful works of the Lord. Two years ago this summer, at our association at Frying Pan, he sat on the floor of the stand at the ministers' feet; and he told during his last illness how he enjoyed hearing them preach, and particularly Elder Purington's sermon, when he used the words, "Entreat me not to leave thee." He did not want to go to the meetings of other denominations, nor to their Sunday Schools, but loved to go to Old Baptist meetings when he could. He would often say, "I believe they are the Lord's people, they love one another so much." I asked him once if he had a desire to be with those people, and he answered, "I am so young; they would not receive me." In his last sickness (for he had several spells of sickness when he was very low), when he had been sick about a month, he was made willing to die, but did not tell me then, because he feared it would trouble me. In all sicknesses before he said he never was made willing to die, but now thought, if it were the Lord's

will, it would be best to take him at any time. Then he said, "If I were fit to die, or if I knew that I were going to heaven; but then I would have no hope, for hope that is seen is not hope." Once when brother White was here he talked very nicely to him of the power and wisdom of God. He said, "A God that can measure the earth with a span, and hold the waters in the hollow of his hand, can hold it or dash it away." He spoke of the preacher as an earthen vessel. He said, "It is like I being thirsty, and you bring me an empty glass. That glass does me no good; but bring me a glass filled with water, I drink and am satisfied. So it is with the preacher: if he is filled with the gospel of Christ it is food and drink to my hungry soul." When brother White started he said, "I am glad you came. I forgot all my pains." The next morning he awoke saying these words, "Principalities nor powers, things present nor things to come; there is nothing able to separate us from the love of God." He said, "If the Lord has begun a good work in me he will carry it on till the day of Jesus Christ." Then he quoted, "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." He would often in the hours of night talk of the goodness and mercy of God. He seemed to have an abiding trust that the Lord was not slack concerning his promises. He seemed to exalt and praise his Maker, and would say, "I do not want to murmur at anything the Lord has put upon me. I want to bear it all." He would often turn and look at dear sister Mary Parker's picture, which hung in the room, and say, "Poor Miss Mary Parker! she suffers so much worse than I do." He would compare his sufferings with the sufferings of Jesus, and say, "Why should I murmur at my light affliction? I never had one pain too many. O how good and how merciful the Lord is to unworthy me. My hope is in his mercy." He asked me one night to read where Joseph was sold into Egypt. I read several chapters, and there seemed to be an opening up in his mind, and he talked beautifully of our spiritual Joseph, saying, "The Lord does all these things. How great and wonderful are his works." When the change came for him to go, the day before he died, he seemed to be caught away. He raised his eyes upward and smiled; and his eyes followed around until they rested on me, and he smiled again. I then said, "Romey, the Lord has shown you more than this world's beauties. You are so happy." He nodded and replied, "Yes, indeed." I said, "I rejoice with you; my cup runneth over." He laughed, and looked as if he would raise up his little body. He wore this lovely countenance for some time. The night before he died we were sitting by his bed. He tried to reconcile us

to his death. He said, "It would be best for me to die; I find no rest here." I answered, "It would be a dark world to us without our boy." He turned his head, and in a most pitiful tone prayed, "Lord, have mercy." I said, "The Lord has had mercy on you." He replied, "Yes, indeed." I told him he would still have mercy, for he says that he will turn none empty away. "Romey, that prayer would be good uttered for me, though I know there is a prayer in your little heart for your mamma." He said, "Yes, indeed," and turned his eyes to his papa, as if to say for him also. Then he said, "O if this little body could be laid down in peaceful rest." Twice in the night he said, "Mamma, it will not be much longer." When the sun rose in the morning I said to him, "Romey, it is a lovely morning. See how pretty the sun shines in the window." He looked disappointed, and said, "I thought I would have died last night." About six o'clock in the evening of May first he called for his papa to raise him up, so that I could fix his pillows. When this was done he said, "Now let me rest." He then said, "My head aches," and turned his face toward us, fixing his hands as he always went to sleep, and without a frown or struggle he breathed out his sweet life. He truly did fall asleep in Jesus. I had prayed all through his sickness that he might fall asleep, for I did not feel like I could see him enter death. We always expect to mourn his absence while in this vale of sorrow. We desire to be reconciled to the will of God, but our little home is sad without him. We miss his good night kiss, his tender greetings, and his cheerful smiles and affectionate words to cheer us. In all this affliction how many things there are to be thankful for. How good and tenderly the Lord has led us, poor, unworthy worms.

Dear brother, I have written this in a rambling way. Do as you think best with it, and all will be right. We join in much love to you and yours, and hope you may visit us again not far distant.

Yours in tribulation,  
M. D. OLIVER.

SPENCERVILLE, Ohio, July 24, 1892.

DEAR BROTHERN BEEBE:—It seems to be my lot to fulfill the request of our highly esteemed friend, Mrs. Mary M. Morgan, daughter of brother Jesse C. Line, of Shelby Co., this state, to inform their many friends who read the SIGNS OF THE TIMES of their sad calamity of a destructive whirlwind on the 13th inst. She writes me that they are "still living, but feeling a great deal the worse over that awful whirlwind we had last Wednesday. It killed our best horse, and destroyed nearly all our wheat and corn. Our oats are not hurt much. It tore our milk-house and the old barn all to pieces, and father's corn-crib, wood-house

(Continued on page 253.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 10, 1892.

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

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

G. BEEBE'S SONS.

## FALLEN ANGELS.

IN her letter on page 222, current volume of the SIGNS OF THE TIMES, sister Fannie J. Allen, of Luella, Arkansas, expresses a desire for our understanding of the texts which are commonly relied upon as authority for the popular belief that there are angels now raging against God, whose original state was in the heaven of glory. The passages cited are 2 Peter ii. 4, and Jude 6. In order to give a color of consistency to their inference from these texts, the learned teachers of the world have concluded that the apostles referred to some portion of inspired truth which has been lost. Certainly there is nothing in the Bible which can be distorted to signify any such God-dishonoring event as is said to have occurred in the heaven of the divine presence, when the holy angels rebelled against the commandment of their Creator, and waged war against him who gave them being. Like all other doctrines and commandments of men, this false theory is based upon the assumption that the Creator of the universe is altogether such an one as the finite creatures of his power. In thus representing their imaginary god, all such false teachers confess that they are included among those of whom Moses says, "For their rock is not as our Rock, even our enemies themselves being judges."—Deut. xxxii. 31. It is wonderful that none of the wise men of the world have ever been able to conceive a thought of the true God in his sovereignty and infinite wisdom. In their imaginations they never think of the God of heaven as above their most exalted conception of holiness and purity. Hence, in all their religious doctrines they hold their gods accountable to the standard of their limited judgment. They can determine what is right for their gods to do; and feel no hesitancy in denouncing them as unjust if they do not conform to standards which men have set up. Those who have seen themselves justly condemned sinners, and who reverence the divine perfection of holiness, have no desire to judge the God of the whole earth. They know what he does is righteous, because he is the source of all righteousness, and there is no higher standard by which his works may be tested. He is just if it is his will to create nothing but the angels of glory. He is equally just in creating the material worlds with all their inhabitants. His glorious holiness is revealed in the gospel of his grace; in which he is

pleased to show his people cleansed from all sin in the blood of Jesus, and made holy and without blame before him in love. While reason cannot grasp the mystery of godliness, it is revealed to the saints by that faith which is the fruit of the Spirit; and in this revelation they know that "He is the Rock, his work is perfect; for all his ways are judgment; a God of truth and without iniquity, just and right is he."—Deut. xxxii. 4. When this divine truth is known by any subject of salvation, he necessarily sees himself as vile and unclean, so that instead of presuming to enter into judgment with the Lord, his prayer is to God for mercy and the blotting out of his own sins. With reverential love and sacred awe, he then sees that God is just in forming the crooked and piercing serpent as well as in giving the downy wings to the dove. He will not then deny the goodness of God in creating evil as well as in making peace. The natural mind is incapable of judging what is abstractly good and what is intrinsically evil. Even the saints are often mistaken in regard to their own experience in this matter. The fulfillment of the promise given to Abraham was through such gloomy providences that only by the living power of faith could he believe God. So reason assured Jacob that the dreams of Joseph could never be fulfilled; but those very discouraging events which tried the faith of the patriarchs were the footsteps of the Lord by which he came to fulfill the promise of his grace. In all the record given in the Scriptures it is demonstrated that "The just shall live by faith."

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." In construing any uninspired record men would not distort the plain statements written as they do the inspired testimony of Jesus. From the preceding context it is clear that the subject of which our text is a portion is the superiority of that word which was attested by the authority of God the Father, as compared with the word written by the prophets. While they spoke as they were moved by the Holy Ghost, they could only testify to the glory which should be revealed in the coming of the Son of God. The light of the Sun of righteousness not only showed the fulfillment of all prophecy in the establishment of the gospel kingdom of Christ, but it demonstrated beyond question that all prophecy and all the providential government of God bear witness that Jesus is the great Truth of God, for whom and by whom all things were brought into existence. This is the essential use for which God created the material universe, and for which time itself was ordained of God. Reason cannot understand that the eternal purpose of his grace made all things for the development of that

great love wherewith he loved his people, and gave them grace in Christ Jesus before the world began. Much less can reason comprehend the mystery of that eternal life in which the saints are one with their gracious Redeemer. There can never be any understanding of this mystery by reason, even in the saints to whom it is revealed by faith. No other reason is assigned for this concealment of divine truth from the wise and prudent, but as our Lord said, "Even so, Father, for so it seemed good in thy sight." Let those who fear not God deny his right to do his will; the conscious sinner whose only hope is in that sovereign grace, will rejoice that "The Lord God omnipotent reigneth."

In continuing the demonstration of the glory of Jesus as the Son of God, which is the theme of the preceding chapter, Peter speaks of the false prophets who were under the typical dispensation, and then declares that there shall in like manner be false teachers among those to whom he writes; for all that is recorded of that legal dispensation has its substance in the gospel church. Those false prophets were not of the nations surrounding Israel, but among themselves and of the favored tribes those idolatrous and presumptuous guides were found who sought to lead the people away from their allegiance to the God who had chosen them unto himself. The vengeance of God was visited upon those false prophets with fearful severity. They were cast down to hell in the confusion and shame which was poured upon them. This was exemplified in the case of the sons of Korah, and many other opposers of that truth which the Lord spoke by his chosen servants. All those false prophets were delivered into chains of darkness. Consider for a moment what heavy chains they were under. If they had been merely bound by chains of iron, there might have been a possibility that some pitying hand might break their fetters. But under those chains of darkness they were not only beyond the reach of help from any created power, but they were not able to see the heavy links which confined them. They could not even desire release. Such are the dreadful chains under which false teachers among the saints are reserved in that swift destruction which they bring upon themselves in their pernicious ways. It is one of the most fearful elements of their destruction that their eyes are so effectually blinded as to make them really think they see, while all the light they have is the blackness of darkness forever. Well may the admonition be left on record for the instruction of the saints in all ages and in every place, that every one may tremblingly pray for the preserving care and guidance of that God who is able to keep them from falling under such condemnation, and to present them faultless before the presence of

his glory with exceeding joy. Those who know the plague of sin in the secret depths of their own hearts will not feel that the solemn warning of the Spirit is unnecessarily written by Peter. It is well for us to observe closely the whole connection of this text, and in the light of the Spirit examine ourselves whether we be in the faith. This solemn instruction must not be passed over to those who are still in the death of carnal enmity against God. Living Israelites were deluded by those false prophets; so, living subjects of salvation from sin are to be admonished by their example. Peter wrote only to those whom he recognized as beloved brethren, who "have obtained like precious faith with us through the righteousness of God and our Savior Jesus Christ." So Paul warned the elders of Ephesus, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30.

The expression in Jude will be readily seen to allude to the same characters as "the angels which kept not their first estate." There is no more scriptural authority for referring this declaration to any unrecorded rebellion among those hosts of spirits who dwell in glory, than for looking in the heavenly world for the overthrow of Sodom and Gomorrah, which is cited in the same connection. Our sister is correct in the confidence that there never was one of the sinless angels of God who stood condemned before him. The whole obscurity of these passages results from the failure to observe that the scriptural use of the word "angels" more frequently signifies messengers of an earthly nature, than spiritual characters, either heavenly or spirits of evil. This is true also of the angels spoken of in the texts in Revelation to which our sister refers. It is absurd as well as blasphemous to suppose that any opposing will ever existed in the eternal bliss of the presence of God, which is the fullness of heaven as revealed in the saints. Such a possibility would destroy the very existence of an infinite God. If the eternal purpose of God in the creation of one angel has been disappointed by rebellion against his government, how can there be any assurance that his purpose of saving his people from their sins will certainly be accomplished? May not a sinful power forbid the execution of the kind design of eternal love in the future, as easily as sin was introduced into a sinless world, if God did not design that there should be sin in the world? Again, if God designed that the world should be the abode of sinless creatures, and the entrance of sin into the world defeated that design, where did those sinless creatures find an abode after that the earth was cursed for the sake of man? There is no end to the inconsistencies which necessarily result from the notion that the entrance of sin into the world was an event not

designed in the eternal purpose of God. If angels in the presence of their holy Creator could originate sin in defiance of his will, what will prevent the saints in ultimate glory from falling before the same irresistible temptation? But there is nothing in the revelation which God has given, from which such a dreadful conclusion could be drawn. The same sovereign will of God which was manifested in choosing the saints in Christ before the foundation of the world, also before of old ordained "certain men" to the condemnation to which they are reserved under chains of darkness. This is the plain statement of inspiration as left for our learning. While we cannot understand why this truth is declared of God, let none of them who love God deny his own testimony on the subject. It has never been required of creatures to vindicate the character of their Creator. The just God claims to himself the glory of being just and the justifier of him which believeth in Jesus. He only can justify the ungodly. The godly could need no justification. Without the omnipotent sovereignty of God there can be no salvation for sinners.

When it is understood that "Our God is in the heavens; he hath done whatsoever he hath pleased," there will be no occasion for carnal reason to apply the little standard of finite judgment to those wonderful mysteries which he has hidden in his own infinite light. The laws which determine what is right among men, can have no application to that God who is himself the standard of perfection. He has commanded man, saying, "Thou shalt not kill," but it is not sinful when God sweeps away with a flood all the inhabitants of the earth, only saving his chosen few in the ark. In the judgment of mortals, it may be hard to grasp this principle; but it is nevertheless divine truth. So he is the same just and holy God when he creates the innocent lamb and the harmless dove, as when his hand forms the cruel wolf and hawk. He creates the smith that bringeth forth an instrument for his work; and he also creates the waster to destroy. This is the basis on which he can give comfort to Zion in the promise that no weapon that is formed against her shall prosper, and that every tongue that shall rise against her in judgment she shall condemn.—Isa. liv. 16, 17. Recognizing this infinite perfection of sovereignty in the government of our God, there is no difficulty in accepting the testimony of the apostles and prophets, in which they declare the subjection of wicked men and devils to the righteous purpose of our God in all things. No conflict nor deep affliction comes upon the chosen followers of Jesus, but that which God has appointed for the supreme good of that child who is called to endure it, and for the declarative glory of his grace in giving them the victory, even though it be through the sacrifice of their mortal life. Without the

work of wicked men and devils, it is not revealed how the determinate counsel and foreknowledge of God could have been fulfilled in the sacrifice of our sinless Redeemer; yet neither are his murderers justified by the predestination of God, nor is God guilty of the awful crime which he determined before to be done. For the execution of his will it was needful that there should be a Herod to decree the murder of the babes of Bethlehem; but that monster of cruelty must be forever the execration of humanity. So, there must be a legion of devils to drown the swine; but they could not do that, until they had confessed their subjection to the authority of Jesus.

The contention of Michael with the devil disputing about the body of Moses, Jude 9, clearly refers to the conflict in which the Captain of our salvation fulfilled the law, and put away sin by the sacrifice of himself. The same wonderful warfare was declared to be accomplished, in the prophecy of Isaiah, and in the twelfth chapter of Revelation. The legal heaven was indeed the scene of that conflict wherein our Redeemer was wounded for our transgressions, and bruised for our iniquities. But in that new heaven wherein dwelleth righteousness, no enemy of our King shall ever be found. There all is truth, purity and love. Not even the light of the created sun is pure enough to illumine the blissful heaven of the gospel kingdom. Much less can any enemy of truth and righteousness, whether visible or invisible, be found within the holy place of the tabernacles of the Most High. It is of this new heaven that Ezekiel was inspired to prophesy, saying, "And the name of the city from that day shall be, THE LORD IS THERE." The glory of the typical Jerusalem consisted in the possession of the oracles of God and the covenants of promise; only the shadow of things in the heavens made that dispensation glorious beyond comparison. But there was war in that heaven. In the true heaven of gospel grace there can be no war, because there is nothing there from which war can proceed. The King is the Prince of peace; the people are all righteous; and they are willing to do the commandments of their King. They have unrestrained liberty to walk freely in all the paths of righteousness; and they can never be satisfied until they are released from the bondage of corruption which now forbids them to do the good which they would do. There can be no war in this blessed heaven. There is unceasing war waged against the followers of Jesus, whose dwelling is in this heaven, but it can never disturb their peaceable and quiet habitation in the heaven of trust in the Lord. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee."—Isa. xxvi. 3. In that heaven there is no enemy, consequently there can be no war.

(Continued from page 251)

and wagon-shed. Their orchard is all destroyed. Father, Esther and Hy were working in the barn up home. The doors were torn down. Father was in the hay-mow, and started down the ladder, when it was picked up with him on it, carried out into the yard, and whirled around like a top. He alighted on his feet, and is hurt a great deal. I cannot begin to tell you half how bad it is. The neighbors are trying to help us some to buy another horse. They think that father has lost more than one thousand dollars."

Thus in one brief hour the labor of years can be swept away; and it teaches us both the terror of the Lord and the sympathy of friends under the visitations of his providences. Brother Line has passed through severe afflictions before, and seems to be a special mark of divine favor under the strokes, which he esteems as all under the direction and predestination of God. I called on him a few years ago, while he was suffering with his eye, which had been put out by a chip flying into it while chopping. Though suffering greatly, he complained but very little; indeed, so patient was he that neighbors marveled while he told them it was not he, but that the source of his patience was far different from natural man. I delight to dwell on the theme of the afflictions of the righteous; for they show how wonderfully they trust in the living God under all calamities, receiving each stroke as a blessing dispensed by the divine hand. I recall the reply of our deceased brother, Uriah Trumbo, while under the surgeon's treatment of his hand, which had been frightfully torn while adjusting a saw-mill saw. The proprietor thought to taunt him with his faith in God, and said he would not like to think that God sent such upon him. Brother Trumbo replied, "I would rather he would afflict me, than not to think of me at all." A cousin of mine was also so blessed upon her death-bed that she said she had thought she would be afraid to die; "but," said she, "what is there to be afraid of?" She died in the triumphs of faith; as her sister writes, in Old School Baptist faith. A Methodist who witnessed her death said, "She has taught us how to die." Little did he seem to realize how little man's teaching prepares one for death. Nothing but the grace of God can ever prepare us to meet any calamity in true confidential patience. The humble writer cannot feel that he has ever passed through the trials that many others have, but I feel to witness to-day that I have borne more than any cold philosophy can account for; and though I do not wish to parade my selfish sufferings before the brethren to steal their sympathy, yet I often wish the record of my life could stand as a monument of God's wonderful providence, to show that every gift of grace has been bestowed in im-

mediate connection with contrasting evil. I have been drawn to "Consider the work of God: for who can make that straight, which he hath made crooked? In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."—Eccl. vii. 13, 14. So in the losses of our aged brother, Jesse C. Line, let us consider not only the ways of God to men, but let the kindly feelings of sympathy enable us to prove the pleasing energy of God-directing charity at the hands of such of us as are able to minister to his present distress. He will not need continued aid, but a little from brethren who are able would be well directed. Address Jesse C. Line, box 41, Piqua, Ohio.

Yours in bonds,

A. B. BREES.

HENDERSON, Texas, March 20, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have been thinking for some time of writing to you, but my weakness and inability have kept me silent. Unless aided by the Spirit I would still be unprepared to write anything edifying to the readers of the SIGNS. The apostle Paul said, "By the grace of God I am what I am." So it is with me. "If it be by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work." So we see it cannot be of works that I am what I am. So then it is by grace we are saved, through faith, and that not of ourselves; it is the gift 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." I have a hope that in the year 1866 I had a manifestation of this grace. That call was to be an obedient child, to follow the Savior through evil report as well as good report; to obey his precepts and examples, which are laid down in his written word. But the question arises, Am I doing so? When I look back over my past life I am made to doubt whether I have followed him in the way. I see no good thing that I can do; for in my flesh there dwells no good thing. When I would do good, evil is present with me. I find that I would not do the things that I do. Then it is no more I that do it, but sin that dwelleth in me. Where is boasting then? Where is there anything I can boast of? I must look to Jesus, the author and finisher of my faith, and give him the glory, honor and praise for his great love wherewith he loved me, even when I was dead in trespasses and sins; taking me up out of a horrible pit, out of the miry clay, placing my feet upon the Rock of eternal ages, and putting a new song in my mouth, even praise to

his adorable name. He caused me to hunger and thirst after righteousness; and the Savior says that such shall be filled. I find myself thirsting for more of the manifestations of his love, and that I may be prepared for the work he gives me to do; that I may be an obedient child, and follow Jesus in the way. He says, "I am the way, the truth and the life." "There is none other name under heaven given among men whereby we must be saved."

Brethren Beebe, these are a part of my rambling thoughts. You may publish them if you see fit.

Yours in the bond of love,  
O. BELL.

NEW PALTZ, N. Y., Jan. 20, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—It seems as though I will have to write a few lines for the SIGNS in order to have peace of mind, as it is so strongly impressed on my mind. I have tried to get rid of the thought, but cannot. I have many friends and old acquaintances who cannot see me very often, and it would be a comfort to them to hear a word from me through our good and comforting paper. I am now sixty years old. My health has always been poor, but the good Lord has kept me through all the long years. I had an attack of "La Grippe" this winter, which left me more feeble, although I do my little work with the help of my husband and son. The Lord has blessed me with a good husband. I have to say the Lord did it; for I am a strong believer in God's foreordination, and was such before I belonged to the Old Baptists. My husband is not a member of the church, but is a strong believer in the Old School Baptist doctrine. I am here alone, there being no church of my faith and order here. All the preaching I get is through the SIGNS OF THE TIMES, which is such company and comfort to us. I do sometimes feel as though the Lord had forsaken me altogether. I often think that as I grow older I grow more wicked. I think I will live nearer my God, but that does not amount to anything. I sometimes try to pray, but cannot, and say, Will I have to die feeling thus? But by and by the dark cloud will rise, and the Sun of righteousness will begin to shine. When I can see that Sun shining through the window of my soul, O what joy and comfort it gives. It is a heaven on earth. The Lord does not intend for us to be without trouble. It is for our good. The Lord knows I am weak and sinful, and I often fear to call upon his holy name. There is no good in me; that is, in my flesh there dwells no good thing. Still my hope is anchored in God. I have nowhere else to go for comfort, only to my blessed Savior. All my trust is in him. He will do all things right. I feel that I am watching and waiting his time to call me. If I am one of his chosen ones, when the time comes he will give me dying grace.

Tears blind my eyes so that I can hardly write. I ask the brethren and sisters to pray for poor me, that while I live here I may have strength to live near my God.

"Jesus, my all, to heaven is gone;  
He whom I fix my hopes upon;  
His track I see, and I'll pursue  
The narrow way till him I view."

One night while I lay with my eyes closed, I saw a perfectly straight road, and at the end was a bright light. I hope I will some day get where that bright light is. I am traveling that road, but very often step aside. I am sure that if I am saved it is by the grace of God, and not for anything I have done. See how I have disobeyed. I promised God at one time, when I was sick, and before I joined the church, that if he would restore and raise me from that sickness I would love and serve him. I was pleading with him, when he came to me and said, "You will get well." O how good he was to me! But I did not live as I promised him I would. For some cause he has spared my life till now; but how much longer he will spare it I do not know.

Dear brethren Beebe, please publish this scribble in the SIGNS if it will not keep out better matter.

Your unworthy sister, if I may be permitted to call myself one,  
ELIZABETH MYERS.

MT. CALM, Tex., June 26, 1892.

DEAR BRETHREN BEEBE:—As I have not seen the writings of any one from this part of the country I will try in my weakness to write a few words for publication, if judged worthy of room. For a long time I have wanted to write, but have felt so unworthy and ignorant that I feared I might make a failure.

In the year 1875 I saw myself a sinner, and tried to pray; but it seemed to me the more I tried the worse I got. I went on in this condition for some time. The Missionaries held a protracted meeting near by, and I attended it. When they called for mourners I went forward to be prayed for; but that did me no good. At last, while away from them, when I had given up all hope, at an unexpected time the good Lord, as I hope, forgave me my sins. It seemed like a heavy load left me, and a glorious light appeared to me. The minister wanted me to join them, but I told him I was a "Hard Shell." He told me I had no more right to my belief than a dog. I then tried to throw away my little hope. I continued in this way until last December, when, as I hope, the good Lord made me willing to discharge my duty. During this long period of time I was desperately wicked. At the October meeting of the church I thought I would join, but business interfered. At the November meeting I thought I surely would join; but my sister had a child to bury on that day, and that caused me to wait until December. None but those who have had such

trials can know of the stripes I received. On Saturday before the first Sunday in December I offered myself to the church, and to my surprise was received, and was baptized that same day by brother B. G. Williams. Since that time I have enjoyed myself among the brethren. Sometimes I feel like I am the least of all, if one at all. The apostle says, "We know that we have passed from death unto life, because we love the brethren." I am fully satisfied and love to meet with them. I am anxious for the meeting time to come around. We have a prosperous church, and in good standing.

I have now told some of the dealings of the Lord with me, as I hope. If it accords with the christian experience of any of the readers I hope it will be sweet to them. I hope it may not be found wholly uninteresting to the readers of the SIGNS, if published, and that God may be glorified in it.

Your brother in hope in Christ,  
J. A. JAMES.

#### CHURCH LETTERS.

PRINCETON, N. J., July 27, 1892.

ELDER G. BEEBE'S SONS—BRETHREN EDITORS:—At the time of our association a number of brethren requested that our church letter to the association be sent to you for publication in the SIGNS OF THE TIMES. Our attention has again been called to it, and I herewith inclose it for your consideration and disposal.

Your brother in hope,  
ELIJAH LEIGH.

*The First Hopewell Church, to the Delaware River Association, in session with us at Hopewell, Mercer Co., N. J., June 1st, 1892.*

BELOVED BRETHREN:—Grace be to you, and peace from God our Father, and from the Lord Jesus Christ.

On April 23d, 1715, one hundred and seventy-seven years ago, this church was constituted with fifteen members. This beautiful valley was at that time a wilderness. The trials and hardships of the Lord's people were many. The remote distance from each other, and the mode of traveling, as compared with to-day, presented many difficulties in attending the meetings of the church, and in speaking to each other in psalms, hymns and spiritual songs, and to receive comfort from the Lord's ministers in expounding the Scriptures, and applying the same to their experience. During this long period of years the number of believers according to the election of grace has varied from one hundred to two hundred and forty; and it has been the pleasure of him who doeth all things well to bless us with faithful ministers of the word, and long pastorates. No council has been called to consider the advisability of modernizing the Scriptures, nor changing the doctrine or order of the church as

established by the apostles to suit the fancy of carnal worshipers, or conform to the progressive age in which we live; but we are contending for the same doctrine and order, our pastor reads the same Scriptures, and declares unto us with power and inspiration of the Spirit the same eternal truth that echoed from hill to valley through the Lord's called ministers in the early morning of our constitution. We would thank and praise the name of our God for his preserving care over us, and for the gift of faithful pastors, especially in this evil day; enabling his servant, our pastor, to maintain the sovereign, distinguishing grace of God, to faithfully reprove, rebuke and exhort with all long-suffering and patience, to apply the word of God to comfort the mourner in Zion, to strengthen the weak, and to give consolation to the afflicted.

We have had no additions to our number since our last report; but we rest in the sure promise of our God, that where he begins a work he will perform it until the day of Jesus Christ. Many constant attendants, earnest listeners and defenders of the truth, give us evidence that the Lord has begun a work in their hearts which will bring them to the feet of Jesus in love and unity of the Spirit, and to their home with their brethren in the church. Two of our sisters, blessed with the happy enjoyment of the graces of the Spirit, who were fruitful vines in the vineyard of the Lord, and who were not strangers to the cares and sorrows of a life beyond the allotted three-score and ten, have crossed the narrow sea dividing the heavenly land from ours, in the triumphant faith and hope of God's elect.

Our changes the past year are as follows: Died, two; dismissed, one. Our present number is one hundred and eighty-seven. We appoint as messengers to assist in the business of the association the following brethren: Our pastor, Wm. J. Purington, Clerk Elijah Leigh, Deacons J. S. Vandike, Wm. C. Tindall, James T. Sutphen, J. T. Blackwell, Wm. Simmons, Charles Hill, brethren D. L. Blackwell, Enoch Drake, J. B. Hill, S. B. Titus, R. Savidge, John Blackwell, L. T. Blackwell, Henry Shepherd, Daniel Stout, Eugene Drake, Wellington Garrison, Josiah Stout, A. S. Cook and Enos Titus.

Beloved brethren, members of this association, visiting brethren, friends and strangers, we bid you welcome to the joy and comfort of this meeting, and to the hospitality of our homes; and may the Lord enable us to lift up our heart and voice in praise and thanksgiving, that we are brought together in this one place to extol the name of Jesus, our only hope and consolation. May his Spirit rest upon us, and in our deliberations may wise counsels prevail, and the sweet peace of love and unity be manifest in all our acts.

Read and approved at our regular church meeting, Saturday, May 21st, 1892.

W. J. PURINGTON, Mod.  
ELIJAH LEIGH, Clerk.

BOOK NOTICES.

HYMN AND TUNE BOOK.

THE sixth edition of shape notes and the fifth edition of round notes are now ready. They are well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the same correction in their books. In hymn No. 621, page 253, verse 3, the following words are substituted in third and fourth lines:

"My heart with Jesus and his saints  
In sweetest union bound."

The price is reduced to \$1.00; per dozen, \$9.00. Those ordering by mail will send ten cents additional for postage. The money must accompany the orders.

SILAS H. DURAND.  
P. G. LESTER.

SOUTHAMPTON, Pa., July 23, 1892.

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

MARRIAGES.

At the house of the bride's mother, near the Nassaongo meeting-house, Wicomico Co., Md., on June 21st, 1892, by Elder T. M. Poulson, Mr. Lewis L. Jones and Miss Mary Ann Littleton, of the same county.

OBITUARY NOTICES.

BROTHER J. C. RASSON has gone, like many others, from whence no traveler ever returns. He was born and raised in Tennessee, and when about grown with his parents moved to Anderson Co., Texas. His first wife was a Rogers. She died some years ago, leaving two children (one son and one daughter), both grown. He was then married to his second wife, Miss Page. By this union there were two girls. He was a great sufferer most of his life from white swelling, which seized upon him when he was about fifteen years of age. I have been personally acquainted with him for eight years, living in the church with him, and I never heard him murmur. He said he would not suffer one more pain than his Master had purposed. He said he was ready to go whenever his Master called him. He said, "Brother Bell, you have been faithful to the little church; now continue to be faithful. This is all the Master requires of you." Some years ago he was baptized in the fellowship of the Fort Houston Church by Elder Ben. Parker. He lived a faithful and consistent member of that church until his death. He was a good father, a good husband, and an orderly member of the church.

We mourn, but not without hope, for we believe that our loss is his gain. We hope to meet him in heaven; not as father, husband nor brother, but as an angel of God.

U. J. BELL.

PALESTINE, Texas, July 8, 1892.

DIED—At her late residence in Wilmington, Del., May 15th, 1892, Mrs. Elizabeth Draper Todd, aged 83 years, 7 months and 20 days.

She was born in Wiltshire, England, Sept. 25th, 1808, and emigrated with her parents to America and to the city of Wilmington in early life. Her father I never knew, but her mother I was acquainted with for years, and knew her as a steadfast, unwavering Baptist; and through all the innovations and disorders introduced among the Baptists in this city mother and daughter stood together, ever adhering to the doctrine and order once delivered to the saints. There have been times when not only the names of those who stood steadfast were cast out as evil, but as though everything but the truth would have to be sacrificed. She lived through it all to see the church of her choice enjoying uninterrupted prosperity and peace. Those who really love the church appeared to cling closer to her in adversity. She however remained all her days outside of the organized church. I am unable now to give the reason why so many about whom we have no doubt of their faith assign to themselves the place of hired servants, rather than that of sons and daughters. She had for some years been deprived of sight, which she evidently felt as a sore affliction. Though quiet and uncomplaining, yet she evinced a settled desire to depart and be with Christ,

"Where faith would be sweetly lost in sight,  
And hope in full supreme delight,  
And everlasting love."

There was testimony in the case of both mother and daughter that

"E'en down to old age all my people shall prove  
My sovereign, eternal, unchangeable love."

E. RITTENHOUSE.

STATE ROAD, Del.

ON Monday, Aug. 1st, 1892, Mrs. Mary E. Warren was released from the sufferings of mortality at her home in Warwick, Orange Co., N. Y., in the 49th year of her age, leaving one son, one daughter and one sister to mourn their bereavement, in which they have the sincere sympathy of a large circle of relatives and friends.

Sister Warren was baptized in the fellowship of the Warwick Old School Baptist Church in July, 1872, by Elder Joseph N. Badger, who was then pastor of the church. Through much tribulation she has been sustained by the hope which she then confessed; and in the long and intense suffering of her last illness, which was paralysis complicated with other diseases, her only desire was to be called home. From the weary path of tribulation to infinite rest in Jesus, the change was doubtless gloriously joyful for her. The church is deprived of her society here, but we mourn not as those without hope. The children and friends feel that their loss is her gain; yet they cannot refrain from mourning for themselves. May the God of all comfort minister consolation to every wounded heart, and especially may divine grace lead the children to rest upon the faith which was the support of their mother through all her sorrows, and bring them into everlasting rest in the salvation which is in Jesus; and to the glory of his grace may each of the bereaved be enabled to say, "Thy will be done!"

The funeral was largely attended in the Warwick meeting-house, near her home, and the pastor tried to comfort the

mourners in a discourse founded upon the expression, "I would not live away."—Job vii. 16.—Ed.

My dear and loving husband, Henry C. Myers, fell asleep on July 14th, 1892, aged 61 years and 16 days.

He has gone home to rest with Jesus. He was a strong believer in the Old School Baptist faith. When we lived in Olive, N. Y., we attended the Old School Baptist meetings there, although he did not have his name on their church book; yet I believe his name was written in the Lamb's book of life. He met with a change about fifteen or sixteen years ago. I was a member at Olive at that time. While his heart was full of grief he would weep bitterly, and say to me, "O! if I were only as good as you how happy I would be." Afterward that great load of sin and guilt was removed, and he was taken out of the horrible pit and miry clay, and O what rejoicing and comfort we had together; for I knew just how he felt, as the Lord had taught me in the same way.

Thus I am left alone with one son. My dear husband is gone. His chair is now empty, and I can no more hear his sweet voice in reading the SIGNS for me. I have to keep asking the good Lord to give me strength to bear my troubles; and I believe he does help me. My dear husband prayed to die, for he longed to go home with Jesus. In all his sickness he never spoke a murmuring word. I could not take his body to Olive for burial. We are strangers here in Milton, but the Quakers came in and helped us all they could.

"How blest is my husband bereft  
Of all that could burden his mind;  
How easy the soul that has left  
This wearisome body behind.

"To mourn and to suffer is mine,  
While bound in a prison I breathe,  
And still for deliverance pine,  
And press to the issues of death.

"What now with my tears I bedew,  
O might I this moment become;  
My spirit revived anew,  
My flesh be consigned to the tomb."

ELIZABETH MYERS.

MILTON, Ulster Co., N. Y.

DIED—July 5th, 1892, at her home near the Messongo meeting-house, Accomack Co., Va., after about two days of suffering from supposed blood-poisoning, Delitha Ann Byrd.

The subject of this notice was born April 12th, 1819; was married to Mr. B. T. Byrd on Feb. 2d, 1848; was baptized in the fellowship of the Old School Baptist Church at Messongo, Va., by Elder P. Waters, in the year 1860, and lived a worthy and highly esteemed member until her death. Many who will read this will remember her kind and pleasant way in making every one feel welcome at her house and table. She is highly spoken of for her industry and honesty as a citizen, as well as for her careful and godly walk as a Christian. She seemed always tender and affectionate toward everybody, and showed much of that charity which vaunteth not itself, and is not puffed up. She was a pleasure to the church, and also her help, all her life. How greatly she will be missed by us all at the meetings, as her seat was seldom vacant. One more Baptist home is closed, as she was the last of the family, but she made some provision in her will for the help of the little church; but she herself was worth more to us than all she could have given us. The little church seems to be growing weak in numbers, but we desire to look to God, who is our strength. I was away from home until she became unconscious; but we have a strong hope that our loss is her unspeakable gain.

She leaves to mourn and suffer awhile one sister and a host of other relatives,

with the church. We feel to say that the Lord has done it. The writer tried to speak to a large concourse of people, using as a text 1 Thessalonians iv. 14, last clause: "Even so them also which sleep in Jesus will God bring with him." Her remains were then laid in the old family burying-ground, to await the summons from on high.

T. M. POULSON.

OUR beloved brother, John Martain Delapp, was born May 12th, 1834, and died at his residence in Union Co., Tenn., July 21st, 1892.

His disease was chronic dyspepsia, from which he suffered for years. He had been married three times, his first wife being Martha Jane Butcher. They were joined together in wedlock Oct. 21st, 1855. She bore him five children, two of them having died when quite young, and three of them yet surviving. His wife was taken from him May 1st, 1864, leaving him with three little children. On Sept. 20th, 1864, he was married the second time, to Margery Childress, who bore him two children, one boy and one girl, who are yet living to mourn their loss of a dear father. His second wife was taken from him Aug. 28th, 1868. He was then married the third time, to Cinthey Jane Crawford, March 19th, 1870, who bore him five children, two boys and three girls, one having preceded him to the grave, having died Nov. 25th, 1888. So brother Delapp was the father of twelve children (five boys and seven girls), two wives and four children having preceded him to the tomb, leaving his third wife and eight children to mourn the absence of a dear husband and father. He also leaves an aged mother, two brothers and three sisters, with other relatives and friends, to mourn their loss, which is his eternal gain.

We cannot give the exact date of his joining the church. His widow says he had been a professor a great while before he joined the church. No doubt a felt sense of his unworthiness kept him from doing his duty, until he was given sufficient grace to enable him to deny himself and follow his blessed Lord. He first joined the Primitive Baptist Church at Hind's Creek, and was baptized in the fellowship of the same by the late Elder Isaac Gentry. Five years ago last May he was received into the fellowship of the Hurricane Branch Church of Primitive Baptists by letter. In March, 1890, he was chosen Clerk of the church, which office he filled until his death. On Saturday before he died on Thursday he was able to be out at his church meeting. He was always faithful to attend his church meetings when his health would admit. On Wednesday he worked some in his truck patches, and on Wednesday night was taken very sick, from which he never rallied. Thursday morning he sang part of the song commencing, "How happy are they who their Savior obey," &c. On being asked by his wife, if he should be called away, if he were ready, he replied, "I think I am." Then, bringing his hands together, he said, "Thank the Lord, I will soon be gone." He was asked if he would like to see James C. Walton, to which he said, "Yes, I would like to see brother Walton; but I will not be here much longer." I was immediately sent for, but on arriving it was only to behold the lifeless remains of a dear brother in Christ. God had called his spirit away, and we believe that he is now at rest. On Friday, the 22d, his remains were carried to the family grave-yard; and after singing the song which he had requested to be sung at his burial, commencing, "When sorrows encompass me round," &c., the writer tried to speak words of comfort to the sorrowing friends, using as a subject a portion of John xi. 25: "Jesus said unto her, I am the resurrection and the life." He was afterward laid between his two wives, to await the

morning of the resurrection. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

Brother Delapp was a steadfast believer in the doctrine of salvation by grace, and was a worthy member of the Old School Baptist Church. He was a kind husband and an affectionate father. The bereaved widow and fatherless children have our sympathy. May God bless this heavy stroke to his glory and our good, is our prayer.

JAMES C. WALTON.

HURRICANE BRANCH, Tenn.

### ASSOCIATIONAL.

THE Virginia Corresponding Meeting will be held, the Lord willing, with the Mount Zion Church, Loudoun Co., Va., to begin on Wednesday before the third Sunday in August, 1892, and continue the two following days.

Those coming by railroad will leave Washington, D. C., or Alexandria, Va., on Tuesday morning. Ten or twelve are requested to get tickets for Haymarket, on the Manassas Branch R. R. All others will get tickets for Leesburgh, on the Washington & Ohio R. R. All will be met and cared for. For any further instructions apply to brother J. Broders, of Alexandria, whose house is a home for the Lord's people. A cordial invitation is extended to all who may wish to meet with us, and wait with us in the ordinances of God's house.

J. N. BADGER.

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and southeast should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESE, Church Clerk.

THE Des Moines River Association of Primitive Baptists will be held with the Green's Grove Church, about three miles northwest of Marion, Linn Co., Iowa, commencing at 10 o'clock a. m. on Saturday before the third Sunday in August, 1892.

It was agreed last session to meet with the Lynn Creek Oak Grove Church, in Henry Co., Iowa, but unforeseen circumstances make this change necessary.

Those coming by rail will stop at Marion, where there will be conveyance to the meeting. Those coming by way of Cedar Rapids will go from there to Marion (six miles) by street car.

A cordial invitation is extended to all brethren, and ministers especially.

M. W. BYRAM, Clerk.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars to Grapevine, via Cotton Belt Route. Those coming by Dallas will change cars via M. K. T. R. R. to Carrollton, and there to the Cotton Belt Route for Grapevine. Those coming by Greenville will change cars via Cotton Belt Route to Grapevine, where all will be met with conveyance.

J. S. COLLINS, Mod.

THE sixty-first annual meeting of the Spoon River Association of Regular Predestinarian Baptists is appointed to be held with the New Hope Church, at Greenbush, Warren Co., Ill., on Friday before the first Sunday in September, 1892, and to continue three days.

Avon, on the Quincy Branch of the C., B. & Q. R. R., and Roseville, on the Rock Island Division of the same road, are the places to stop at on Thursday evening or early Friday morning. Friends of Jesus are invited to come and see us.

I. N. VANMETER, Clerk.

### THREE DAYS MEETINGS.

THE New Valley Church will, the Lord willing, hold what is known as the August meeting, at Hughesville, Va., commencing on Friday before the second Sunday in August, and continuing the two following days.

The trains will be met at Hamilton Station on Friday at 11:30 a. m. and 7:00 p. m., for the purpose of conveying those who desire to attend our meeting.

We extend a cordial invitation to all who so desire. We would be pleased to have Elders Beebe and Jenkins with us.

T. S. TITUS, Church Clerk.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 17, 1892.

NO. 33.

## POETRY.

### MEDITATIONS.

If thou, my Savior, would but dwell  
Within my heart, all would be well;  
All grief and care would pass away,  
Like dew beneath the sun's bright ray.

O bid my wandering thoughts be still,  
And reconcile me to thy will;  
Give me of thy unbounded grace,  
And O, dear Lord, hide not thy face.

Thou, mighty Jesus, canst release  
A prisoned soul and give it peace;  
Where thou dost open none can close,  
Though all the powers of hell oppose.

Guide me, my Savior, that I may  
All thy commands of love obey;  
And when this sinful body dies  
Take my glad spirit to the skies.

All things are present to thy view,  
Thy pleasure thou wilt surely do;  
Thy will can never be destroyed,  
Nor be with human aid alloyed.

Lord, grant me peace beyond the skies,  
Where heavenly pleasure never dies,  
To praise thy name in joys divine,  
And in thy glorious image shine.

LUCY A. RICHARDSON.

MINONK, Ill.

### THE SOUL'S DESIRE FOR CHRIST.

"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?"—Solomon's Song i. 7.

TELL me, thou whom my poor soul  
Longs to love and to adore;  
Thy sweet voice it can control  
All the angry waves that roar.

Tell me where thy pastures are;  
O that in them I might feed!  
Why should I thus wander far?  
Bless, O bless me, Lord, indeed.

Tell me where thou mak'st thy flock  
Off to rest 'neath scorching heat;  
Lead, O lead me to the Rock—  
Thither would my soul retreat.

Tell me, for my soul is sad,  
Yea, it doth now pant for thee;  
Only thou canst make me glad:  
Lord, wilt thou not speak to me?

Why so cast down should I feel?  
Have I never felt thy love?  
O do thou thyself reveal;  
Fix, dear Lord, my thoughts above.

Thy companions, Lord, are mine,  
And with them I love to dwell;  
But do tell me, Am I thine?  
Speak, and then it will be well.

Let me not be turned aside,  
As a stranger in the fold;  
Ever with me, Lord, abide,  
And do thou my soul uphold.

Then, O then, it will feel good,  
Knowing thou my Shepherd art;  
Having thy most precious blood  
Sprinkled off upon my heart.

—Gospel Standard.

## CORRESPONDENCE.

PORT JERVIS, N. Y., July 28, 1892.

ELDER BENTON JENKINS—DEAR BROTHER:—I remember your request at parting, after church meeting following the association, "If you cannot meet with us often, you can at least write." O, my dear brother, if you knew the barrenness of this unfruitful branch you would know that I could not write one thing to interest the least of the little ones. The dear Savior says, "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered." Alas! what do I see? Brambles and thorns are the fruit of this unwholesome branch, if one at all. Most truly do I realize that "without me ye can do nothing." I know that your kind heart will pardon my weakness in trying to tell you some of my journeyings through this wilderness.

At present I feel like one drifting at sea, without mariner or compass, tempest-tossed, and at the mercy of the waves. For a little moment my mind will be stayed upon some sweet promise. In vain I try to stay my thoughts upon it. Soon again all is chaos, and I am filled with doubts, fears and questionings, until I am compelled to cry, with dear old Paul, "O wretched man that I am! who shall deliver me from the body of this death?" Many times I must go back to that happy morning when the dear Lord set this captive free, to convince me that I ever passed from death unto life, notwithstanding I dearly love the brethren. The lovely vision that greeted my view as my spiritual eyes were opened to receive it I never can deny. The sweet peace and rest which my soul enjoyed for weeks that followed was something infinitely greater than this poor world can give. Whenever I am brought back to that time I am made to wonder how I ever can doubt the Savior's precious love, though steeped to the lips in sin as I am.

"But O! it swells my sorrows high  
To see my blessed Jesus frown;  
My spirits sink, my comforts die,  
And all the springs of life are down."

Doubtless you remember that I wrote to you last winter when in great affliction and soul trouble. Your reply was so comforting and cheering that I was filled with a desire to hear you preach. The first Sunday in March it was my privi-

lege to have the desire granted. Your text was in Hosea, sixth chapter, and part of the third verse: "His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." Truly the rain descended into my wearied soul that day as never before. Not a drop went astray; and for weeks it distilled as the dew. When you closed the Bible I felt a sense of regret, as the time seemed so short while you were speaking. Then truly did I feel "his going forth is prepared as the morning; and he shall come unto us as the rain," just at his appointed time. His ways are true and righteous altogether. O that I might praise and adore his dear name in darkness as well as in the light, believing his sure word of promise, "I will not leave you comfortless: I will come to you." To-morrow is our church meeting day. Much I desire to be with you, but shall not be able. In spirit I desire to meet with you

when the hour of assembling arrives. I hope you will cast the mantle of charity over this imperfect scribble, as you have discovered my ignorance and poverty long ere this. If I could clothe my thoughts as so many of the dear family have the gift, your time of reading might not be wholly wasted. At times my mind seems burdened with thought, but I cannot give utterance. If I make the attempt it takes flight like a flock of frightened doves.

Dear brother, if at any time you can spare the time I would ask your views on John xv. 6, last clause: "And men gather them, and cast them into the fire, and they are burned." Husband joins me in love to you and sister Jenkins, and all the dear family.

Your sister, I hope,  
HATTIE A. WINFIELD.

MIDDLETOWN, N. Y., Aug. 4, 1892.

MRS. HATTIE A. WINFIELD—MY DEAR SISTER:—I read with pleasurable emotions your letter of the 28th ult., and also read it before the church when assembled in conference last Saturday, and they also were made glad by its contents. I felt that it belonged to them as well as to me. While reading it the sweet and precious words of the prophet Isaiah, or rather the words of the Lord through him, came to my mind, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sap-

phires. 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."—Isaiah liv. 11-13. Yes, indeed, the Lord will comfort the children of Zion; and he will so exercise them with troubles and trials that they shall appreciate the goodness he has laid up for them that fear him, and that trust in him before the sons of men. "Thou shalt hide them in the secret of thy presence from the pride of man; thou shalt keep them secretly in a pavilion from the strife of tongues. Blessed be the Lord; for he hath showed me his marvelous kindness in a strong city. For I said in my haste [or extremity], I am cut off from before thine eyes: nevertheless thou hearest the voice of my supplications when I cried unto thee."—Psa. xxxi. 19-22. You have proved the words of the gracious Redeemer true, "I will not leave you comfortless: I will come to you." Yes, often in memory will you be carried back to that November morning when the Lord turned your captivity, and your mouth was filled with laughter, and your tongue with singing, and you called upon your soul, and all that was within you, to bless his holy name. His name was then revealed to you as Jesus, your Savior. I have never forgotten your relation of that sweet and gracious experience. That voice of your Redeemer is that to which the apostle John refers when he says to those little children who have an unction from the Holy One, and know all things, "Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father."—1 John ii. 24. Though the Lord give you the bread of adversity and the water of affliction, yet he will not forsake you. Thine ears shall hear that word that is behind thee, which thou didst hear in the beginning; and it shall say to thee, when thou art perplexed, when thou shalt turn to the right hand, or when thou shalt turn to the left, "This is the way, walk ye in it."—Isaiah xxx. 20, 21. Though nature's powers may fail, so that we may even forget our own name, yet shall we not forget the voice of him in the beginning, who is the Way, and the Truth, and the Life. After the apostle Paul had

heard the voice in the beginning, perhaps years after, he had another glorious revelation; and though fourteen years had elapsed it was yet fresh in his mind, for he said, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven. And I knew such a man (whether in the body or out of the body I cannot tell; God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." No, it is not possible to express the unspeakable joy and gladness that is given us when our minds are caught away from the things of earth, and we are beholding the face of our Father in heaven. This revelation may be experienced when we are sitting under the preaching of the word, when we forget all our earthly surroundings, and we are not thinking whether we are in the body or out of the body, but are entirely swallowed up in the contemplation of the wonderful and glorious salvation of our God. Under such circumstances it is hard for us to believe that the speaker we have listened to has occupied an hour or more in speaking. There is no time to us when we are translated into that kingdom which is righteousness, and peace, and joy in the Holy Ghost. But how little, alas! any of us enjoy the manifest presence of him in whose presence there is fullness of joy. We are much of the time in the valley of doubt, in the lower story of the Ark, in darkness, groaning under a sense of inward depravity, instead of being in the upper story, and looking up through the one window into heaven. Whenever we look at ourselves, turn our eyes within, we see nothing cheering, for in our flesh there dwells no good thing; but when we are enabled to look unto Jesus, the author and finisher of our faith, though we are sinners, we are enabled to run and not be weary, to walk and not faint. Let me say to you that very often those who feel the most barren and unfruitful are the ones who yield the most spiritual fruit, and are the most comforting to the Lord's people. The heads of grain that are well filled are the ones that droop, while those which have little or no grain in them stand erect. It is so spiritually among the saints. If we are indeed members or branches of Jesus, who is the true Vine, having his life in us, as he was in this world so will we be. As a servant under the law, doing his Father's will, he was a man of sorrows and acquainted with grief. The law of God was in his heart; and it is in our heart also if we are his. He loved righteousness and hated iniquity; so do we if we are his. If at times we are brought into captivity by the law of sin in our members, as Paul said he was, it will cause us grief, and make us cry out, "O wretched man that I am! who shall

deliver me from the body of this death?" None but a branch of the true Vine can thus feel. If the life of the true Vine is in us it must at times be manifest, and must glorify God. Is not God glorified when we are groaning under a sense of our vileness, and crying unto him for deliverance? We are told in the record that a certain distressed woman worshiped Jesus, saying, "Lord, help me." Did she not bear fruit as a branch of the true Vine, and glorify God in that? She was one of the plants that the heavenly Father had planted, which should not be rooted up nor cast forth, but was bearing fruit. She was united to Jesus, and her faith was manifest in her helpless cry, "Lord, help me." It was the cry of faith. He did help her; and he will help and make fruitful, by his own life within, every one who thus comes unto him with a sense of their vileness and weakness. The more we feel our vileness and weakness, the more shall we bear fruit, and glorify our Father in heaven, and manifest that we are the disciples of Jesus. If there is no fruit in a branch it cannot bring forth fruit. The life and fruit must first be in the branch. It is true that fruit may be in a branch, and yet not brought forth or manifested. Jesus says, "Without me ye can do nothing." Does the Husbandman demand fruit of us without giving us the fruit? No indeed. Hear his gracious words of promise: "I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree. They that dwell under his shadow shall return: they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim [who "feedeth on wind, and followeth after the east wind; he daily increaseth lies and desolation." He "also is like a silly dove;" "he bringeth forth fruit unto himself." "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."] shall say, What have I to do any more with idols?" Then the Lord says, "I have heard him and observed him. I am like a green fir tree. *From me is thy fruit found.*"—Hosea xiv.; Jer. xxxi. Of such the Husbandman shall never say, "Cut it down; why cumbereth it the ground?" Such shall not be cast forth and perish; for Jesus says, "I give unto them eternal life; and they shall never perish." Can anything separate the members or branches of Jesus from his love? Certainly not. Read Paul's testimony on the subject, recorded Romans viii. 35-39. There were, in the days of the Redeemer's incarnation, some who were called his disciples, but were only nominally such, not having the life of the true Vine in them. These

were eventually cast forth as branches that were related to him in the flesh of Abraham only. There came a time when they could not endure his doctrine, and said, "This is a hard saying; who can hear it?" "From that time many of his disciples went back, and walked no more with him." These were volunteer disciples, and for a time their leaf appeared green; but there never had been spiritual life or fruit in them, and therefore they never brought forth any spiritual fruit. It was all the fruit of the flesh. But how different the character and fruit of the true disciples, who were united to the true Vine in the Spirit as well as in the flesh. To these Jesus said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. These were never to be cast forth, and to be gathered by men, and be burned; but as fruitful branches they were to be purged by fiery trials, that they might bring forth even more fruit. The more the purging by trials, the more the fruit would appear on the branches. It has ever been so; it will ever be so, my dear sister.

Jesus was united in the flesh with the typical vine that the Lord brought out of Egypt, the root and stock of which was Abraham. His brotherhood was with that typical and fleshly nation, and should remain there until the Husbandman should reject that typical nation, and they should also reject the true or antitypical Vine. Then those among that nation who were only children of Abraham in the flesh, only brethren of Jesus in the flesh, not possessing the faith of Abraham, were to be cut off, cast forth as branches, and wither, and be gathered by men, and be burned, or destroyed. Thus the word of the Lord by Malachi should be fulfilled, "Behold, the day cometh, that shall burn as an oven [that is, the gospel day]; and all the proud, yea, and all that do wickedly, shall stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." The branches of the true Vine are never to be burned up, even though they may live after the flesh, and fail to manifest the fruit of the true Vine. Such shall find that "it is a fearful thing to fall into the hands of the living God;" "for our God is a consuming fire." They shall experience "a fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" but it shall not devour them, for God has promised in the covenant of mercy, made with the spiritual David, "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the

days of heaven. If his children forsake my law, and walk not in my judgments; if they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes. Nevertheless [Not any the less. Bless the Lord, O my soul!] my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me."—Psa. lxxxix. Well may we therefore with David say, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations."

As further proof that those branches that were to be taken away, cast forth, and be burned, were the brotherhood of Jesus in the flesh of Abraham, I will here quote from the prophecy of Zechariah. The eleventh chapter opens with a prophecy of the destruction of the temple, and the howlings of the rulers of the nation, in strong figurative language. "Open thy doors, O Lebanon, that the fire may devour thy cedars. Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down. There is a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled." Yet was there among them a remnant according to the election of grace, who should be saved and nourished, who had spoken often one to another, and sighed for the abominations in the land. Of those the Lord said, "And I will feed the flock of slaughter, even you, O poor of the flock." These were the poor in spirit, who received the Messiah, and to whom he said in his sermon on the mount, "Blessed be ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets."—Luke vi. 20-23. "And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." This is the feeding of the flock of Jesus, who live upon Jesus, the true Bread that came down from heaven, whose flesh was given for their life. He was the real beauty of that typical vine or nation. He was all the beauty that was really found in all the sacrifices and offerings under the law. Those who were spiritual among that nation saw

Jesus in every sacrifice and offering there. This is all the beauty that God ever saw in that worship under the law. When Jesus came in the flesh, and by one offering forever perfected all them that were chosen or sanctified by God the Father in him, there was no longer beauty in those sacrifices which God had ordained among that typical nation. Thus this staff that had upheld that people was taken away—the staff Beauty. The other staff was Bands, which also was Jesus. They were bound together and preserved as a nation until Jesus should come in the flesh, and be rejected by them as a nation, when the brotherhood between him and them should be broken. “He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of blood [though in the flesh they might be the children of Abraham], nor of the will of the flesh, nor of the will of man, but of God.” This Jesus, the Word, “was made of the seed of David according to the flesh,” and therefore was a brother in the flesh to the nation of Israel. He was born under the same law with them, and was circumcised in his flesh. The nation of Israel could not be destroyed until he was come in the flesh. That national people were the church of God on earth until the coming of Jesus in the flesh as the head and life of his church. It was composed of those possessing the faith of their father Abraham, as well as many who possessed not that faith. Their descent from Abraham gave them right to membership in that church of God under the law. Jesus was himself a member with them in that church. But God had ordained that the brotherhood between them should be broken, and that his church should be set up in gospel order, in the regeneration, when a new order of things should appear; when, according to his word by the prophet Malachi, his church should discern between those that had the faith of Abraham, the faith of God, and those who had not that faith. Hence in the organization of the church in her gospel order all those who were united and related to Jesus only in the flesh of Abraham, who possessed not faith in Jesus, were broken off, cast forth, and were no more to be recognized as belonging to the church of God. Thus the Husbandman would take them away. But the apostle tells us that although they were thus broken off because they had not faith, yet God was able to graft them in again if they should afterward be manifested as subjects of faith, by being born of God, and having the life of the true Vine in them. There may be those to-day for whom Jesus died, who had spiritual life given them in Christ Jesus before the world began, who are not yet manifest as the sons of God by having that life implanted

in them. If so, they are not yet prepared for membership in the church, nor is it possible for us to yet know them as members of the body for whom Jesus died. There also may be those who have a nominal standing in the church, who have not in them the life of the true Vine, and for whom Jesus did not die; and if so, they are of those of whom Jesus said, “Every plant that my heavenly Father hath not planted shall be rooted up.” Such can bring forth only the fruits of the flesh, for they are only fleshly children. When such are cast out from membership in the church they may be gathered by men into their worldly organizations, who, as tares, are gathered into bundles to be burned, or destroyed. Such characters may be willing to be gathered by men, and can feel at home in a worldly organization; but I am slow to believe that a real subject of the grace of God, one who has the life of the true Vine in him, could find a comfortable home in a worldly religious organization, if his course of life should be such that the church of Christ were compelled to cast him forth as unworthy of their church fellowship, according to the command of the apostle. Such are not apt to be gathered by men of the world.

Now, to go back to Zechariah xi., where we find the prophecy of the betrayal of Jesus, the rejection of the faithless Israelites by God, the end of his covenant with them, we hear him saying to them, “I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver [the amount that Judas Iscariot received from the chief priests]. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. Then [after the betrayal of Jesus] I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.” Thus was the relationship or brotherhood between Jesus (Judah) and the fleshly Israel forever broken and dissolved, when he was rejected and betrayed by them, and God ceased to regard them as his covenant people. They abhorred God, and God abhorred them. “For I will no more pity the inhabitants of the land, saith the Lord: but, lo, I will deliver the men every one into his neighbor’s hand, and into the hand of his king; and they shall smite the land, and out of their hand I will not deliver them.” Truly they

were gathered by men and burned. As a nation they were destroyed, and also their beautiful temple burned, which had been honored by the presence of that Savior and Messiah whom they rejected and crucified. How terrible was the fire into which they were cast after God had rejected them. Jesus spoke of it, saying, “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.”

I want to speak a little about Judah, from whom the tribe bearing that name sprang. He was, among the other sons of Jacob, the subject of prophecy. He is presented as a type of Jesus, the true Vine, out of which grow all the branches. This Vine and branches are one: they cannot be separated. Because the Vine lives, the branches shall live also. “Judah, thou art he whom thy brethren shall praise.” Do not the brethren of Jesus, or Judah, praise him? Is he not the object of their praise? They are that people or brotherhood of which God says, “This people have I formed for myself: they shall show forth my praise.” “Thy hand [that is, Judah’s] shall be in the neck of thine enemies.” This signifies the complete subjection of his enemies to him. “Thy father’s children shall bow down before thee;” as the children of the God and Father of the Lord Jesus Christ bow before and worship Jesus, or Judah, and bring forth the royal crown and crown him Lord of all. “Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes.”—Genesis xlix. 8-11. Isaiah saw him coming from the land of his enemies, and says, “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?” The answer is, “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: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come,” &c.—Isa. lxiii. 1-4.

But, dear sister, I fear I will weary you with a very long letter, so that you will never want me to write to you again. Perhaps what I have already written will not appear clear to your mind; but I have done the

best the Lord would let me, and I hope it will be some satisfaction to you. But before I close let me recapitulate. When Jesus spoke the words you have called my attention to he was yet in the flesh and under the law. The branches that were to be broken off, cast forth, gathered and burned, were carnal Jews only, being brethren to Jesus in the flesh. None who are spiritually connected with him who is the true Vine can be broken off. In the eleventh verse he says to his true branches, “These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.” How could his joy remain in us, and our joy be full, were we to understand him as here teaching a possibility of our being cast forth as branches if we did not walk consistent with our profession as his disciples? We are fruitful when (and only when) he makes us fruitful. From him is our fruit found. Without him we can do nothing. May he make us fruitful, even though it require sore trials; and as the sufferings of Christ abound in us, so also shall our consolation in him abound. We send love to you and your companion, our dear brother.

Your brother and companion in tribulation,

BENTON JENKINS.

GREENCASTLE, Mo., Dec. 25th, 1890.

ELDER G. BEEBE’S SONS—DEAR BRETHREN:—As this is “Christmas” day, my mind has been employed a great deal on the cause of our glorious Savior, who was born into the world eighteen hundred and ninety years ago. What a glorious plan of salvation is that which God has wrought through his only begotten Son. No tongue can tell nor pen describe the depth of the wisdom and foreknowledge of the Sovereign of the whole universe. He works, and none can hinder, or say unto him, What does thou? According to God’s own word, he spake all things into existence through his Son; all things 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. Do we believe the Bible to be a record of the word of God, and that he spake by the mouth of his apostles and prophets? If we consider that God was speaking by the mouth of Paul those great mysteries recorded in Col. i. 16, what more can be brought to light? If God has created all things that are in heaven and earth, whether they be thrones, or dominions, or principalities, things visible and invisible, what else can the creature conceive of that has been made, outside of all powers and all created things? There are some who do not run the Scriptures from cause to effect. If we do not refer from one portion of Scripture to another, we are liable to cross our minds, and say

(Continued on page 261.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 17, 1892.

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

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

## FAITH COMES BY HEARING.

DEAR BRETHREN BEEBE:—I have a great desire to see your views in the SIGNS OF THE TIMES on the text in Rom. x. 17. Some Baptists in this section contend that faith depends upon the activity of preachers—that sinners receive faith through the preaching of the gospel; and where there is no preaching there is no faith. They rely upon this text as their principal proof. While I am not able to understand how faith can be both the fruit of the Spirit and the effect of hearing the preaching of the gospel, I do not know that I fully comprehend the lesson which the apostle was teaching in the text cited. I know that you have a great many requests of this kind, probably more than you can comply with; but if you can find time and space you will relieve the mind of one who is greatly troubled over this point. I pray that you may answer this request soon, and oblige your unworthy brother, if one at all.

GEORGE MCWHORTER.

PALMERSVILLE, TENN.

R E P L Y .

“So then faith cometh by hearing, and hearing by the word of God.”—Rom. x. 17.

Our brother rightfully supposes that it is impossible for us to comply with all the applications received for views upon scriptural subjects and texts. The first insuperable barrier is found in the lack of that inspiration which would be required to enable any mortal to understand all that is written in the volume of inspired truth. But aside from this painfully felt insufficiency, it would require more time than we can command, and more space than the columns of our paper afford, to expound everything submitted for our discussion. When it is in our power, it is always a pleasure to us to respond to the requests of our patrons by submitting such views as we have, but always with the express desire that every sentiment be tested by the infallible standard; and everything which is not sustained by that only safe rule should be rejected.

In the chapters preceding the expression to which our attention is called, the Spirit moved Paul to present in unmistakable language a statement of the doctrine of the sovereignty of God in the choosing of his people unto salvation from sin through the redemption which is in Christ Jesus. beyond the possibility of mistake or perversion, this truth is established, so that its denial necessarily involves the rejection of the whole testimony of revelation. This is the very foundation upon which the whole doctrine of the gospel is sustained. With this truth settled in the mind of the saint there can be no destruc-

tion of his hope in Christ; and without it there is no support for his confidence in that hope. To this important and fundamental fact God has given the seal of his own positive statement, saying, “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.”—Mal. iii. 6. The recognition of this truth forbids the salvation of any sinner being dependant upon his own action either in hearing or believing the preaching of the gospel.

By reference to the record in the Scriptures it will be seen that the absence of mortal preachers was no obstacle in the way of the development of faith in those old servants of God who shine as stars in the gospel firmament forever. It is needless to look outside the testimony written by inspiration to find the refutation of the doctrines and commandments of men, who represent that the faith of the saints is dependent upon the proclamation of the gospel by man. It will hardly be contended that the hearing of any mortal preaching produced the faith by which Abel offered unto God a more acceptable sacrifice than Cain. That eternal word of the Lord which is forever settled in heaven, is the Scripture which preached before the gospel unto Abraham and to all the saints who lived before the time of the deliverance of Israel from Egypt. Until that time no written revelation of divine truth was given to men. Yet the grace of God was displayed in leading his chosen ones by faith to declare the hope of salvation which was in them, and that faith in them was, as it has ever been in subsequent ages, the gift of God, and the fruit of his Spirit, in the chosen vessels of his mercy. By whose preaching was Abram called out of Ur of the Caldees, where he was an idolater among his heathen kindred? Only the Scripture which preached before the gospel unto him, can give the hearing of faith. He is called “the father of all them that believe,” as the consequence of that faith which he had yet being uncircumcised; but there is no scriptural authority to sustain the assumption that he ever heard the voice of a mortal preacher of the gospel of God our Savior. In the case of every saint whose experience is recorded in the Scriptures, the power of God is manifestly displayed in calling each one individually, and in no case was that divine calling ineffectual. The fact that a subject of electing love is naturally dead is no obstacle in the way of his hearing that omnipotent voice whose Author declares that it shall prosper in the thing whereto he sent it. Even in his humiliation as a servant under the law, it was impossible for death to forbid the voice of Jesus to prosper in bringing from the grave the dead Lazarus. Now that his victory is accomplished and he sits upon the throne of infinite sovereignty, it is absurd to suppose that he has less power than when his authority was

honored and obeyed by the elements of nature, as well as by devils, and in the dominion of death. When the omnipotence of God is admitted there can be no consistent ground on which to deny his sovereignty in the election and calling of his people. In that admission all the doctrine of unconditional salvation is necessarily conceded. Nothing more can be requisite to secure the final glorification of every sinner whom he has chosen in Christ Jesus, if God has power to secure the fulfillment of his purpose. If the power of God is not sufficient to save his people from their sins, then it is evident there can be no salvation for them unless there could be a power greater than omnipotence. This being absurd, there can be no denial of the doctrine of unconditional salvation without the denial that any sinner can be saved. This is undisguised infidelity. Yet people professing to believe the Scriptures are found contending for some condition to be performed by the sinner whereby the purpose of God is accomplished; and denying the fulfillment of the electing will of God without the consent of the sinner. Such false teachers distort various expressions of Scripture, and claim to find in them authority for their opposition against the doctrine which God has written in the heart of his people, and which is confirmed by the testimony of the written Scriptures. There is no text more evidently wrested from its obvious meaning than is the expression to which our brother calls our attention, when used to sustain the error specified.

By reference to the context it will be seen that the apostle was presenting the very point of doctrine against which all carnal teachers seek to turn this expression. Indeed, so clearly is the doctrine of absolute predestination and personal election asserted and maintained in this epistle that no adversary has ever been able to deny that it is certainly here declared; yet they would detach the first clause of our text, and wrest it to signify that faith comes by hearing the words of some mortal in preaching the gospel. This perversion would not be tolerated in construing any ordinary writing among men. The text includes the refutation of such a construction. Instead of faith coming by hearing the sound of natural words, the text expressly declares the hearing specified is exclusively “By the word of God.” This accords with all the testimony of the record which God has given. Since it is plainly written that faith is the gift of God, and that it is the fruit of the Spirit, it would most assuredly involve a contradiction in the divine record if that faith were dependent upon the sound of the voice of a man whose breath is in his nostrils. It would be well for those Baptists of whom our brother speaks, to try the efficacy of their words in controlling the tempests which desolate the earth. They will confess

that the word of God has power to control the warring elements. But if there is nothing more than the voice of a mortal signified by the expression in our text, it is certainly consistent to claim omnipotence for the word of the man who can communicate the hearing of faith by his voice. Surely no one who has the knowledge of God, will claim such life-giving virtue as dwelling in the words which are uttered by the perishing breath of an earthly worm. Every quickened sinner should be able to recognize the joyful sound of the voice of God as infinitely superior to the words of angels or men. While all gospel preaching is the testimony of that living Word by which the dead are raised up, there is certainly great difference between that testimony and the Word of whom that witness is borne. The inspired Scriptures bear witness of Jesus; but the record even as given by the Spirit of truth is not the gracious Savior who gave himself for the sins of his people. The preaching of the gospel proclaims Jesus as the Word of God, by whom alone the dead are raised up; but there is no power in the preaching to communicate life to the dead sinner; because there is no voice but the eternal Word which has power to give life and hearing to the dead. It is certainly absurd to claim that the dead could be profited by preaching which they could not hear. Only such as have been quickened by the Word of God can be benefited by the proclamation of the testimony of Jesus in the preaching or writing of his chosen witnesses. The power to give eternal life to the dead has never been delegated to any created being. Indeed, neither men nor angels have power to give natural life to any creature, nor even to retain the breath of vital air one instant beyond the time appointed to every living thing. The monarch whose scepter rules an empire, is as helpless as the infant pauper when the summons comes requiring his soul. Thus the pride of mortality is buried in contempt before the decree which remands to death all the children of men.

In the reference to the prophetic declaration that “Whosoever shall call upon the name of the Lord shall be saved,” the apostle demonstrates the truth that the grace of God is manifested to the Gentiles as well as to the children of Israel; as in the preceding verse he declares that there is no difference between them under the gospel dispensation. The Mosaic dispensation expressly restricted all its rites and privileges to the nation of Israel; and in that covenant there was a complete division established by which all Gentiles were forever denied participation in the blessings bestowed upon that chosen nation. Even in them whom God had called to hope in Christ, the effect of that tradition still remained in their natural mind, so that it astonished them when they saw

that God had "also to the Gentiles granted repentance unto life."—Acts xi. 18. Against this Jewish prejudice the whole of this argument is directed, as will be manifest from a reading of the context including the preceding and following chapters.

In refuting this traditional error, the apostle shows by the very Scriptures in which the Jews thought they had eternal life, that this extension of divine favor to the Gentiles was in harmony with those prophecies in which the carnal Jews confided. Having cited Isaiah as a witness that the report or preaching of the prophets was not believed by the natural Israelites, he with unerring logic comes to the conclusion expressed in our text. So far is this from justifying the claim that the preaching even of inspired prophets could communicate spiritual life to dead sinners, Paul shows conclusively by the same prophets that while all had heard the report which those servants of God had declared, they had not believed. This fully establishes the truth which is written in our text, that the only hearing by which faith comes is the hearing of the word of God. The fact that the Gentiles had been favored to hear that word was clearly evident in the existence of that faith in them which could come in no other way but by the hearing of the word of God.

In the experience of the saints each is furnished with an infallible criterion by which to try every doctrine which may claim their acceptance. So, when Paul exposed the error into which the churches of Gallatia had fallen, he appealed immediately to the manner in which they themselves received the Spirit. This is always the light by which it is safe for the saints to be guided. Was it by hearing the words of a mortal preacher that the faith of Jesus Christ was communicated to us? If that were the case why did not we receive that faith the first time we heard the gospel proclaimed? Not only before the doctrine of salvation was revealed as precious in our own experience, but often in after years, have we not heard the words of truth proclaimed when there was no sense of that truth felt in our own hearts? The truth is recognized as being according to the divine record, and it is a grief to us that we cannot rejoice in it as in times past, yet there is nothing of its vitality received in our hearts. If the letter of the word could bring faith, it would not be possible that there should be any time when the saint could not find joy and life in hearing or reading that truth. In this is experienced the fact declared in the text. While the saint may indeed be sure that the preaching is comforting to them that love God, yet he finds in it only distress, because he lacks the faith by which to appropriate its sweetness to himself. When thus shut out from comfort in their own souls, if those Baptists

cited by our brother have been able to deliver themselves by hearing preaching, or by reading the Scriptures, they are not as helpless as we have found ourselves when passing through darkness. If the inspired psalmist had been able to obtain the faith of God by hearing or reading the words of truth, he would not have cried so frequently to the Lord for deliverance. Since faith is the victory that overcometh the world, with that omnipotent support he could have delivered himself out of all his afflictions and distresses. But in the case of the inspired writers, as well as in that of all the saints in the present times, there is no other source from which their supply of faith can come, but from that one word of God, by which alone they can receive the gift of hearing. Painfully in their daily experience do the disciples of Jesus learn their dependence upon that divine word for the hearing of faith as well as for every good gift and every perfect gift which cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. This abiding principle is given to every subject of divine grace; but it is only as the living power of the word of God is shed abroad in his heart that he knows the victory which he has already received in the unspeakable gift of God. "For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4. It is preposterous to ascribe this divine power to the hearing of the voice of a mere mortal preacher.

It will be necessary for the advocates of the doctrine of faith coming through the words of human preachers, to abandon the Scriptures in defending their position if they can find no clearer support than this text affords. No unprejudiced mind can fail to see that the doctrine which the apostle here sets forth is the same with that which is maintained all through the epistle; and that is the undisguised and full declaration of the sovereign election of God in the salvation of his chosen people in Christ Jesus. Since hearing comes only by the word of God, it is evident that every sinner to whom that word comes must hear it, and equally certain is the effect of that hearing, it must produce that living faith which is the fruit of the Spirit and the gift of God. If the plain record of this epistle does not satisfy any saint of the sovereignty of divine grace in the bestowal of faith upon the subjects of his election, we have no hope that they will be convinced by anything which can be presented by uninspired men.

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that the Scriptures contradict themselves. If we draw a conclusion from the Scriptures, it may be right, and it may be wrong; but if we take the Old and the New Testaments, and search them aright, we will find proof somewhere, and in the mouth of two or three witnesses every word shall be established. These witnesses are the apostles and prophets, and Jesus Christ himself.

Dear brethren and sisters, let us reason together in love and peace. I know we do not all see eye to eye on all points of the doctrine of God our Savior. We see eye to eye on the plan of salvation; that Christ Jesus alone, by the shedding of his precious blood, atoned for the sins of his people. Every one of the members of his body have received their own gift, and not another's. God said by the mouth of Paul, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you save Jesus Christ and him crucified." So, dear brethren, I do not want to know anything among you but what God in his mercy sees fit to reveal to me by his grace, which is a great favor to me. I strive to be satisfied with the mite he has been pleased to give me. I do not want to deprive any one of his or her gift, as I have seen some strive to do. Dear brethren, this is all wrong. Let us be found trying to hold up the hands of our brethren; but never encourage an error if you know it. There is a disputed point of doctrine among our brethren, which God's word proves to every one that can see into it. If it could be God's will to reveal it to all, it would be a great blessing bestowed on those who can see God's Bible doctrine; for then they who understand it would not be called heretics. I am very sorry that the weak ones of God's fold are not satisfied for those who are able to bear strong meat to write and preach the absolute God. For the very reason that he created all things, he is an absolute God. Otherwise he could not absolutely have created all things, as is absolutely said of him. He is absolutely of one mind, and absolutely none can turn him. Take your Bible and read its teaching. Brethren, what kind of a God would we have if he could be changed? O think of these things. Would we be any better off than the Arminians if we had a God that could be turned? I think I hear the child of God saying that he does not worship any God but the one that absolutely controls all events. If he were not such a God, something might absolutely happen to take place that God could not absolutely control, and you and I might miss the happiness we anticipate in the future. If we had not an absolute God, what do you think wicked men and devils would do

with God's little handfull of brethren? (Christ is our Elder Brother.) Why, dear ones, we would be swept off the face of the earth. O how I do thank God that he does absolutely control all events. I am glad that he is an absolute God. The Lord said unto Job, "Shall he that contendeth with the Almighty instruct him? He that reproveth God, let him answer it."—Job. xl. 2. Job surely knew that he could not answer the Lord; so he was ready to lay his hand upon his mouth. Further God said to Job, "Look on every one that is proud, and bring him low; and tread down the wicked in their place. Hide them in the dust together, and bind their faces in secret. Then will I also confess unto thee that thine own right hand can save thee. Behold now behemoth, which I made with thee." What now do we think of God making Satan, with Job? Some dear brethren believe this behemoth and leviathan is some great sea serpent. O, dear brethren, read with the Spirit and with the understanding. Remember the word of God, who said he gave man power over all the beasts of the field, and over the fowls of the air, and over the fishes of the sea, and over every living thing that moveth upon the earth. If that be true (which I believe; for it says, "Every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind"), consider what is said by the Almighty of this behemoth. "His bones are as strong pieces of brass: his bones are like bars of iron." Here is something stronger yet to comprehend. "He is the chief of the ways of God." What is a chief? A chief is the highest in office; principal; a leader; commander; head of a clan. If that does not describe Satan, I have no knowledge of what is going on in this sin-polluted world. Then the name of this old serpent is called leviathan. "He maketh the deep to boil like a pot: he maketh the sea like a pot of ointment. He maketh a path to shine after him: one would think the deep to be hoary. Upon earth there is not his like, who is made without fear. He beholdeth all high things: he is a king over all the children of pride."—Job. xli. Dear brethren, take the 40th and 41st chapters of Job, read them carefully and prayerfully, and see what you would make of that Scripture. I do not believe there is anything on earth that has been given such power, except Satan. Some may think it is not instructive to a child of God to write or preach anything about the old serpent, which the apostle calls the devil and Satan. But we have a full right to talk and write about him, because our Savior and his apostles talked of him, and here God himself tells Job that he maketh a path to shine after him, and that he is a king over all the children of pride. No child of a spiritual birth can fail to see the

path this king is leading the children of pride in; and being a king over them, they are submissive to his murderous and thievish works. But while his followers are glorying in their high position, the poor, humble saint of God looks on with fear, and shudders, and wonders where God will end the scene. Yet we believe their bounds are set, and beyond them they cannot go. Our trust is in God, who has declared in his word that he will take care of his children. We believe that evil men and seducers shall wax worse and worse, but that God will bring it all to a close in his own good time. I do believe that God has chosen his heirs in his Son, and before the world was framed. When we think of this absolute God, and of his creating a chief over the children of pride, there is something very mysterious about this high way he was to occupy; for he was to occupy the chief ways of God. He that hath made him could make his sword to approach unto him. We might readily conceive that no man nor any other power can control this wicked serpent, but he that made him. God let Job know this, for he asked Job, "Who hath prevented me, that I should repay him? Whatsoever is under the whole heaven is mine." Brethren, that is enough to convince the weakest saint of God that he declared of himself that everything under the whole heaven is his. Don't you believe the wicked serpent was under the heaven, and that none is able to pierce him but he that made him? Job knew nothing of the strength of Satan until God gave him into the hand of Satan to do whatsoever he pleased, except that he should not touch his life. Then God taught him, before he left off talking to him, what power Satan had. Dear brethren and sisters, this may seem strange to some of you, but I hope it is not so to all. I have read of some who, in measure, like Job and myself, realized something of the power of Satan; as did also Peter, after the Savior had said to him, "Satan hath desired to have you, that he may sift you as wheat." So when we are given over to Satan we have no more power over him than we have over the one that made him. God has said, "I have created the waster to destroy." If he had not, we would not desire any better place than this earth. But God, knowing what was best for us, created this destroyer to break our peace, that we should seek a city out of sight, and long for a better country. Then why, dear kindred, do some of you so greatly object to God absolutely controlling all things and all events? For all things are absolutely his, and outside of him there is no limit or space. He fills immensity. Therefore God is not limited. Some say that God is running one part of the world, and Satan is running the other part. Then what part is God running? I

imagine some will say, His church. Well, we will admit that. Then if God has all power in heaven and in earth, why could he not just as easily put his children or kingdom on one part of the globe, and Satan and his dominion on the other part, and not have his weak saints to be destroyed, or their peace? We read that no weapon formed against them shall prosper. This chief of the ways of God is not the highway to heaven, but the chief of the ways of unrighteousness. God has made him head over all this wicked clan we see and hear in the earth. This chief is a very mysterious creature. When he had deceived our mother Eve, God said to him, "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field. Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed." I would like to give this woman attention, but it would lengthen this epistle of love too much. This chief of the ways of God is the highest in the ways of the earth; and God controls him, and all events; else God would not have told Job that he made him, with him. Satan is the principal or leader in all wickedness. He is a commander; because God has given him the power to rule over all wickedness; and not only so, but head and leader over a clan. But God says, "Thus far shalt thou go, and no farther." Brethren, we have no need to fear this chief, or king of darkness, because we are shielded with the helmet of salvation; and God being our defense, we have none other to fear.

Dear brethren, I believe it is more in the language you use than in the understanding of God's word, that causes so much difference among you. You all do certainly believe in an absolute God. Do you not believe that God had an only begotten Son, and that he absolutely sent him to these low grounds of sin and sorrow; that by his foreordination and predestination and determinate counsel his only begotten Son was taken, and by wicked hands was crucified and slain? What more wicked act could demons commit than was committed upon the innocent Lamb of God? Dear brethren in Christ, if I had to be separated from those whom I love as I do myself, because of my belief, I would have to live alone. I do not believe this is an unreasonable doctrine, for I firmly believe it is Bible doctrine. I have read of one who was charged with saying that he loved sin as well now as he did before he made any profession of being regenerated. But neither Paul nor I can agree with that. Read what Paul said to the Romans. "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is

good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) there dwelleth no good thing." It seems to me this must be the sentiment of every one that has been born of the Spirit of God. Sin ought to be an abomination to every heaven-born child. God has a purpose for sin in the world. If he had not, he would not have had any of his children here. God is good and perfect in all his works. The longer the world stands, the more crafty the children of the desolate woman become, and wickedness increases. If the Lord did not increase the knowledge of the children of the woman that has a husband, they would never be able to stop the mouths of the gainsayers. "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 bondwoman and her son; for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free." —Gal. iv. 29-31.

One of the least of all,

JANE E. PRICE.

CRAMER, ILL., July 24, 1892.

DEAR BRETHREN EDITORS:— I feel this morning like penning a little to the dear brethren and sisters, readers of the SIGNS, and especially to the dear brethren and friends I so lately met at the Baltimore Association. What a blessed meeting that was to me, a sitting together in a heavenly place in Christ. How sorry I now feel that our separation came so soon. I hardly realized at the time that we should so soon part with the dear ones, perhaps never again to meet in this vale of sorrow. Since we have returned to our home there is not a day nor night that goes by but I think of that blessed meeting, and of the many loved ones of our heavenly Father's family, who speak that pure language of Canaan. How glad I felt for the privilege of being in the field, and that I could glean after the reapers, so many handfulls of purpose seemed to be dropped for this poor sinner. I desire to glean in no other field; not in hedges nor groves. How glad I am that I have, though unworthy, the fellowship of this blessed people, who know the joyful sound, and have all been taught of the same heavenly Teacher. Is it possible that I, sinful and unworthy as I am, am one of that blessed number? I do not know where to place myself, as the great apostle said of himself that he was less than the least of all saints. When I think of him, and then of those heaven gifted reapers, with all the heavenly gleaners, I see myself so far beneath them all that I am made to wonder what part of that glorious building I belong to, if indeed I belong to it at all. But I be-

lieve there is but one and the same feeling among the children of God. They all feel less than the least. This is a sure mark that the Lord has been with them, leading them about by his Spirit, so that they esteem others better than themselves. All are brought to a level. All are hungry and poor, and mourn their poverty. In my flesh dwells no good thing. Paul said he was the chief of sinners. I verily believe there are two kinds of sinners; those that are dead in sin, and love sin, and feel as good as anybody; that they have as good a chance of going to heaven as anybody, and they expect to go there; that they can get ready at anytime; that the door stands wide open. This is taught for the religion of Jesus; but it is a base falsehood, and gives license to licentiousness. But there is another kind of sinners, of the same lump of clay, in whom the Lord in his own time begins a work. Instead of the door being wide open, so that they can go to God at any time, they feel that it is barred, that they are shut in, and they see no way of escape. Their house is on fire, and they try their best to get out. Then they cry from stern necessity. Talk about one in this awful fix sitting down on the stool of do-nothing? He is bound to pray. Human aid cannot reach him. But at an unexpected moment the Lord lifts him out, as a brand from eternal burnings. Now this sinner has had his fill of sin, and henceforth hates sin, and through all his after pilgrimage sin is the worst enemy he has. In him now dwells a living principle. He has eternal life, or Christ in him the hope of glory. That cannot sin. It is just as possible for Christ to sin as for that new and living principle to sin. Then comes the conflict that the world knows nothing of; a warfare; the flesh lusting against the Spirit. These are contrary the one to the other, so that he cannot do the things that he would. His prayer now is, Lord, keep me from sin. He has no desire to sin. And because he finds sin yet in him, a law in his members, warring against the law of his spiritual mind, and bringing him into captivity to the law of sin which is in his members, he cries out in soul trouble, "O wretched man that I am! who shall deliver me from the body of this death?" Some would say, If I am not one of the elect, and cannot do anything to save myself, why need I bother about it? That one is dead in sin if he can there rest; for the living child cannot keep from crying. Realizing his helplessness, he now prays without ceasing; and because he finds so much imperfection in himself, he often becomes very low down in doubt about his election, and often thinks he has no marks of a heaven-born child. He can see the marks in others, and esteems others much better than himself. He says, O that I were like such a one; for they

are so spiritually minded, while I am so cold and dead. The Lord has led me into darkness, and not into light. Surely against me is he turned. Dear child of God, if you have been led in this thorny road you are blessed, for Jesus trod this way. You must taste the wormwood and gall. He is in the darkness as well as in the light. The Lord leads all his people, and there is no strange god with them. Jesus trod the wine-press alone. Except we eat his flesh and drink his blood we have no life in us. His flesh is meat and his blood is drink. He is the living bread. He gives us our daily bread and all these trials and conflicts; for he has gone before, and leads us. Then, dear children of the heavenly King, think it not strange concerning the fiery trials that try you. They are all for our good, for the trial of our faith. The more we have of these sore conflicts the more we are drawn out of self-confidence, or confidence in an arm of flesh. I desire to trust him, and I have nowhere else to go. Dear kindred, you may never hear from me again, as I feel my time is short.

Dear brother Jenkins, I have heard many express the comfort they received from that excellent letter you wrote me, which I sent to the SIGNS. It always seems new to me. I have just read the last number of the SIGNS. What a glorious communication that was from Elder Wagner on the subject of election. It is so plain that it seems any one taught of the Lord ought to understand it. The letters and the editorial were so good, I felt they were all choice fruit from the heavenly Master's garner.

Dear brethren, I did not expect to write so much, but my mind has rambled. I do not know that it will be of any use to the household of faith; but I am willing to leave that with you. I shall not take offense if I never see it in print. But if it shall be of any comfort to the least one, God be thanked. I must say to all who may read this, I love you all dearly for the truth's sake; and this we have as an evidence that we have passed from death unto life. Yes, your God is my God. I feel that this is indeed a heavenly love begotten in the heart. Then who shall separate us from this love? Many waters cannot drown it. If God be for us, who can be against us. Fare ye well, dear brethren. May the God of peace be with you. May you so conduct the SIGNS that what appears therein may be to the comfort of God's poor and afflicted people, who mourn and sigh. Live in peace, and pray for the unworthy writer.

E. D. VARNIS.

HENDRICK, Iowa, May 27, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I see in the SIGNS of May 25th, over the signature of brother H. W. Newton, a statement that he had heard that

in portions of Iowa the predestinarians had declared nonfellowship against the nonpredestinarians; and that in Texas it was just the reverse. I wish to say, in defense of what I believe to be the truth, that I think brother Newton has surely been wrongly informed in regard to the brethren of Iowa; for I have been a citizen of Iowa ever since Feb. 4th, 1874, and have spent nearly half my time traveling and trying to preach, and am personally acquainted with the majority of the brethren of our order throughout the state. I know we have precious brethren on both sides, who are in full fellowship, and have the highest regard and esteem for each other; and I believe the brethren and Elders will bear me out in saying that for the past eighteen years the doctrine of predestination has never been brought nor hinted at as a bar of fellowship, by either side, in any of our Regular Predestinarian Baptist Churches throughout the state. There may have been individual spats somewhere, but I feel safe in saying there has been nothing more. Three of our associations have raised objections to corresponding with a certain association, but not on account of the doctrine of predestination. And now, if I have misrepresented, I will thank any of the brethren of any of our associations to correct me, and oblige one who wants to know nothing but the truth.

Dear brethren, as my mind seems to go out on the subject I would like to ask a few questions, for each to answer for themselves. I will abridge all I can. "In the beginning God created the heaven and the earth," with sun, moon and stars, and the whole fullness thereof. Do we believe that God had a purpose in it all, or do we not? If so, was the purpose first, or did it follow? If the purpose was first, was it a predestinated purpose, or not? Again, the planting of the garden, and placing Adam in it, and furnishing man an help meet, and the giving of the law, and the violating of the same, and the casting of the man and woman out, and the placing of cherubim and flaming sword; was there a purpose in it all, or was there not? Was sin mixed with it, or was it not? If so, did God purpose it, or, was sin included in the purpose? Again, "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Did God have a purpose when he said they shall?—2 Tim. iii. 1. Again, "For God hath put it in their hearts to fulfill his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."—Rev. xvii. 17. Read the chapter, and then answer, Did God have a purpose in putting it in their hearts, and was it a predestinated purpose? Once more, Do we believe there is anything that could possibly take place, transpire or come to pass, in heaven, earth or hell, that is contrary to God's pur-

pose, if he had the power to check or change it? And who dares deny his power? He says, in Revelation i. 9, he is "the Lord, which is, and which was, and which is to come, the Almighty." There may be many mighties, but can there be more than one Almighty?

From a poor, old sinner, in full fellowship with all orderly walking brethren, whether pro or con on predestination.

R. SPEIRS.

NORA SPRINGS, Iowa, Feb. 21, 1892.

ELDER G. BEEBE'S SONS:—Something says to me while reading the SIGNS OF THE TIMES, Write. But I am too unworthy to even think of such a thing, and so have tried to banish the thought from my mind; but the impression still is with me to write of what great things the Lord has done for me. I am now fifty-two years old. In the year 1859, while I was going the downward road, my God called to me. In December, 1858, I went with my father to attend a meeting, he being a minister of the gospel. His text was, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." During his sermon a bright light appeared before me, with these words, "For why will you die?" Well, I felt condemned, and thought I was going to die. I had my little one on my lap. I could not stay in the meeting-house, fearing some one would detect my feelings. I got up and went out, and thought I would try to banish such thoughts. I cannot describe the agony of mind I suffered. I tried to banish such thoughts, but I grew worse. I thought every day would be my last. I felt that I was a condemned sinner, and that there was no mercy for me. All day long my poor soul was crying for mercy. I felt that I would be eternally lost. My prayers did not seem to rise higher than my voice. After a time there came into the neighborhood a Wesleyan Methodist minister and his wife. They held a protracted meeting, and almost everybody was being converted, while I was groping in darkness and mourning for my sins. I attended the meeting night after night; but the more I went the worse I felt. During those meetings everybody that went forward seemed to be happy in the Lord. One evening when the invitation was given for all to come forward, as I wanted to be prayed for I went forward and knelt down. As soon as I had knelt I felt as though I had done wrong; that I was trying to make people believe I wanted to be good, while I wanted to roll sin under my tongue as a sweet morsel. While those thoughts were running through my mind something said to me, "Arise; all thy sins are freely forgiven." I arose immediately and took my seat. O the joy! I never shall forget it. I was happy in the Lord. When I arose the next morning the sun was shining, and everything I looked at

seemed to me to be glistening and praising God. I thought I should always be happy. But it was not long until I was in deep waters again. I wanted to join the church, and I believed the Old Baptists were the only true church. My husband being a Methodist, when I talked to him on the subject he opposed it, and would often say to me that a house divided against itself could not stand. So, as I wanted to be baptized, I joined the Wesleyan Methodists, and was immersed. But ere long I found that I was an odd sheep in that flock. I did not speak the same language they did. I got into trouble. I could not fellowship some of their ways. I left them, and have been a wanderer ever since, having a home in no church. I often feel like I want to be with the church; but I feel so unworthy that I cannot think of offering myself to them. Yet this one thing I do know, that I love the brethren. I love the name of Old School Baptists. I love the SIGNS OF THE TIMES; I find so much good food in it for the inner man. I read so many good experiences there that words fail to express the sweet comfort I receive. I want to say to the dear saints, Write on. It seems to me that if I could write such good letters as some do I would write.

Yours in hope,

E. J. JUDD.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

BOOK NOTICES.

HYMN AND TUNE BOOK.

THE sixth edition of shape notes and the fifth edition of round notes are now ready. They are well-printed and well-bound. The errors in former editions have been corrected in the fifth. To one correction especial attention is called, so that those having former editions may make the same correction in their books. In hymn No. 621, page 253, verse 3, the following words are substituted in third and fourth lines:

"My heart with Jesus and his saints  
In sweetest union bound."

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SILAS H. DURAND.  
P. G. LESTER.

SOUTHAMPTON, Pa., July 22, 1892.

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### ASSOCIATIONAL.

The next session of the Licking Association of Particular Baptists is appointed to be held with the church at Little Flock, Anderson Co., Ky., three and one-half miles north of Lawrenceburgh, and nine miles south of Frankfort, Ky., to commence on Friday, Sept. 9th, 1892, at 10 o'clock a. m., and continue three days.

Those coming by the Louisville Southern R. R. will be met at Alton Station on Thursday evening, the 8th, and Friday morning, the 9th, on the arrival of trains over that road.

Those coming by the L. & N. R. R. and the Midland R. R. will be met at Frankfort on Thursday morning, Sept. 8th, at about 10 o'clock a. m., and on the L. & N. R. R. at 3 o'clock p. m. All will be met and cared for. We extend a hearty welcome to the brethren, sisters and friends to come and see us.

B. FARMER, Church Clerk.

The Roxbury Old School or Primitive Baptist Association will be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on Wednesday and Thursday, Sept. 7th and 8th, commencing at 10 o'clock, where we hope to meet a goodly number of the brethren and sisters from other associations, and especially the ministering brethren.

Those coming from the east by rail will be met at Roxbury on Tuesday, the day before the meeting, at 10:50 a. m. from the east and 2:25 p. m. from the west, and conveyed to places of entertainment.

WM. BALLARD, Church Clerk.

The Sandy Creek Association will meet with the Sandy Creek Church at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September.

Those coming from the north will stop at Tonica, and those from the south at Lostant, on the Illinois Central R. R.

We cordially invite those of our faith and all lovers of the truth to meet with us.

JOHN DOWNEY, Clerk.

The Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern R. R. Train time going southeast, 8:03 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and south-

east should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

The Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

The Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars to Grapevine, via Cotton Belt Route. Those coming by Dallas will change cars via M. K. T. R. R. to Carrollton, and there to the Cotton Belt Route for Grapevine. Those coming by Greenville will change cars via Cotton Belt Route to Grapevine, where all will be met with conveyance.

J. S. COLLINS, Mod.

The sixty-first annual meeting of the Spoon River Association of Regular Predestinarian Baptists is appointed to be held with the New Hope Church, at Greenbush, Warren Co., Ill., on Friday before the first Sunday in September, 1892, and to continue three days.

Avon, on the Quincy Branch of the C., B. & Q. R. R., and Roseville, on the Rock Island Division of the same road, are the places to stop at on Thursday evening or early Friday morning. Friends of Jesus are invited to come and see us.

I. N. VANMETER, Clerk.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 24, 1892.

NO. 34.

## POETRY.

### ISAIAH LX. 8.

"Who are these that fly as a cloud, and as the doves to their windows?"

WHEN all the doves are home,  
And Christ, the Ark, is full;  
Where hearts forget to groan,  
And sin shines white as wool:

When all the doves are home,  
Each who from Pisgah's crest  
Hath plucked amid the foam  
The olive branch of rest:

When all the doves are home,  
And from thy windows look  
On valleys whence, with plaintive moan,  
Their love-bound flight they took:

Yes, when the doves are home,  
Their wings of yellow gold,  
Burnished within those pots of clay  
Which marred their grace of old:

When, like a cloud at rest,  
They brood supremely fair,  
Sweet Master, from thy sheltering breast  
Shall one be lacking there?

Wilt thou not from that home  
Look forth, thy dove to see  
Slow fleeing through life's falling gloam,  
And reach thy hand to me?

MRS. J. STREET.

BRANTFORD, Ontario, July 30, 1892.

### EVENING MEDITATION.

THE twilight falls, the night is near,  
I fold my work away,  
And kneel to One who bends to hear  
The story of the day.

The old, old story, yet I kneel  
To tell it at thy call;  
And cares grow lighter as I feel  
That Jesus knows them all.

Yes, all! The morning and the night,  
The joy, the grief, the loss,  
The roughen'd path, the sunbeam bright,  
The hourly thorn and cross.

Thou knowest all. I lean my head,  
My weary eyelids close;  
Content and glad awhile to tread  
This path, since Jesus knows.

And has he loved me? All my heart  
With answering love is stirr'd,  
And every anguish'd pain and smart  
Finds healing in the word.

### ROMANS VII. 18.

THAT I am vile I know full well,  
But cannot half my vileness tell;  
With shame I call the past to mind,  
For all is vile that's left behind.

The present spread before the light  
Reveals at once a loathsome sight  
Of leprous sores without, within,  
That makes me cry, Unclean! unclean!

While some so careless seem to be,  
And from all inward pains are free,  
My sore runs deep—it finds the heart,  
And from me never will depart.

Where shall I go to find relief  
But unto him who knows my grief?  
He can my shatter'd soul restore—  
Grant this, dear Lord; I ask no more.

THOMAS COLE.

ROYALTON, Ohio, Aug. 4, 1892.

## CORRESPONDENCE.

### THE MOTE AND THE BEAM.

Matthew vii. 3-5.

AS IF to screen self-convicting conscience, and silence an offended brother, who feels grieved over the errors of an offender, this Scripture has often been quoted, "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." To illustrate, a certain Methodist young lady in Michigan, who had fancied herself to be "sanctified," had so conducted herself that her step-mother thought to reprove her. The young woman quite sharply retorted, "Get yourself right with the Lord; get yourself right with the Lord;" no doubt feeling that as she was "right with the Lord" she was above reproach. Akin to this feeling must be that spirit which can harshly retort, Pull the beam out of your own eye before you come to take the mote out of my eye. Let me assure you, dear child of grace, that our blessed Master never intended to give us such instruction, to be thus rudely interpreted as a rule to be followed in the church of God, which is the pillar and ground of the truth.

In order that we may properly understand the meaning of this Scripture we should carefully examine the context, which will inform us that it was spoken in Jesus' memorable sermon on the mount; and that he used the eye as illustrative of one of the tenderest, as also one of the most important, members of the body. It is through the discernment of the eye, whether as a natural optical member, or figuratively, as a spiritual power of discerning things pertaining to the welfare of the saints, that Jesus taught his disciples to "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Among those good works he enumerates their sacrifices, and directs them how to conduct themselves, not only before the world, but before the church also; and he commands them (for every word of Jesus is a word of authority), "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." They are to agree with their adversary quickly, while they are in the way with him. He further told the consequences of their neglect of his holy law for the militant government of Zion; that if they failed to agree with their brother the justly condemned were to be cast into prison, and assured that they should not come out till they had paid the uttermost farthing. Surely nothing here can be taken as a permit to neglect those absolute laws which Jesus has given. While he taught them not to resist evil, this could not refer to any permit to tolerate evil in the church, but rather to avoid retaliatory retribution, and show no spirit of spite toward even an offender in any sphere of life. All that the law of Christ permits is for his disciples to live in peace one with another and with the world, and if a brother in the church fails to so live, and gives unreconciled and irreconcilable offense, even though it should be their right eye, or their most discerning member in the body or church, they are commanded (not merely permitted) to "pluck it out and cast it from" them. There is no safe alternative for the church of Christ to follow. While it is granted that many saints may greatly err, their only remedy before the church is to confess their error, which cannot fail to be a reconciling work when prompted by the Spirit of Christ.

I might mention many evils of my own nature, and daily transgressions against a holy and yet merciful Saviour, so merciful that I humbly hope I feel his blessed promise sealed to my daily experience; and I cannot help feeling indebted to his exalted power, which is able to give me, even me, a daily sinner, the sweetest sense of contrition, and of repentance toward him and his blessed people. If it might be comforting to some poor, tempted soul who was ever beset as I have been with a passionate and profane temper, let me publicly confess one special evil which but few of my most intimate acquaintances and brethren ever knew; and it may be some consolation to realize that there is even one whose haste of temper has prompted many an awful oath. Awful, I say; for I uttered them before I had a hope in Christ, and once in a long time since,

amidst the emotions of remorse and of soul-harrowing fears at the terrible sense of guilt that I felt welling up from the depths of an unutterable heart, crying for deliverance from the passion that produced them. I have often thought that Jesus meant me when he recounted the traditional sayings of them of old time, who said, "Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths." The sense here limited by those "of old time" may have been false swearing or perjury; but Jesus relieved the meaning of all its narrowness, and included all meanings, and every other meaning that might be thereafter applied, not only to forswearing, but to swearing at all. This cuts off all caviling power, and binds each child of God to a strict and inexcusable obligation that their experience must coincide with; for if they swear at all by any power above or around them, to affirm or renounce, they cannot but feel at some time the evil of their oath. How important then that we cast the beam out of our eye, so that we may see clearly, not only our own imperfections, preparing us with humility as sinners, but with love as sinners saved—as sinners whom Jesus has given his blessed repentance to, to the acknowledging of our sins. "If we confess our sins, he is faithful and just to forgive us our sins," &c.—1 John i. 9. This confession and repentance can only come through the Spirit, as a fruit, and not the cause of forgiveness; as an evidence of pardoned sins, and not as the reasons for which their sins are pardoned.

Forswearing must include every form of oath that assumes responsibility upon the swearer. I have forsworn, upon the assurances of others, not to divulge the secrets of an order; but I have thus been taught that I ought not to thus base my confidence so upon men that I can so bind myself upon their assurances, for I knew not what was the full purport of the oath until it was taken. However innocent all the relations to that society may have been, I only so far compromised my honor that I had no recourse but to keep the secret, in fulfillment of my oath, however evil those associations may have proved to be; and I was not allowed the decision of my own private judgment as to the true justice or injustice of every part of the order. Thus it must be in all, or there is no need of swearing, or renouncing all right to divulge them. Though I have

sworn in passion, I feel not to charge God with folly, although I firmly believe that thus he eternally decreed to discipline me to a knowledge of my need of his blessed grace, also preordained to meet my desperate need of a forgiving Savior.

But let me not entirely forget the eye that has a beam within it. Let us try to look at God's blessed truth in its own true light, with both eyes open, and willing at least to see all the facts and bearings of any case brought before them; for I have learned that half-closed eyes have more beams in them than when opened wide. Try it naturally, and look at the sun, or your lamp, and you will see parallel rays of light that seem to project toward your eyes, and hinder the free vision that would be better seen upon opening your eyes to their full extent. These are the obstructing beams. So, I think, all Christ's commands will be better understood if his grace prepares us to accept in full every law that he has given, however close that law may come to our own condemnation, or to our justification in Christ. Our eye, or perceptive spiritual faculty, must be single, or devoid of double purposes. In all things pertaining to the church of God no worldly motive should be allowed to blur, half-close or becloud the true spiritual vision, nor the light of truth half-screened away for fear of some selfish loss.

Dear saint, can you guess what I mean now by casting out the beam out of thine own eye before endeavoring to pluck the mote out of thy brother's eye? If not, I will try to tell what I do not mean. I do not wish to discourage any of the feeblest ones of all God's people from following Christ because they feel their sins are so large that they cannot be forgiven. I do not mean that there is any difference in the size of sins before God. I do not mean that the church of Christ should discourage one of her feeblest members from bringing charges of grievance against another member, however honorable, wise, or apparently important. In brief, all I think that the Scripture teaches is that every saint should desire to walk in all the ordinances of the Lord's house blamelessly, and with all their sight fully opened to the understanding of the will of the Lord concerning them; willing to follow each law, singly and collectively, alone to his honor, prayerfully and humbly confessing their sins to each other and to the church; and where discipline is needful, to be ever diligent to search the Scriptures for each rule of action; not hastily, harshly, nor in any way treating a brother rudely, but seeking only his good and the good of the church. This being the humble spirit, it will be manifest in its very bearing before the offender and the church; for thus the eyes of the understanding are enlightened, and the eighteenth chapter of Matthew will be ready to give acceptable instruc-

tion. The offended brother, possessing that full sight of his own dependence upon grace, cannot go to the offender in madness, but in pity and love, telling him his fault between they two alone; alone before their God, the tryer of the hearts and reins of men. "If he hear thee, thou hast gained thy brother." How needful that it should be "alone;" first of all to the brother that is gained, when all love is answered. What terror has the neglect of this rule caused in many churches. The first rule of envy, haste or hatred has too often been shown; and this little word "alone" has proved all the barrier that lay between the alienated feelings of the injured and the injurer. Some favored friend has joined hand in hand to help settle some case before this "alone" was sought, even before the offender knew that the brother was offended. Dear child of God, never, as you love your brother, as you love your God, as you wish to obey so gracious a Savior, never whisper one word to man nor woman, no, not even to a bosom companion, that you have a grievance against your brother, till you have taken it to him alone. Then, if he is gained, do not whisper even that fact, however joyous it may be to you; for why should the world know, or your brethren know, that the brother ever sinned, except by his own confession? We can never confess for another, nor should we ask for confession beyond the parties immediately concerned; nor can true love delight to see a brother needlessly humbled for our personal satisfaction.

"But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established." Think of that "every word;" for if you have made it a matter of conversation before, where these witnesses did not hear you, and you published abroad the grievance, surely you could not depend upon those two witnesses to constitute, with yourself, the two or three by whom every word should be established; for yourself had used words, perhaps, which you would not wish established in the testimony. Open your eyes, brother, that these beams may disappear from your vision, and that you may see clearly and lovingly to pull the mote out of thy brother's eye. Still forbear to talk, even before those witnesses, until in the very presence of thy trespassing brother; for so only can you establish every word. "If he hear them," they may counsel him, if they deem him blamable. Even then accept joyfully the reconciliation; but if not, "tell it to the church." Never until after the two successive former steps are taken can it be told to the church without the direct involving of disorder in the case. As your eyes are opened to the full blaze of gospel light, pray the blessed Master to keep them open and free from beams or distorting influences that

lure you away from the blessed love and laws of Christ. Accept his simple words in simple faith, for they are safe; and every addition thereto cannot but mislead you. I even hesitate to write about them, lest I cast some beam of delusive light to harass you. Let me be content then to merely write some warning words, to show your danger in departing from that law, which never can be improved.

"Tell it to the church," the church of God, after all else has been done that Christ has told you. You need not argue the case more than to state your evidence and produce your witnesses. The church shall "judge angels." It need not be told them in glowing terms what long-suffering you have shown. They can judge of that, if Christ but bless you and them with blessed understanding. If he hear the church, it is needless to explain that the church and he and you are reconciled; for the blessed Spirit must prompt all to rejoice more over one that has returned from straying than over all the rest. But if he will not hear the church, then let him be unto thee as a heathen man and a publican. Why as a heathen man and a publican? Because that is as you were both once, before grace possessed you. You only feel toward him in doubt, and only recognize him as a natural man; not at liberty to hate even then, but to only treat civilly as a man; showing no malice, nor feeling any, if God forbid. O may his grace smooth our rugged natures by the kindly power of his forgiving Spirit?

"Let him be unto thee" was addressed as instruction to the church present on the mount, and meant all collectively and each individually; thus showing the mutual welfare of all to be inseparably associated with each, so that the blessed rule of Christ ran throughout the body, the church, as his life-blood permeates to the farthest extremity of his frame; and he taught his disciples that if one member suffers each member suffers with it.

There is much that might be said concerning the worldly factions rent by anger, malice, rage and jealousy; but these possess not the spirit of love, and therefore are not of Christ. I have nothing to say of the eternal fate of heathen men and publicans. "That, great God, to thee is known." "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

As I have endeavored to show how I understand the text to apply to cases of personal trespass or offense, I desire to call attention to its application to such brethren as feel a spiritual interest in the unity of the faith of the church. There are evidences of great ambition on the part of some to drive, force or scare the saints into the throes of discord, strife or division for personal motives, I fear, and I wish they could see clearly; but I am very sensible of my own ignorance, weakness and

unworthiness to try to pull any beam out of their eye. Indeed, that is neither my mission nor desire; for I realize that that is the work of the Spirit only. In order to touch a little on some of the points of disagreement referred to, I desire to connect this thought with one subject which the beams seem to change, magnify or distort, and that is the relation of the spirit to the man. (Let me here request that you, dear brethren Beebe, republish a letter written by that departed old soldier, brother Thomas P. Dudley, under date of December 25th, 1860.) I have no desire to stir up strife, but wish only to call attention to those beams which seem to affect the vision of those who make that subject a base of fellowship; and here let me say that I have never claimed to fully understand all that some brethren mean by their language on this subject, nor have I thought it essential that I should. If the beam in my eye (and there may be not only one, but many) disables me from properly understanding my brother I have the law of love to direct me, either to cast it out by seeking a full exchange of thought, or to bear with him till the mote of irritation is removed. I said that the casting of the beam out of our own eye was only the work of the Spirit; but how can it be the work of the Spirit if we have no spirit? For the things of a man knoweth no man, but the spirit of man that is in him; even so the things of God knoweth no man (the natural man is composed of body and spirit at least, and therefore by the power of both body and spirit he cannot know the things of God), but the Spirit of God. Therefore it is only the Spirit of God that must constitute a very part of the man before he possesses power to discern the things of the Spirit, or to perform any act of spiritual benefit, as casting out a beam, or hindrance to perfect vision. This is surely scriptural, and therefore is experimental with the children of God; and yet there is a mystery in it which involves much perplexity to many in our day as to what constitutes the identity of God's people. I do not claim capacity to understand it all, and yet I feel that God has beautifully cast the rays of light so mildly upon me at times that I could not deny the necessity of the new birth being in some way related to all that constitutes the child of God. Do not understand that I mean that it changes any part nor the whole of the natural or spiritual, nor of the old or the new man; but it is so related to them all as to place into one compound being all the predestinated results of experimental union with saints, the church of God, with Christ and with God, through the uniting bond of spiritual life; yet leaving each in essence unchanged, so that the identity of saints as known on earth is still unchanged in its relation to each constituent essence, and must be ad-

dressed really according to the relation he sustains to the thought conveyed in the address. If we speak of Saul of Tarsus before the new birth, we cannot properly deny but that he is the same individual naturally that he was after; but if we address him spiritually we change his name in the same manner as our language now changes names applied to chemical compounds, or to intellectual or religious combinations. We may speak of morality as one existent principle of human law. We may speak of religion as another. The combination is often called religio-moral; but this is too common to call for special impression upon our minds, unless by the Spirit we are led to see a beauty in the change of Saul to Paul, through the custom of the ancients whenever a marked change in the circumstances of life was observed in the character or office of a man. Abram must be called Abraham. Jacob must be called Israel. Daniel must be called Belteshazzar; and yet neither these names, nor any of the acts or offices of their lives, involved a change in the personal essence of any of their identities. What they were before those changes occurred in their lives they were after. God's predestination had marked each for the identical place that each was to fill, and the identical acts, at the identical time, to accomplish the identical purpose in its identical relation to every other purpose in creation, however near or remote.

I have thought it is so in the new birth, in the identity of saints. Their names are recorded in heaven, and were before the world began; therefore their heavenly identity must be named and recognized, as Christ eternally recognizes them. "Of whom the whole family in heaven and earth is named."—Eph. iii. 15. As saints in heaven and earth are named alike by Christ, and in that sense their names are not changed, we must remember their identity in that relation is not as we see them here, but as "The Lord knoweth them that are his." Here is the great beam, brethren, that is so perplexing the saints to-day. What man is born again? O that the Lord would so clothe us with quietude and trust that we might not strive for the mastery here; and let me ask you, brethren, to try an experiment once more. Go out and look the cloudless sun in the face again. How does it appear to you? The man with fully opened eyes will find that he can look upon it fully as long as he can with eyes half-closed; and why? Because nature draws a curtain over the pupil of the eye (which I have not space to explain), which modifies the light, and yet enables him to see more perfectly without those radiating beams that would have dazzled his half-opened eyes. So it has been with me, at least, and I have felt to apply it to my desire to investigate what my brethren mean when they say that the old

man is the same old man he always was, and has never been born again, because "that which is born of the flesh is flesh," and "whosoever is born of God doth not commit sin;" and therefore if the natural or old man were born of God he would be all changed to become like his progenitor, according to the law of God, that everything shall bring forth after its kind. Surely I see no objection to this fact in the relation they put it; but as we must keep up the identity of everything in natural or spiritual existence, and until it changes its essence, we must remember the illustrations gone before, that there is a compound relation of the natural to the spiritual after the new birth, which so combines the use of the names given them that we must still call each person in the Old Testament just in the relation that each actor in those scenes called them. If we represent Belshazzar as speaking of our Daniel we must call him Belteshazzar, and Daniel would recognize himself by either name; so also with like circumstances of Abraham, Jacob, and others.

As we look upon Paul, the apostle, we are prone to esteem him for the earthly complexity that enables him to show himself so much like ourselves; but it is only because of our mutual experiences, that enable us to call him brother. The Lord met him while he was called Saul, on the way to persecute or oppose the subjects of God's grace, brought him low, and humbled him under a sense of his rebellion against God; hence how becoming is the new name given him. From Saul (demanded, ditch, hell; which aptly shows his course and nature) he is named Paul—small, little. How significant is the new title bestowed; and yet it does not change his personality. His identity remains the same; and he gives us repeated evidences from his own lips that although he uses the personal pronoun "I," he uses it in relation (sometimes) to the old man and (sometimes) to the new, and not unfrequently to his compound or (I may say) double being. When he speaks of the old man he must speak of his own experience by which he is enabled to see by faith that he is not to be spiritually recognized among the saints according to his former name, nor to be held as guilty, although the facts of his former guilt are still upon him, and the present evidence of his unchanged nature reminds him of his total dependence upon God, the evidence of his acceptance with Christ being seen only in the wonderful revelations shown to him; and he does not pretend to say "whether in the body or out of the body," but he has often told us of his abhorrence of this body of death, the evil concupiscence that could only originate from a corrupt body, and many warnings from the influence of the old man, which he has three times spoken of, in relation to his exhortations to the saints.

Brethren, are these facts clear to you? Can you not see, then, that there is somewhere or somehow a something about Paul which was not changed from natural to spiritual? Does not the evidence come home to you all also? Can you not see by your own experience that that which is born of God cannot sin? Does not your own experience prove to you that it is just with you as it was with him? Well, but a man must be born again, says one; and unless the man, the same identical man, is born over, or again, there can be no "again" birth. I never knew a brother to deny the relation of the man to the new birth; but whatever apparent contradiction exists between the two parties is only upon the disregard of the perpetuity of man's identity in the sight of God, and the lack of man's capacity to trace that identity in his own sight. If therefore men expect to trace that identity in their own sight they will be as much at bay, left as much in confusion, as our great evolutionists are in their efforts to trace a successive physical development of man down through all types of animal life, until they prove the actual line of selection and succession of organic life down from inorganic to the present type of intellectual being; or like Paul, the "little," when rehearsing what he knew of visions. He says, "I knew a man in Christ above fourteen years ago (whether in the body, I cannot tell; or whether out of the body, I cannot tell; God knoweth); such an one caught up to the third heaven." Let us consider how sure he was that it was "a man;" and he does not presume to settle the point whether it was a bodily man or a man without a body. He is content to tell what he knew; and it was such a man that he knew, "(whether in the body or out of the body I cannot tell; God knoweth): how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." Brethren, if we could only be like "little" Paul, content to tell what we know of our identity, and leave what we cannot see to God, who can see, we would lose many of those perplexing beams that rather distress us than give us any comfort.

We often look to see an object too near the sun, and we cannot see it, but feel disappointed. So it is with us spiritually, I am afraid, and we strive to peer beyond the revelations which God has given us, or has left recorded as his gift of prophets and apostles for our learning; and we gaze so long that our eyes grow weary with our squinting, until the fancied forms of real light are distorted into many beautiful images, and all of them may be only delusive beams at last. Such is sure to be the result of our best efforts in natural research after spiritual wisdom. Such beams must sooner or later be cast out of our eyes, if we be saints; but we must wait for Jesus' special word to us, which will enable us all

to see eye to eye and speak the same things. While we are waiting here it becomes us to be content with little things, to suit our little person; nor should we be exalted above measure. O what a beautiful lesson, to each esteem others better than themselves. There are no hurtful beams in the vision of one's own true nature. They always prepare the child of God for suitable christian life and duty. Watchfulness and prayer are essential requisites of the laws of Christ. One may forbid that any should watch over one another for good; but it is an irresistible fruit of the Spirit of Christ. I cannot expect the brethren Beebe to publish this without first examining every thought, watchfully guarding me from the evil of intruding improper thoughts into the SIGNS. It is right that they should; and while I withhold no thought that I fear would be unpopular, I should not be careless as to the watching of every emotion of mind that directs me. Whether in joy or sorrow, hopes or fears, happy smiles or gushing tears, all should be tested as in the crucible of love, and examined under the beamless light of grace, which softens every vision into nothing but the realities of spiritual life. It may sometimes seem severe that a brother should speak one warning word, even though it be spoken in all the mildness of a father's warning or a son's filial pleading; yet it cannot fail to be done, since Christ has not only commanded it, but has put the Spirit in his sons thus to behave toward one another. The only danger there is in it is that we too often feel above receiving it. May God's love so cast out the beams of distorting hate or resentment that each child may prize the spiritual care of one another, and be blessed with the faithful love of the brotherhood.

I might briefly refer to the distorting beam that seems to affect the eye of those who, in mistaken zeal for God, fear that his eternal purposes, which he purposed in himself before the world began, may do him great injustice if he included all sin and all events in that decree. It has been said that Paul did not mean all things in an unlimited sense when he said, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." It does seem to me that the beam in those brethren's eyes (for there are more than one) must be terribly refracted from a direct line of vision; for Paul wrote in such a manner in that immediate connection that all things in an unlimited sense were included in his declaration. In relation to the "creature," Paul says he was "made subject to vanity;" which must include whatever the creature did or suffered in the vanity to which he was made subject, or he was not subject to it. Now, if subject, he was made so (in the passive sense, as receiving the molding influence of

(Continued on page 269.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 24, 1893.

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

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

G. BEEBE'S SONS.

## FEED THE FLOCK OF SLAUGHTER.

WILL brethren Beebe please give their views through the SIGNS OF THE TIMES on the text Zech. xi. 7? Your compliance will greatly favor a poor sinner who desires, if he knows his own heart, to know the truth as it is in Christ Jesus. Humbly trusting that I am one of the poor of whom the prophet speaks, and that some crumbs of gospel food have fallen from the pulpit and from the pens of the dear saints for me, I am your brother in hope of life in Christ,

J. A. TEAGUE.

LAMONTE, Mo., May 29, 1893.

## REPLY.

"AND I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock."—Zech. xi. 7.

Much gratification as it would afford us to comply with the wishes of all our correspondents who apply for our views of subjects connected with the revelation of the truth of salvation as it is in Christ, it is constantly impressed upon us that there is no value in any efforts which we may make to understand the wonderful mystery of godliness. It is only as the gracious Comforter is pleased to take of the things of Jesus and show them in our own experience, that we can know anything of divine truth. All that can be attained by the researches of reason can no more discover the hidden truth of electing love and predestinating grace than darkness can comprehend light. The same Spirit by whose immediate inspiration all the Scripture is given, must shine in the heart of the saints to give the light of the knowledge of the glory of God as therein revealed, and that illumination is always "in the face of Jesus Christ." However plausible may be the exposition of any portion of the written word, it is most assuredly an erroneous view if it does not derive all its shining glory from the face of that only King of righteousness, in whom it pleased the Father that all fullness should dwell. If the effect of such light as we have is to exalt the Lord in our estimation it will not fail to abase ourselves. If we are puffed up with the fancied wisdom acquired by our efforts, it will certainly reduce our appreciation of the infinite glory of our Lord. The more thoroughly our own ignorance is understood by us the more perfectly are we prepared to receive the revelation of the wisdom of God.

"And I will feed the flock of slaughter, even you, O poor of the flock." There can be no mistake in regard to the peculiar mark by

which this flock is designated. Not only is it expressly declared concerning this flock that their possessors slay them, and hold themselves not guilty; but "They that sell them say, Blessed be the name of the Lord; for I am rich; and their own shepherds pity them not." Surely there could be no more appropriate name for this distressed flock than that by which they are called in our text. "As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—Rom. viii. 36. So Paul says, "For I think that God hath set forth us the apostles last, as it were appointed unto death; for we are made a spectacle unto the world, and to angels, and to men."—1 Cor. iv. 9. The most prominent fact expressed in this clause of our text is the positive assertion of the will of God in the afflictions appointed for his chosen flock. It is not left as an uncertain thing whether the people represented as "the poor of the flock" shall be an afflicted and poor people. They alone of all the families of the earth are so positively appointed to this heritage of suffering that this specification identifies them, and excludes all others from so much as desiring to be partakers in their afflictions. Nature can never wish to be positively set apart for the severe tribulation by which the saints have the witness of their joint inheritance with their glorified Redeemer. But the Spirit gives still closer description of this flock in singling out "even you, O poor of the flock." Not one of those can be included who are rich enough to say, "We will eat our own bread, and wear our own apparel." Only such as are the poor of that flock of slaughter can claim to be interested in this gracious promise of "the Lord my God." Let the saints not fail to observe that this poverty is an indispensable qualification by which they must read their title to the comforting assurance of the text. It is impossible that one of them should be so poor and so justly condemned that this description should cut him off from hope in the consoling assurance of the word as here written by the Spirit of gospel truth. In addressing this positive promise to the poor of the flock of slaughter, the love of God is displayed so clearly that they must confess that they are not saved by their own merits. The grace of God in Christ Jesus is magnified in the calling of sinners, who "were by nature the children of wrath, even as others," and cleansing them from all sin. Herein is displayed the inconceivable and matchless efficacy of the blood of Jesus Christ. No power short of the omnipotence of Jehovah could remove the guilt of those who were already justly condemned by the holy law of God. But consider the great love wherewith "the flock of slaughter" were loved of God in Christ even when they were dead in

sin, 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."—2 Cor. v. 21. This provision of grace cannot embrace any others but guilty sinners, since they are the only characters who have need of justification through the redemption that is in Christ Jesus. Justice never condemned those who were without sin; consequently they could have no need of the righteousness of Christ for their justification. To them the reward is not reckoned of grace, but of debt. If any people stand approved before God by their own obedience to the demands of eternal justice, such characters can never truthfully ascribe their salvation to the redeeming blood of Jesus Christ. All their praises are due to their own works of righteousness. To them the exceeding great and precious promise in our text cannot be addressed. Instead of being the poor of the flock of slaughter, they are rich in the possession of merit sufficient to commend them to the favor of divine justice. The ample provision of food which is abundant in our text can afford no nourishment to such as are rich in self-righteousness. To none but the poor is this gospel preached. So in his first recorded discourse our Lord presents this as the beginning of that wonderful embodiment of his own glorious doctrine, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." No others are thus exalted in the judgment of our Lord. The rich are sent empty away. All who trust in their own works for justification are yet in the night of condemnation. They neither have any interest in the salvation which is of God in Christ Jesus, nor have they any desire for such righteousness as is revealed in him. All the riches of divine grace abounds toward the destitute "poor of the flock."

It is the Shepherd of Israel who speaks the comforting words of assurance in our text. He only has the words of eternal life; and the hunger of the poor in spirit can be satisfied with no other bread but that which comes down from God. Jesus is that bread of life. The gracious promise under consideration secures the reception of the food by the flock whom he designs to feed. It is not merely declared that the Lord will provide food for this flock which they may appropriate if it is agreeable to their will. David was inspired to sing the determinate counsel of the will of God in this predestinated purpose for which all things were made. He says, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness

from the womb of the morning; thou hast the dew of thy youth."—Psa. cx. 1-3. In strict accordance with this positive assurance Paul exhorts the saints at Philippi, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for IT IS GOD WHICH WORKETH IN YOU BOTH TO WILL AND TO DO OF HIS GOOD PLEASURE." Nothing is left to the contingency of the will of man in this important matter. The same immutable will of God, in which the subjects of his love were chosen in Christ before the foundation of the world, has fixed every incident in time, so that every event must be in accordance with his eternal purpose of love and mercy by which he works all things after the counsel of his will.

Finite wisdom would not have chosen the objects of divine love subject to poverty and affliction; but the love of God chose his elect in the very furnace of affliction. This choice was directed by infinite wisdom. Whether the wisdom of this appointment of God can be understood by finite intelligence is not important. The fact that God has so chosen is conclusive evidence that nothing better could have been selected for them in all the range of his boundless dominion. Infinite love guided by perfect wisdom has not erred in choosing the heritage of his children. All the murmurings of reason are forever silenced by the attestation of the great love of God in the gift of his own Son to die for sinners, that they may be reconciled to God through the rich merit of his blood. It is of the highest importance that the saints bear ever in mind the truth that there is no distress through which they are called to pass but that it is chosen for them by that same God who commends his love to them by the unspeakable gift of his Son to die for their redemption. This love has not been attracted by any merit which rendered them deserving of divine favor. It was before sin was committed in the transgression of the commandment in the garden, before the commandment itself was given to man, that the love of God was fixed upon the subjects of his grace. Indeed, it was for the manifestation of this eternal love that the material creation was brought into existence. Every conscious sinner must rejoice that the choice of God is older than time; for certainly nothing which has occurred since the beginning of time could have attracted the favor of that God who loves righteousness. When man was formed of the dust he was pronounced very good. The same approval was given to inanimate nature. Eternal love could not have been by that goodness secured to man more than to the rest of that creation. It will not be claimed that sin brought that infinite love to man.

Then without the eternal election of his people in Christ Jesus there could be no hope for the salvation of a single one of the children of the sinner Adam. It does seem strange that human reason should object to this true doctrine of salvation. Yet none of the guilty rebels against God can with the natural mind love the doctrine of sovereign and unconditional election and predestinating grace. Every one who does rejoice in the truth of salvation exclusively by the will of God, without creature merit, must be led by the Spirit of God; and all who are so led are certainly the sons of God. To them the promise in our text is freely given, and they are the "poor of the flock" who are counted worthy to be killed all the day long for the sake of their crucified Redeemer. They can expect food from no other source but from the Lord their God. For the sake of the man who had brought upon himself death by sin, the Lord cursed the ground, which could not otherwise have been a suitable abode for a sinner; but his love did not choose this polluted earth as the resting place for his beloved children. They are but pilgrims and strangers here, as all their fathers were, and their Leader has given them the promise of tribulation as their portion in the world. But this is not a manifestation of his lack of love to the poor of the flock of slaughter. They often feel to ask, "Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" But in all their trials and doubts his love has never forsaken them. Still is he ever present to feed the flock of slaughter, and to tenderly cherish the poor of the flock. He does not leave them to find their own food from the rich provision given in his inspired testimony in the Scriptures. The poor of the flock would starve if thus thrown upon their own resources. As well might the natural mother give to her helpless babe the key to her store-room, and leave it to prepare and appropriate its own food. The word of promise secures the feeding of every one of the poor of the flock of slaughter, and that without any possibility of their failing to receive the food. There is great significance in the specification of the poor, especially, or, as it is rendered in the margin, "verily the poor." If there is any one title to which the saints can tremblingly cling when all other hope seems to be cut off, it is this peculiar mark of poverty. They often feel that it is presumptuous for them to claim even the name of disciples of Christ. Their hope is often almost perished in the storm of doubts and the condemnation of their own accusing heart. Still they are not too destitute to be poor. With the richest dainties of his own immutable love he is faithful to feed them in their utter desolation of poverty. Not in the way that their own thoughts would devise does the Lord feed his poor.

They are not always delivered from their distresses by the opening of their prison doors, as were Paul and Silas; often their deliverance is in the very den of lions, as with Daniel, or in the furnace, as with the three Hebrews. But the Lord is ever faithful to his promise in feeding the poor of the flock. Since he never slumbers, he has charge of his flock night and day; therefore he can safely assure his afflicted and poor flock that "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." Fed upon such sweet and positive assurances as the word of the Lord affords for the poor, they may well trust in the Lord forever, for in the Lord Jehovah there is everlasting strength.

In regard to the latter clause of the verse, it is clear to our understanding that the prophet was moved to introduce another type to show forth the closing of that typical dispensation, and the removal of the ordinances of Judaism, to make room for the establishment of the gospel dispensation. The two staves are defined in the following verses as signifying the covenants which the Lord hath made with all the people of Israel, and the bond of brotherhood between Judah and Israel. There is a rich field of gospel truth embraced in the type; but at the present we are not prepared to enter upon its discussion.

Trusting that our brother will accept our effort as evidence of a desire to comply with his request, and that the thoughts submitted may be found in harmony with the standard of revealed truth, we leave the subject to the consideration of our readers, and especially of our inquiring brother Teague.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 267.)

the conditions to which and under which he was made) by some external power. If we say that he was made so by Satan, it was Satan's purpose that the creature should hope; but that would contradict Satan's nature, for Paul is telling about the hope of the creature, or the created man. "We hope," he says; therefore Satan had no purpose, object, design nor plan whatever as the prime cause of his action in the temptation. God himself placed all the creatures that he ever did make just where he wanted them, not making them vain, but subject to, or the recipients of, those laws that led to vanity; subject to a destined change of character, and of consequent action. We, as recipients of the new birth, find that we are now vain; and it follows as the imperative effect of prearranged cause in every relation of life. From Adam, the first creature made, in the sense of the connection, down through genealogy to the present time, there has been nothing originating from created man but vanity; and if God made man subject to vanity, or the inevitable destiny of being to change, we only reap to-day God's purpose, and feel it in the evidences of our being. It works for good to us; not that we delight in sin, but it works a hatred of sin by the purifying influence of the Holy Spirit. The purifying benefit of blood in refineries is not to impart greater volume to the mass of sugar, but it works together, is thoroughly mingled with, and finally is separated from the granulating mass, and carries foreign matter with it out of the sweet and desirable product. So, shall I say, as blood cannot be obtained under existing, God-given, natural laws without slaughter, the child of God was so constituted in his pristine nature that he must experience vanity, with all that constitutes it, see his need of purification, led to hope in Christ, and rejoice in the blood of the everlasting covenant. I am so near-sighted that I cannot see, but feel, that if any one part of the "all things" were left out of God's eternal purpose it would absolutely defeat the whole. I cannot see so clearly as to know any event beforehand; therefore, as I am led by faith to see all the past as so far controlled by God just as he eternally decreed to, I cannot feel safe for the future without feeling the same confidence that all things, both vain and holy, work together for good to them that love God. This makes me dependent upon God for every blessing, even the life that now is, as well as a hope for the life that is to come. The life I live in the flesh is truly vain, sinful, fleeting fast away.

"But O! I long to soar  
Above the reach of mortal joys,  
That I may love him more."

Dear child of God, if you cannot see just how the Lord can be just and yet control all events as he

pleases, please do be content to bear me company; for I cannot claim to see it all, nor can I draw one beam from your eyes. It is God's work alone, through the revelation of his own glory to you and to me. Let us wait, then, and not say, like I heard a scoffer say the other day, "If I were only God, and had his power, I would make a better world of this." Nay, my exhortation is not needed to the lover of God; for we cannot make one hair white nor black, and must submit to know that he is God.

"If devils move 'tis by consent  
Of him who is omnipotent."

This will answer, but it does not fully state the fact that devils are subject unto him; and if they were not to do his bidding he could eternally annihilate them.

I acknowledge the weakness of thought and expression, the subject is so far above me. May the blessed Master unseal our eyes to see and know

"All we desired or wished below;  
And every tongue find sweet employ  
In that eternal world of joy."

A. B. BREES.

WOOLFORD, Md., July 30, 1892.

DEAR BROTHERS:—Inclosed you will find two letters, one from our beloved Elder Beebe, the other from our dear Elder George Staton. The last was written in August, after our darling brother Benjamin had passed away. Elder Beebe's was written in December of the same year, after our precious Sally left us, sorrowing most of all that we should see her dear face no more, and never again be blessed with her wise counsel. How well I remember the comfort these dear letters were to my sainted father, like the oil of joy for mourning. Our God is rich in mercy toward all those that fear him and that hope in his love.

Your sister, I hope,

SUSIE L. WOOLFORD.

NEAR NEWARK, Del., August 31, 1871.

DEAR SISTER SALLY:—I thought, when at the station you requested me to write, I would write before now; but part of the time I have been sick, and another portion of the time I have been traveling, attending yearly meetings below, and also the Corresponding Meeting in Virginia; and most of the time I have been so dark, cold and dead, I have felt that I could not write. The first time I heard directly from any of you was a short letter from sister Susie, bringing the sad intelligence of the death of Bennie. O how I did feel for you, and for all the dear family, as well as his dear wife. Sorrow upon sorrow seems to come following in upon me, and at a time when I seem little able to bear it. I do sincerely sympathize with you and all your dear family in your last sad bereavement. I do think I know this, and have been encouraged to hope that I am one of the body of Christ; for I think I do know that when one whom I esteem

as a member of the body of Christ suffers, I suffer with it; but O how hard I find it always to say, "Thy will be done." It is all very well when his will is in accordance with ours; but when death comes and takes our loved ones away from earth, and we follow them to the tomb, and know we shall never see them again in this world, our rebellious wills will rise up against his providence, who, as we know, doeth all things well. The almighty power of God alone can subdue us in such an hour. He says, "Peace, be still." "Be still, and know that I am God." When he speaks the storm subsides, and there is a great calm. I hope the dear Lord will subdue the waves of trouble that he has caused to come over you all, in the affliction he has seen fit to send upon you. It is only in the sovereignty and mercy of the Lord that we can find refuge from the storm. We cannot, with our limited knowledge, penetrate the future; but what a mercy it is that our God sees the end from the beginning; and this same mighty Lord has said, "All things work together for good to them that love God, to them who are the called according to his purpose." But you and I are often ready to say, "If I only knew I were a child of God; if I only knew I loved God." Poor, broken-hearted sinner, stop thy murmurings, and let us ask ourselves the solemn question, Do I desire to love God? I think I hear you, and every child who has been born again, answer, Yes, I cannot deny that; but I do want to love him more and serve him better. I want to be swallowed up in his love, and be reconciled to his holy will in all things.

"I want to eat and drink my fill  
Of Canaan's milk and wine;  
Let Moses die upon the hill,  
And I be wholly thine."

If we can from the heart say this, it is sure and certain evidence that we love God; because he first loved us. "He that loveth is born of God; for God is love." "We know that we have passed from death unto life, because we love the brethren." We know we do love the brethren. I do know I love your dear father, and you and your sisters, and every one who bears the image of our Lord Jesus Christ. Though I feel I am less than the least of all saints, and am not worthy of a name or place among them, yet I cannot bear the thought that I must be parted from them. The language of my heart is, "Entreat me not to leave thee, or to return from following after thee. For thy people shall be my people, and thy God my God." Give me the lowest place among you. Let me glean after the reapers of your spiritual Boaz. Let me lay at his feet. Happy shall I be if he shall take notice of me. Though unworthy of the notice of his reapers, yet they sometimes let some handfuls fall for me, and my soul is filled with the precious wheat. A moment

of the presence of my dear Redeemer is worth more to me than all the world; and methinks I can afford to endure days and nights of affliction, and suffer bitter years of sorrow, for the hope of seeing his countenance once more smile upon me, and hearing him call me his child.

My dear sister, I hope the cloud that seemed to hang over your pathway when I saw you last has before this time been dispersed by the Sun of righteousness, and that you and all the dear family, notwithstanding your affliction, may be enjoying a refreshing season from the presence of the Lord; but if it tarry wait for it; for he will surely come, and not tarry. There is a blessedness in waiting; and to wait is an evidence of faith.

Mrs. Staton unites with me in love and sympathy for you all. I do want so much to go and see you all, but cannot see when I can spare a Sunday.

Your unworthy brother in hope.

G. W. STATON.

"THE voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isa. xl. 6-8.

My very dear, afflicted, bereaved, heart-stricken and grieving companions in tribulation, how impressing are the inspired words of the prophet which I have copied from the sacred volume. The voice that said, Cry, is the voice of our God, and the same which through John the Baptist was heard in the wilderness of Judea; and the same which in this chapter says, "Comfort ye my people, saith your God;" the still, small voice which in its secret whispering to your bleeding hearts bids you be still, and know that he is God. He wounds, and he makes whole. He kills, and he makes alive. He forms the light, and he creates darkness; he makes peace, and he creates evil; yes, he doeth all these things. David, in deep affliction and bitter anguish of soul, saith, "I was dumb, I opened not my mouth, because thou didst it."

"He in the thickest darkness dwells,  
Performs his will, the cause conceals."  
He who has said, "Comfort ye my people," has also given instruction how or with what words. Cry to God's people, "All flesh is grass." Fresh, verdant and lovely in the morning, but soon to be cut down, and wither, and return again to earth. Even the tinted flower that beautifies the field, so very soon to fade, and cease to shed its gushing fragrance through the air. The most lovely objects of our earthly love are transient, as the mellow strains of a song, or the momentary theme of a story told. The days allotted to human existence are few and full of trouble, and they fly swifter than a weaver's shuttle. All

that is born of the flesh is flesh; and all flesh is grass. But the word of our God liveth and abideth forever. While our earthly relations are transitory and brief, to be dissolved by death, that relationship which is spiritual is manifest by "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." To be born of the word is to be born of God, born of the Spirit, in which birth a spiritual life is developed, in which brothers and sisters have an incorruptible inheritance, that cannot fade away; because

"These sacred bonds shall never break,  
Though earth should to her centre shake."  
Then let these mortal tabernacles be dissolved and fall; "we have a building of God, a house not made with hands, eternal in the heavens." Thanks be unto God, who giveth us the victory over death, through our Lord Jesus Christ.

But I designed to try to comfort you in regard to the departure hence of our dear sister Sally. "She is not dead, but sleepeth." The grass has withered; the sweet flower has faded; the flesh has ceased to war against her spirit; the casket is broken; but the immortal spirit lives and reigns in unclouded glory. The shades of earth and the dark veil of flesh shall never more darken her vision of her God and Savior. As a child of earth, she shall never more be known; but born of the resurrection, she shall henceforth be known only as a child of God. She is now no nearer of kin to those she has left on earth than to every other member of the spiritual family of her God. Higher, nobler and more spiritual exalted joys than she ever knew on earth are hers; and when through grace we shall be caught up to the same divine abode, we too shall leave all that is earthly behind; and this mortal shall put on immortality, and this corruptible shall put on incorruption, and death be swallowed up in victory. It is that flesh, that transient grass, in us that now rebels in us, so loath to give her up; that makes it so hard for us to say, Father, thy will be done. From these infirmities she is now entirely free; and do we well to be sorry? Shall we refuse to be comforted? The Spirit is willing, but the flesh is weak. May God grant you strength according to your day, and overrule your deep sorrow to your good and his glory.

I would quickly hasten to visit you in your affliction, but I know

"'Tis God that lifts our comforts high,  
Or sinks them in the grave;  
He gave, and blessed be his name,  
He takes but what he gave."

I have not addressed this letter to any single member of your mourning circle, but design it for you all. I shall hope to hear from you soon, especially as sister Susie, in her last letter, proposed to write again soon. I have written in some haste, and have been interrupted several times, but hope you will be

able to read it. I sympathize sincerely with you, and try to pray that God may graciously sustain and comfort you; for he has a balm for every wound, and a cordial for every fear. Most truly your friend and brother,

GILBERT BEEBE.

DECEMBER 5, 1871.

Dido, Miss., Jan. 18, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—According to the request of my dear cousin at Horace, Upshur Co., Texas, I send you the inclosed letter for publication, which contains an account of his passage from death unto life. I hope it will be given to the readers of the SIGNS.

F. L. SMITH.

HORACE, Texas, Aug. 23, 1890.

To F. L. SMITH:—I will now try to give you an account of some of the troubles I have had on account of my sinful self, since I saw you in the year 1882. Such trouble came upon me that I could not shake it off, neither could I get from under it. I felt that I had almost lost my mind. For fear that I would, and also to get rid of my trouble, I decided that I would swallow a large quantity of morphine that I had on hand, and so sleep my life away. I did not much fear eternal torment; as I felt I had always been a very moral boy. I threw down my work and went to the house. As I stepped on the doorsteps, and saw my wife sitting in the hall with our first-born in her lap, I paused and thought, What will become of them? Then something seemed to say to me, And what will become of your soul? This almost made me drop to the ground, and to ache with fear. I turned and went into another room from where I had started, and fell across a bed, where I wept over my sinfulness. It seemed that everything I had ever done of a sinful nature rose before me. I groveled along in this way from the month of May until the second Sunday in September, 1882, feeling that the thread of life would soon be cut, and I be launched into an awful hell. Still I tried to pray, not for justice, but for mercy. Mercy was my cry until I had lost all hope of mercy, and thought that justice would mete out to me my portion, and that hell was my doom. I walked about the yard, lamenting my case, and next found myself walking the floor and singing, "Children of the heavenly King," &c. The light that shined about me I cannot describe; but everything was peace, love and joy, and I felt to rejoice. The burden of sin and guilt was gone, and I enjoyed the smiles of the crucified Savior. I could claim to be an heir of that kingdom that shall break in pieces all other kingdoms. I thought my troubles were forever gone, and that I should ever be enabled to rejoice. But, alas! I am a sinner yet. I remained as one alone for the space of a year, until these

words rang in my ears almost day and night, "Go home to thy friends and tell them what great things the Lord hath done for thee." Finding no friends anywhere except among the Primitive Baptists (for all others were enemies to what I believed), I went and told them a portion of what I have here written, and was baptized. But

"Tis seldom I can ever see  
Myself as I would wish to be;  
What I desire I can't attain;  
From what I hate I can't refrain."

Yours in hope of eternal life,  
N. T. LODEN.

FORT ROBINSON, Neb., Feb. 21, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—We are well pleased with our family paper, the SIGNS OF THE TIMES. We think it defends the truth as it should be done. I do not wish to offend any of the brethren when I say I do not see how an Old School Baptist can say they do not believe in the full predestination of all things; for how could the prophets have prophesied otherwise? Even they could see into the future, and tell what would come to pass. Did they not tell of the coming of John the Baptist and of the Savior just as it came to pass? I think if some of those brethren were placed as we are, isolated from the church and from the dear children of God, they might read their Bible more closely. Then, I think, they would not find any fault with the doctrine of predestination.

The people of our neighborhood all seem to think that man is very powerful, and can help God a great deal. Their preachers say God has done all he is going to do, and the people must do the balance. I ask them if that is the way Paul did, or Cornelius. I have asked them why God placed cherubim and a flaming sword to guard the tree of life, if every man was allowed to walk up and help himself. Then they say that every one that thirsts may come freely and drink of the water of life. But a man must be thirsty before he wants to drink. 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." We do not believe the Arminian doctrine, so we have to content ourselves by reading the Bible and the SIGNS OF THE TIMES.

Yours in hope of eternal life through grace, and not of works,

T. G. HARRIS.

PARR, Ind. Ter., May 17, 1891.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel that we could hardly do without the SIGNS OF THE TIMES, for it is a source of great comfort to us. I feel greatly interested in the discussion of the unlimited predestination of all things. I feel if I had to give up that point there would be a broken link in my faith, and I would soon have to give up in despair. But I

do not fear that it will ever be defeated by the combined wisdom of the world. I would love to write some for the SIGNS, but I believe it has pleased the Lord to withhold that gift from me; yet I feel to thank his holy name for giving me the Spirit of understanding. I have been trying for two years to learn of the Lord. I believe I am now learning fast. I have learned that I am as a fool, knowing nothing as I ought. I read the able writings in the SIGNS with joy and amazement. I was for eight years among the Missionaries, in Babylon; but when God's time came he showed me that it is not in man to direct his steps. I would love to write what I hope the good Lord has done for my poor soul, and of my travels; but they are too mysterious to write out to my satisfaction. I never knew anything of the Old Baptists until a year ago last fall, and that was by divine providence. I was fully prepared by the Lord for the reception of the truth. I was baptized by our dear brother, Elder A. J. Gilbraith, and was the first one ever baptized in the Chickasaw Nation, Indian Territory, and before any church was constituted. But we have now a church constituted, of over twenty members. We are all in peace, and firmly settled on predestination.

I remain, as ever, your unworthy brother, if one at all,

T. M. BERRY.

OBITUARY NOTICES.

DEAR BRETHREN BEEBE:—I am requested to forward for publication in the SIGNS OF THE TIMES a notice of the decease of two aged pilgrims, and their departure from a world of sin and sorrow to a world of endless rest, viz., **Wilson Chambers** and **Elizabeth Chambers** his wife. I regret that I have been furnished with so little of the history of their long and useful lives.

Wilson Chambers was born in North Carolina, Oct. 11th, 1804, and departed this life near the town of Augusta, Hancock Co., Ill., Oct. 5th, 1886, wanting but six days of being eighty-two years of age. He was united in marriage to Miss Elizabeth Ridings, in Tennessee (I think), in July, 1825. Nine children were born to them, seven of whom survive their parents. Brother Chambers united with the Baptist Church of the Primitive order before he was married, and continued a faithful and highly esteemed member with them until his death—more than sixty years. When they came to Illinois (date not known to me) they united with the Providence Church, and continued in her fellowship while they lived, being loved by all the members.

Sister Elizabeth Chambers was born in North Carolina in 1802, and died near Augusta, Ill., Dec. 22d, 1891, in the 90th year of her age. She and her noble consort walked together along life's rugged pathway for more than sixty years. Sister Chambers joined the church where her husband belonged in 1828, and was always held in high esteem as a faithful and devoted member; and in all the relations of life she approached as near perfection, perhaps, as fallen humanity can reach in this vale of tears. Her spiritual sky remained unclouded to the last; and though now dead, her works of faith and labors of love remain.

It was the request of brother Chambers

that after the departure of his wife memorial services should be held with the church of which they were members, and the meeting was arranged by the highly respected children and friends for the fifth Sunday in July, and that I and Elder L. E. Frazee should conduct the meeting. A large audience met on that day; and after singing and prayer by Elder Frazee, the writer spoke on the resurrection from 1 Corinthians xv. 51-55, followed briefly by Elder F. Elders B. R. Warren and S. L. Dark were also present, and the latter spoke ably at five o'clock p. m., it being his eighty-fourth birthday. The Lord bless the bereaved friends for Christ's sake.

I. N. VANMETER.

MACOMB, Ill.

**Alice D. Findley** was born July 1st, 1867, and died March 16th, 1892, aged 24 years, 8 months and 15 days.

She was a dear child, and no one knew her but to love her. She professed a hope in the blessed Savior eight or ten years ago, and joined the Primitive Baptist Church called Tygart's Valley in 1887, at our September meeting, and was baptized by brother E. P. Hart, our pastor. When she came up out of the water I thought I never had seen any one's face shine as did hers; and when I stood by her death-bed I thought of her beautiful face in baptism. O how lonely I am without her! Her sickness was a sad thing to me. She had been to visit her sister, twenty miles from home, and while there was taken with "La Grippe," the day after Christmas. The disease seemed to settle in her head, which caused her to suffer beyond description. She did not dread death, and would often talk to me about dying. She seemed to long for her home in heaven. A few days before her death she prayed her heavenly Father to come and take her home to heaven; and I believe he did. She died without a struggle, and looked pleasant in death. She had been sorely afflicted for several years. Her daily walk and conversation proved that she was a christian. She died at her sister's home, H. A. Taylor, and we brought her home and buried her in the family burying-ground. She was never married. She leaves father and mother, five sisters and three brothers, with many friends.

"Tis finished! the conflict is past,  
The heaven-born spirit has fled;  
Her wish is accomplished at last,  
And now she's entombed with the dead.

"No sickness, no sorrow, no pain,  
Shall ever disquiet her now,  
Since death to her spirit was gain,  
And Christ was her life when below."

A sorely afflicted mother,  
EMELINE FINDLEY.  
TALBOTT'S, Barbour Co., W. Va.

DEPARTED this life on July 12th, 1892, **Jeremiah Wood**, aged 82 years.

He had been in poor health for several years, and had several hard attacks of "La Grippe." On the first day of July he was taken very bad, and suffered greatly with heart trouble; and on Tuesday morning at three o'clock he quietly passed away without a struggle. We have evidence to believe that he is at rest. While he was sick he said to his son that he longed to be at rest. About one year ago he requested his son to read the second chapter of Ephesians, and to write down the eighth and ninth verses. He was not a member of any church, but it was his greatest delight to hear the Scriptures and other good reading. His wife's father, Elder Hezekiah Stites, was an able Baptist minister. He was a reader of the SIGNS OF THE TIMES. He was kindly cared for by his only living son.

His funeral was largely attended on Thursday, July 14th. Elder Curry was

present, and read the second chapter of Ephesians, and spoke words of comfort, using for his text the eighth and ninth verses: "For by grace are ye saved," &c. He leaves one son, three grandchildren, four great-grandchildren, one sister, and other relatives and friends, who will miss him.

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

DIED—July 28th, 1892, of consumption, **Albert Murray Dallison**, aged 35 years and 13 days.

On the Sunday previous to his death I was requested to baptize him, which I did, in Baldwin's Run, about forty rods from his widowed mother's house, in Lancaster, Ohio. So great was his desire to be baptized that he reluctantly waited until about four o'clock p. m., that his strength might rally sufficiently to be carried on a cot by loving hands to the baptismal waters, when with scarcely strength to walk I led him to the place of burial in the liquid grave; and after arising from it a new world of joy seemed to burst open to his view. He was assisted to his little cot and carried back to the house, on the way to which his joy seemed to know no bounds; and many tears of joy filled the eyes of those present who understood the language of Canaan. "Surely," said one, in broken accents, "you have baptized a child of God." After returning to the house a few hymns were sung, among them, "O how happy are they," &c. Prayer was then offered by Elder Wm. Fisher, who also preached at his funeral on July 30th. "Precious in the sight of the Lord is the death of his saints."

Yours in hope,

THOMAS COLE.

ROYALTON, Ohio.

ASSOCIATIONAL.

THE Maine Old School Baptist Conference will be held, the Lord willing, with the North Berwick Old School Baptist Church, in North Berwick, York Co., Maine, commencing on Friday before the first Monday in September, 1892, and continuing the two following days.

A cordial invitation is extended to all brethren, and to ministers especially.

LEWIS BUTLER, Church Clerk.

THE Maine Old School Baptist Association will hold her annual session with the Bowdoinham Church, commencing on Friday, September 9th, and continuing three days.

Visiting brethren will take the way train at Portland, over the Maine Central R. R., by Brunswick and Augusta, and leave at Bowdoinham; then inquire for Henry Wilson or Mrs. Lorenzo Minott.

HIRAM CAMPBELL.

THE Greenville Predestinarian Baptist Association will (the Lord willing) be held with the Darby Run Church, on the 2d, 3d and 4th days of September, 1892, at Galloway, ten miles west of Columbus, Franklin Co., Ohio.

We invite ministering brethren and others of the same faith and order to meet with us.

Those coming by rail will go to Columbus on Thursday and take the train to Galloway, about five o'clock p. m.

GEORGE MYERS, Church Clerk.

THE Mount Pleasant Old School Baptist Association is appointed to meet with the Cane Run Church, at Turner's Station, Henry Co., Ky., September 2d, 3d and 4th.

In behalf of the church we extend a cordial invitation to all lovers of gospel truth to attend. The Louisville & Nash-

ville R. R. has kindly favored us with reduced rates over the L. C. & L. Division. Purchase regular tickets at full fare, and procure a certificate of the agent showing that a regular ticket has been sold. These will be indorsed by the Clerk, and the holders will be furnished return tickets at one-third rate by the agent at Turner's. See that all get these certificates, as there must be twenty-five in attendance in order to get the rates.

P. W. SAWIN.

THE Lexington Association of Primitive Baptists will, the Lord willing, hold her next annual session with the Old School Baptist Church of Schoharie, N. Y., at her house, three miles west of Schoharie C. H., commencing on the third Wednesday in September (21st), 1892, at ten o'clock a. m.

All who come by rail will be met at Howe's Cave on the previous day.

Brethren and friends who desire the peace and welfare of the church are cordially invited.

G. W. GUERNSEY, Church Clerk.

THE next session of the Licking Association of Particular Baptists is appointed to be held with the church at Little Flock, Anderson Co., Ky., three and one-half miles north of Lawrenceburgh, and nine miles south of Frankfort, Ky., to commence on Friday, Sept. 9th, 1892, at 10 o'clock a. m., and continue three days.

Those coming by the Louisville Southern R. R. will be met at Alton Station on Thursday evening, the 8th, and Friday morning, the 9th, on the arrival of trains over that road.

Those coming by the L. & N. R. R. and the Midland R. R. will be met at Frankfort on Thursday morning, Sept. 8th, at about 10 o'clock a. m., and on the L. & N. R. R. at 3 o'clock p. m. All will be met and cared for. We extend a hearty welcome to the brethren, sisters and friends to come and see us.

B. FARMER, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on Wednesday and Thursday, Sept. 7th and 8th, commencing at 10 o'clock, where we hope to meet a goodly number of the brethren and sisters from other associations, and especially the ministering brethren.

Those coming from the east by rail will be met at Roxbury on Tuesday, the day before the meeting, at 10:50 a. m. from the east and 2:25 p. m. from the west, and conveyed to places of entertainment.

WM. BALLARD, Church Clerk.

THE Sandy Creek Association will meet with the Sandy Creek Church at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September.

Those coming from the north will stop at Tonica, and those from the south at Loston, on the Illinois Central R. R.

We cordially invite those of our faith and all lovers of the truth to meet with us.

JOHN DOWNEY, Clerk.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and south-

east should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars to Grapevine, via Cotton Belt Route. Those coming by Dallas will change cars via M. K. T. R. R. to Carrollton, and there to the Cotton Belt Route for Grapevine. Those coming by Greenville will change cars via Cotton Belt Route to Grapevine, where all will be met with conveyance.

J. S. COLLINS, Mod.

THE sixty-first annual meeting of the Spoon River Association of Regular Predestinarian Baptists is appointed to be held with the New Hope Church, at Greenbush, Warren Co., Ill., on Friday before the first Sunday in September, 1892, and to continue three days.

Avon, on the Quincy Branch of the C., B. & Q. R. R., and Roseville, on the Rock Island Division of the same road, are the places to stop at on Thursday evening or early Friday morning. Friends of Jesus are invited to come and see us.

I. N. VANMETER, Clerk.

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(ESTABLISHED 1832.)

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, AUGUST 31, 1892.

NO. 35.

## POETRY.

### THE SOUL'S TRIUMPH.

O how the thought delights the soul  
Redeemed from Satan's dire control,  
And cleansed with Jesus' blood,  
That thus from sin and death set free,  
I may in Christ shout victory,  
And triumph in my God.

And art thou safe, O soul of mine?  
Art thou in Christ through grace divine?  
Hast thou the proof within?  
Thanks to my God, the stream of love  
Has reached my heart from his above,  
And borne away my sin.

In Christ! O how the blissful thought  
Buys up the hope his love has wrought  
'Midst change and grief and woe!  
Were crowns and empires mine to-day  
I'd freely give the whole away—  
For Christ I'd all forego.

Ere time began the church was bless'd;  
For her Jehovah love possess'd  
From vast eternity.  
Redemption, calling, pardon, peace,  
Are streams which flow from ancient  
grace,  
Unmerited and free.

Go, trace salvation from its source;  
From God it flows—mark well its course;  
The whole his love sets forth.  
Love brought the Savior from the skies;  
Love quickens, keeps, and glorifies—  
O who can speak its worth?

Could blades of grass and leaves of trees,  
And every wave and every breeze,  
Ten thousand tongues employ;  
Could sun and moon and stars essay  
To warble out the glorious lay  
In universal joy:

E'en were they joined with heavenly  
choirs  
In notes attuned to golden lyres,  
The whole would try in vain;  
Not winds, nor trees, nor earth, nor sea,  
With heaven's bright host in harmony,  
Could reach the boundless strain.

O then may I, so weak, so frail,  
Attempt that song which all must fail  
To sing in worthy lays?  
Our glorious God does not despise  
The lisping voice and lowly cries  
Which babes and sucklings raise.

I'll sing, In Christ I've naught to fear,  
If pierced at once with death's dread  
spear;  
'Tis dipp'd in blood divine.  
His aspect may the guilty soul  
With terrors and despair appall,  
But life through death is mine.

What though a sudden blast descend,  
And all the bands of nature rend  
Swift as with forked fire;  
I take my flight from sin's abode,  
A moment brings me to my God,  
My soul's supreme desire.

Then watch, my soul, my Lord will come,  
And in his arms convey thee home;  
Watch thou, and praise, and pray.  
With well-trimmed lamp and burning  
light,  
Wait for thy Lord—earth's passing night  
Will bring thee endless day.

—Gospel Standard.

## CORRESPONDENCE.

STATE ROAD, Del., August, 1892.

BRETHREN BEEBE:—It may be proper and profitable to start a criticism now and then upon some point in the long-established order of the churches; but I have been rather inclined to question the propriety of such criticisms, as they sometimes lead to unpleasant debates and dissensions where all was peace and quiet before. There has occasionally for a number of years been a question raised as to the authority or propriety of the church giving a man license to preach. I speak of it in this way because it is the way in which I find others speaking of it. All the part I have ever taken has been in the way of counseling or assisting churches in regard to some such action. Although I have not felt to be in accord with everything that has been written on this topic, I am not going to discuss it with anybody, but simply offer for the consideration of brethren my own observations and experience.

Some terms used by brother A. B. Brees, and by Elder Beebe in reply to him, are new to me. Probationary licenses, and licenses to preach as a probationary precaution of the church, are terms that have not been used, nor the propriety of their use recognized, in any case that I have known. That authority is vested in the church to preserve order, and to judge of the gifts and qualifications of her own members, will not be disputed. If those brethren who have discussed this subject have never encountered in the churches some unruly and vain talkers, they have fared better than I have done. License is simply liberty. If all have or ought to have liberty to speak in the church meetings without a vote or any special action of the church as they may be impressed, it will certainly follow that if there should be a disposition on the part of some to do much talking, in which there was no profit, there would of necessity be some restriction required. If it were not immediately upon the first organization of the church, it could not have been long until an office was required similar to what we now designate as "Moderator." They were called Elders, in distinction from others who were called Bishops; and it seems that some of them labored in word and doctrine, while others did not. This would seem to show that men might be ordained as Elders

who were not preachers. So the apostle speaks of those that rule well. We have to do with things as they are, and that is not always just what should be. Those who would serve the church ought always to be submissive to the judgment of the church; but when some one is resolved to preach, when no one can discover any profitable gift, it becomes necessary for a call to order from some quarter. I have known different times when churches have undertaken to hold meetings in the absence of any preacher, that some one would at once assume the preacher, and go on and occupy all the time, giving no room to others whom all would love to hear, and then no edification nor profitable instruction at all in it. In such cases, I suppose from want of knowing what better to do, or else not being conscious of possessing authority, the meetings have been discontinued and the house locked up. It has been the case sometimes that the brother is otherwise a worthy and zealous member; and this tends to make it more difficult to restrict him, either by the authority of the Moderator or the voice of the church. If any brother shows an aptness to teach, and his speech is seasoned with grace, why should not the church give him liberty, and even encouragement, to exercise his gift? I think the brethren will feel inclined for their own sake to call for the exercise of a gift that tends to instruction and edification. A brother who is diffident, and subject to doubts and misgivings about his ability to profit the brethren, may feel to greatly need some expression on the part of the church of her approval of his efforts in this behalf. If the brethren feel that there is ground for encouragement, I do not know any possible reason why they should not express it. The practice of the churches has generally been to sanction the exercise of a brother's gift at first within the bounds of the church of which he is a member, and afterward, as they feel warranted, extend that liberty, if the brother should feel disposed to travel and visit among other churches, wherever a door should be open to him. This liberty, as I understand it, is subject to recall; and we have had some rather painful experience in regard to the necessity of such precaution. There have been instances where there seemed to be considerable promise in the start, that there was no growth afterward, and the

gift, if there were any, waxed dim. I remember hearing an aged and rather distinguished preacher at one time openly denounce the practice of giving license, as it was called, as unscriptural and improper, and that instead thereof the man should be ordained at once. It sounded strange to me, as coming from a man of age and of much experience. Ordaining a man will not confer any gift upon him. It has sometimes destroyed a man's usefulness, and also his comfort, and the comfort of his brethren with him, putting him in a place that he was not able to fill, and subjecting him to the consequent indifference and neglect of his brethren. "He that believeth will not make haste." If the Lord has conferred a gift for usefulness in the church, time will prove it. A gift that God has given for the purpose of profiting his people will not wither nor die out for want of ordination. No harm will be likely to come from a reasonable delay. Let the gift and all the other qualifications be fully proved, and then brethren can act in harmony and confidence, feeling that the Holy Spirit is indeed directing them in what they do. While we see the propriety of all these things in their practical operation in the churches, we are not without full instruction by the apostle in regard to this matter. He informs us that some men's shortcomings are open beforehand, going before to judgment, but in other cases they follow after; and so, after giving a list of qualifications, he enjoins that these must be, and that they must be proved. In order to this he charges in a positive injunction, "Lay hands suddenly on no man." In those cases where a man's defects were open beforehand it is not so likely that ordination to the work of the ministry would be undertaken; but as there are cases where it requires time to develop the shortcomings, sufficient time should be allowed for the proof of all the required qualifications. I think most of our brethren have known instances of what were called ordinations where not only none of those qualifications had been proved, but evidently had been none there to prove. I fail to see how brethren are going to act intelligently and with divine warrant unless there has been opportunity to observe a man's deportment in the church and in his family, and whether there is growth, and a showing that he is a scribe instructed in the things of the kingdom of God, to bring

things both new and old out of that treasure.

We are not informed how long those prophets and teachers had been speaking and exercising their gifts in the bounds of the church at Antioch before the Spirit directed the setting apart of two of them to the more enlarged work of the public ministry. I presume that what the Spirit directed then was in perfect accord with what the inspired apostle afterward taught. If the practice of the churches in this respect is to be criticised, let it not be in regard to giving time and opportunity for proof of a man's gifts and qualifications, but rather because of undue haste in some cases. I have not spoken particularly of what is called a written license, or what may be called a copy of the church's action for a person to carry with him. This of course would only be necessary when the brother was minded to travel where he would not be known. The time has been in this country when a day's ride on horseback would take a man beyond his acquaintance, and where if he would mingle with his brethren it would be necessary for him to carry a certificate from the church to which he belonged. If he would be recognized as a minister by them he should have something to show that he had the sanction of his church in this thing. There is such general intercourse and correspondence now among the churches that there is not the same need of credentials to be carried along, nor the same necessity for guarding against imposition. I have, however, known of instances where private members have traveled abroad and represented themselves as authorized by the church to preach, but making such failures at it that it became necessary to write to the home church for an explanation. If the church is willing to recognize a gift as profitable, and to sanction the exercise of it abroad, it is an easy matter to say so, and will not be likely to result in any harm.

I may be understood, then, as being satisfied with the general practice of the churches, both as to propriety and scriptural authority. Any deviation from the landmarks which the fathers have set will be likely to result in disorder and harm rather than good. In the meantime let us pray the Lord of the harvest to send forth laborers into his harvest. The harvest is plenteous and the laborers few, at least in this section of country.

In gospel bonds,

E. RITTENHOUSE.

BLANCO, Texas.

DEAR BRETHREN BEEBE:—In the very imperfect sketch I sent you on the subject of election, I was last treating on that part of it considered unconditional. In continuance I will further consider it in reference to some seeming adverse teaching to that of the apostle in the ninth chapter of Romans, as well as other

portions of Scripture. And although I feel assured that the piece I sent you is very faulty, yet I cannot promise that this will be less so, as it seems I cannot in writing give a true copy of what is on my mind.

In the close of the apostle's chain of argument in reference to Jacob and Esau he says, "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory?" Some hold and contend that God prepared the elect for glory; but the others, or those not embraced in election, fitted themselves for destruction. But the question arises here, When and under what circumstances did the nonelect fit themselves for destruction? We learn from the Bible that God created one man, Adam, and gave him and his race a law, and that he and his race, as represented by him, violated and fell under the curse of the law, and were all alike guilty, and in a state of condemnation; so that if in this the nonelect fitted themselves for destruction, so did the elect. But it is said that the nonelect did by their own obstinacy and willfulness in sin fit themselves for destruction. But this view of it involves the idea that though election is eternal, yet its counterpart, or nonelection, is a thing of time; which is not only inconsistent, but impossible, and contrary to the Scriptures and christian experience; for if election is eternal, and is choosing from among, how, I ask, is it possible for those left, or not embraced in election, to be a thing of time? Nor will the sensible or enlightened sinner admit that it was in view of any goodness, obedience or pliability in him, either foreseen or otherwise, that electing love has fixed upon him as one of its subjects, or he was made to differ from others, or the nonelect. But with the inspired apostle he will feel that he is one of the chief of sinners. It seems clear to my mind that were it possible that those not embraced in election were rejected alone in consequence of their rebellion and their many and grievous sins, the elect would be chosen because of possessing the opposite qualities of goodness and obedience. But we are assured that this view of it is contrary to the whole tenor of the inspired word and christian experience. Again, it is said that God did not fit the nonelect for destruction; for he saw them, it is said, in themselves, both deserving wrath and fitted for the place of torment and the society of fallen angels. But unless it can be shown that the elect in themselves were in a different state from the former, that is, that they were walking in a way of holy obedience, and therefore were chosen to salvation and eternal glory; I say, unless this opposite

conduct on the part of the elect be shown, the above statement, and all arguing founded upon it, falls to the ground. But the apostle says the elect Ephesians "were by nature children of wrath, even as others."—Eph. ii. 3. So that in whatever sense, and to the same extent, the one fitted themselves to destruction, so did the others. It therefore follows, and is in perfect accord with the Scriptures, and with the perfections of God, their great Author, that the sole cause of this immense difference is in himself. But it is thought that this view of the subject removes the responsibility of man; for it is said that if we account for sin in a way to excuse man from it, we destroy the need of mercy and grace. Again, it is said, "But if sin in man is a blemish, and something evil and blameworthy, it cannot be from God." Now, it seems that the above view of the subject is erroneous, from many and very grave considerations; for it supposes, first, that if the sinner does not possess perfect freedom of will, so that his acts would be independent of his Creator, he would not be blameable, or that his acts would not be sinful. It also supposes that if the sinner does not possess this liberty of will he is not responsible for his acts, and therefore it would not be right for his Creator to hold him accountable or punish him. It further supposes that there would be no necessity for grace and mercy in the salvation of sinners, as there would be no sinners to save. Again, the idea is involved that finite minds can so grasp the counsels of eternity that they can set up a standard, or provide a rule of right, whereby their Maker should regulate his conduct toward his rebellious creatures, or be liable to the charge of injustice; for if, as stated in the language quoted above, we must not account for sin in a way to excuse man from it, it seems we must adopt and apply a rule of our own, independent of the word, works and glorious character of our Sovereign. Then, I suppose, to account for sin in a way to have man accountable for its commission, we must have him endued with perfect liberty of will; for if his surroundings (of which God is the author) are such that he cannot act otherwise than he does, or he acts from necessity, his acts (according to the above theory) would not be sinful. But if any act independent of God, they are not in line with the Athenians and the apostle; for he said to those Athenians that it is in God we live, and move (or are moved), and have our being.—Acts xvii. 28. And the prophet says, "O Lord, I know that the way of man is not in himself; it is not in man that walketh [or acteth] to direct his steps."—Jer. x. 23. But the theory that I am considering says, It is not in God that the sinner moves, or acts, and the way of man is in himself, or his acts would not be sinful.

There are numerous other texts of Scripture in proof of the point, but these are sufficient. It seems fully implied in the theory I am refuting, that if God surrounds his creatures with such circumstances that they are necessarily led into sin, they are not guilty, nor can their Creator hold them responsible for an act they could not avoid. For they seem to think that the act in that event would not be theirs, but God's, and therefore they are not blameable. But by parity of reasoning they could as easily conclude that if God works in his believing children both to will and to do all those acts of holy obedience, and that without him they can do nothing spiritually good, such acts were not theirs, and therefore they were neither commendable nor praiseworthy for such acts of obedience; and we know that such a view of it would destroy the personal identity or individuality of all God's rational creatures, and would be subversive of the relationship of Creator and creature, and runs counter to the whole tenor of Bible teaching and christian experience, and is altogether incompatible with the infinite perfections and glorious character of our God. For the mature and prayerful consideration of those who suppose they can devise and formulate a plan of government for our Sovereign, in connection with the inspired word, I will call attention to a verse of poetry, as follows:

"Lord, we adore thy vast designs,  
The obscure abyss of providence;  
Too deep to sound with mortal lines,  
Too dark to view with feeble sense."

Again, it seems to be thought by some that if God had anything to do with the entrance and reign of sin in the world it would detract very much from his honor in the displays of his grace and mercy in the salvation of his people; yet they say that sovereignty and goodness belong to him, but not cruelty. Nothing can be more true than this declaration; that is, that God is an absolute Sovereign, and infinite in goodness; and these perfections were as fully possessed by him before he created the world, and formed and placed man upon it, as now; and all the varying dispensations, incidents and events that have or will transpire in time will not affect or cause any change in him; for it is but the operations of divine providence unfolding the counsels of eternity, or a development of the purposes of God relative to all the events of time, both human and divine. How absurd then the suggestion of cruelty in the high and lofty God, who inhabits eternity.

But it is said that God has given us certain ideas of right, justice and goodness; and that when we think of God, or any of his intelligent creatures, we do so with these ideas of goodness; that we cannot look upon God as a good Being unless we have some idea of what goodness is. This clearly implies that we

must judge God and his acts by the same rule that we judge our fellow-man and his acts, and so conclude that what would be cruel in man would be cruel in God. For instance, it would be cruel in God to move or cause David to sin against him by numbering Israel and Judah; to send the Chaldeans and Sabeans to carry away the good old patriarch Job's property, and to kill his children, and afflict his person with sore boils; to harden Pharaoh's heart against letting Israel go, and bringing all those heavy and grievous calamities upon him and his people, to make him willing to let Israel go. "And David's heart smote him after that he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done; and now, I beseech thee, O Lord, take away the iniquity of thy servant; for I have done very foolishly." Job said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." He said to his wife, "Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?" Again, he says, "He [God] is in one mind, and who can turn him? and what his soul desireth, even that he doeth. For he performeth the thing that is appointed for me." Now, if we are to judge of God's character and his sovereign acts (of which the above is a mere sample) by such methods or maxims as apply to men in the moral and social relations of life, or by the ideas that God has given us of right, justice and goodness, then we will readily conclude that those acts relative to David, Job and Pharaoh were cruel or unjust.—2 Sam. xxiv. 1; Gen. ii.; Rom. ix. 17. To which I say, God forbid. And the great apostle Paul by one stroke digs up and casts all such teaching to the four winds, as follows, "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments [or decrees], and his ways [or the acting of divine providence] past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to [or deserved] 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."

Now, in view of such a sweeping refutation and complete annihilation of the supposition of cruelty or injustice in God in the most complicated exigence to which by his providence he has subjected any of his creatures, and in dealing with them makes his sovereign will his only rule, even to the destruction of nations, including women, children, and beasts of burden; in view of all this, I say, how presumptuous, and even blasphemous, in us creatures of a day, dust and ashes, poor creatures, who in our best estate are

altogether vanity, to prescribe rules for our Sovereign by which to regulate his conduct in dealing with his rebellious subjects. It does seem to me that if this inspired apostle had this theory I am reviewing in full view when he penned the language, he would not have more fully covered the case and demolished the theory.

This contains but few of my objections to this teaching; but it is lengthy enough. I may write again on the same subject. This was written in view of my Sovereign's honor.

JAMES. WAGNER.

—♦♦♦—  
MONTROSE, W. Va., Jan. 30, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—To the brethren, sisters and friends who read the SIGNS OF THE TIMES I desire to speak a few words by way of comfort and encouragement. When Moses went out one day and found one of his brethren striving with an Egyptian, he slew the Egyptian. We should always be ready to fight for our brethren. But when Moses went out the next day he found two of his brethren striving together, and said to them, "Ye are brethren." When we see brethren striving, that is, fighting, it hurts us. When we find our dear brethren speaking hard words to each other we feel sorrowful. The followers of our blessed Lord and Master look for hard words and speeches from the enemies of truth; for the blessed Jesus has said, "I have chosen you out of the world; therefore the world hateth you." He also said, "A new commandment I give unto you, that ye love one another as I have loved you." When we can see this love manifest among our dear brethren we thank the blessed Lord and take courage. We feel assured that the Lord reveals unto each of his dear children just as much of his blessed word as pleaseth him, and we should be satisfied with the gifts that the Lord gives his church, for they are all needed; not one more nor one less. Those to whom the Lord has revealed a great portion of his word should bear in patience and love with those who are weak. A hard word from any of my dear brethren hurts me more than all the hard speeches of the enemies. Dear children, we are brethren, as sure as we have been born again, and are the generation of Jesus Christ. The Lord's ministers should take heed to themselves, and to all the flock over which the Holy Ghost has made them overseers, to feed the church of God, which he hath purchased with his own blood. They should remember that they are brethren in Christ Jesus, and the good of the church and the glory of God they should have at heart. Jesus said to Peter, "Lovest thou me more than these?" "Feed my lambs." "Feed my sheep." We are an afflicted and poor people at best, and need comforting, else the Lord would not have said by the prophet, "Comfort ye,

comfort ye my people, saith your God. Cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins. The same prophet says, "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. This, dear children, is our blessed Lord and Savior, the author and finisher of our faith. The angel said of him, "Thou shalt call his name Jesus; for he shall save his people from their sins." Behold the blessed Jesus crowned with thorns. The rugged nails were driven through his blessed hands and feet, the spear pierced his blessed side, and forthwith came blood and water. Dear children, all this our dear Savior bore for our sins. Was ever love like this? Then hear him cry, "It is finished." He fought our battle, and won the victory for every vessel of mercy chosen in him. The sun refused to shine, the rocks were rent, the mountains quaked, when the debt of the generation of Jesus Christ was atoned for. Jesus has a receipt in his blessed hands and feet for the full and complete payment of your sins, dear ones. He said, "A body hast thou prepared me. Yea, I delight to do thy will, O God." This blessed Jesus is the only Savior of poor sinners. This is "the only name under heaven given among men whereby we must be saved."

Dear children, there are many dear faces I never shall see in the flesh, who will be permitted to read this letter, if published. I will say to you, as Joseph said to the butler in the prison, "Think on me when it shall be well with thee."

I have read many precious letters and editorials in the SIGNS; and I thank my dear friends for paying for and sending me the paper. I feel to be a poor old sinner. May the blessed Lord knit our hearts together in love, as the hearts of Jonathan and David were knit, that we may esteem our brethren and sisters better than ourselves.

Yours in hope of eternal life,  
JAMES MURPHY.

—♦♦♦—  
TOLUCA, Ill., June 2, 1892.

DEAR BRETHREN BEEBE:—Several times I have thought of trying to write a little to the saints scattered abroad, when the time has come to renew my subscription; but I have about as often thought it was only by the flesh I was prompted thus to do; and if it be only the promptings of the flesh it were better for me not to write, for "the flesh profiteth nothing." I feel that in my flesh there dwells no good thing. Unless the Spirit directs I cannot edify. I can only write in a rambling way, as I am weak in mind and body. While it has been the will of our heavenly Father to call from earth many of the dear saints in the near past, yet

my unprofitable life is spared, although in a state of ill health. For several months I have been afflicted with spinal disease. This of necessity involves much depression and gloom of mind. I have been in a rather cold and desponding condition. At times the grave has seemed not far away, and I have thought, How can I bear to stand upon its verge without the presence of the dear Savior with me! At one time while thinking thus I was comforted by the prayer of the dear Redeemer when he uttered that memorable prayer, "If it be possible let this cup pass from me." If he in his flesh dreaded death's cold flood, we need not be surprised when we at times feel the flesh to be weak. But it seemed hard for me to say, "Nevertheless not my will, but thine be done." If there is to be an extended time of suffering before me, I have tried to ask for grace to bear it; or if I shall soon be called hence, that I may be made ready and willing to go. I have been made to review my life, to see if I could not find some good thing to merit divine favor; and after utterly failing to find one good deed, I have been brought to acknowledge the language of the poet,

"Nothing in my hand I bring;  
Simply to thy cross I cling."

It seems to me I have brought no fruit to perfection. I have been made to wonder of late why it is that I feel the strongest fellowship for those who tell of their inability to do good, causing me to have full confidence in them, while I have no confidence in myself for the same feelings, unless it be that we are of those who "worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." I was comforted not long ago by an expression from that very dear brother, Deacon John Fellingham. In telling him of my coldness, and my strong inclination to mind earthly things, he replied, "If you are a child of God you will never be any better." I realize that it is "not by works of righteousness which we have done, but according to his mercy he saved us," and called us; yet much of the time I cannot feel myself included in the election of grace.

I have had a desire to visit the eastern associations; and to forget the things of the world, and to meet those brethren and sisters whom I regard as being more devoted to the cause of the Master than I have been. The SIGNS has never before been so precious to me as it has been for the past few months. In this sense I can say, "It is good for me that I have been afflicted." I have not seen any other paper that suited me quite as well as the SIGNS. Inclosed please find remittance for renewal of my subscription. More than once has the tempter suggested, while writing these scattering thoughts, that I know nothing about spiritual things, and that I am only trying to deceive those who do. And now

(Continued on page 277.)

## EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 31, 1892.

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

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

G. BEEBE'S SONS.

## EVERY MAN'S WORK TRIED.

"For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."—1 Cor. iii. 11-15.

By request of a sister who wishes to be unknown, our attention is called to the subject contained in this portion of the inspired record of divine truth; and as is our custom in treating upon the important theme of that sacred testimony, it is presented in the connection in which it is written by the pen of inspiration. No exposition can be correct unless it is in harmony with all the truth written by those servants of God who spoke as they were moved by the Holy Ghost. For this reason it is always safe to let the connection explain the proper meaning of every text.

It will be observed that the work figuratively represented here as building is but the development of that which was designed by the Master in the beginning, when the foundation was laid. Let it not be forgotten that Jesus Christ is that foundation, and that it is expressly said to be impossible that any man should lay any other foundation. No building can be upon this foundation at all unless it is acknowledged that the work of the Redeemer did accomplish all the will of God in saving his people from their sins. It necessarily follows that there is no foundation for any other doctrine but the complete salvation of all that were chosen unto life in Christ Jesus. All such doctrines as represent the everlasting happiness of men as depending upon works or will of their own, must be included among those delusions which arose out of the bottomless pit. Since there is no foundation for any false doctrine, the origin of all error must be bottomless. Even now the sun and the air are darkened by reason of this smoke of the pit, which overshadows all the world. And when the saints become so carnal as to seek light from the smoky fires of reason, they are deceived by the false and flitting meteors which are called "wandering stars, to whom is reserved the blackness of darkness forever." When they are so bewildered as to attempt to lay another foundation, only the Spirit of truth can deliver them from their bondage of corruption. The admoni-

tion of our text applies to those who recognize the true foundation, and warns them of the importance of taking heed how they build thereupon. They are not exhorted to be careful to lay their foundation securely. The reason is given in our text, "For other foundation can no man lay than that is laid, which is Jesus Christ." This is regarded as settled in the mind of the saints; now they are to be very particular how they build upon this foundation. It is not to be inferred from this admonition that the saints are commissioned to build upon this foundation by converting unbelievers and getting them to make a profession of believing the doctrine of salvation by the grace of God as it shines in Jesus Christ. That work has never been committed to created beings. The Spirit of truth alone gives to the dead sinner that life which enables him to cry for deliverance from the power of sin. This is the witness which the believer has in himself. However dark and weak he may be in his subsequent experience, he knows no other hope of deliverance but through that grace which was displayed to him first in his translation out of darkness into the marvellous light and liberty of the sons of God. He may often anxiously question his evidence of having received that deliverance; but he can never find comfort in looking for relief from any other source but the infinite grace of God which is revealed in Jesus Christ. However destitute of assurance that his own evidence is genuine, there is no other foundation upon which he can build his hope for final deliverance, or expect the salvation of any lost sinner. In every one who is led by the Spirit of God Jesus Christ is the embodiment of all grace, the only way, the only truth, and the only life, whereby the sinner must be saved.

"Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble." This clause must be considered in the illustration of building, which is presented by the apostle in recording the divine truth shown him by the Spirit. In literal building the valuable and substantial precious stones and metals here specified suggest beauty and durability; while the perishable materials named must be consumed by the fire which is to try every man's work. It is of vital interest to the saints that they should rightly understand how they are to build upon this foundation. They are conscious of their utter inability to build as the carnal worshippers profess to do, by adding to the number of those who worship God in spirit and in truth. With bitter grief they realize that they cannot even render acceptable praises to God in their own hearts; much less can they claim power to inspire that worship in those who are dead in carnal enmity against God. But even if

they could convert dead sinners to the love of God, they would then be building upon another foundation, since Jesus Christ could not sustain that work which men had done without his authority. But it is needless to further demonstrate the absurdity of such a construction of the teaching of the word of truth. The experience of every saint revolts at such a perversion of the divine teaching. The fact has been already shown that the only characters who can build upon this foundation must be living subjects of saving grace. Evidently they are not represented as qualified to give to others that eternal life which they could have no power to secure for themselves. They must then build in a different sense from this popularly received notion. In this case, as in every other, it is safe to be guided by the revelation which God has given. Jude says to them that are sanctified by God the Father, and preserved in Jesus Christ, and called, "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." There is no building upon this sure foundation in any other way but in the love of God. They in whom this heavenly fruit of the Spirit is manifest must be led by that Spirit of God which produces love as its first fruit. As many as are so led are declared to be the sons of God.

It is absurd to construe the language of this verse as indicating that dead sinners have power to build according to their discretion upon that tried stone, elect, precious, which is laid by the eternal God in his Zion. Reference to the preceding portion of this chapter can leave no question that the admonition in our text is confined to those whom Paul recognizes as his brethren, who were laborers together with him, as God wrought in them; they were God's husbandry, and God's building. In that sense they were themselves with the apostle, and all the inspired servants of God, built as lively stones in the spiritual temple of the Lord, "to offer up spiritual sacrifices, acceptable to God by Jesus Christ."—1 Peter ii. 5. It is very inconsistent to suppose that as stones in the building of God they are authorized to build other stones in the temple of which they are themselves made partakers only by the infinite grace of God in Christ Jesus. If such material could be brought in, it could not be said to them, "Yet are God's husbandry, ye are God's building." They would be the husbandry and building of those by whose efforts they had been added to the temple.

The subjects of redeeming grace build upon the foundation of God in Christ Jesus when they walk in implicit obedience to his commandments, thereby testifying that they love him. Such building is fitly represented by the beauty and

durability of "gold, silver, precious stones." There is no possibility of their suffering loss in obedience to the holy commandments of the King in Zion. The infinite power of God is the defense of every one who thus trusts in him. As surely as the throne of his own omnipotence endures, every work which he has commanded shall prosper; and they who render obedience to his divine directions are safe under the shelter of the omnipotence and faithfulness of his own truth and immutability.

In contrast with this secure and permanent building is presented an equally appropriate illustration of that course of disobedience which is suggested by natural reason. Since the trial of every man's work is by fire, it is certain that all such combustible material as wood, hay, and stubble, must be consumed by that fire. This is not declared in reference to the final destruction of all enemies against God in the lake that burns with fire and brimstone. It is the fire of divine truth which shall try every man's work. However any work may appear commendable in the light of reason, it must be brought to the test of the infallible word of the Lord. This is his fire which is in Zion, and his furnace which is in Jerusalem, as he says by his prophet, "Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?"—Isa. xxxi. 9; Jer. xxxiii. 29. All such works of the saints as are not authorized by this inspired word of the Lord, recorded by divine direction, must be consumed by the brightness of his coming in his living word; by which he shall judge the world in righteousness. Such is the deceitfulness of sin in the mind of the saints that they are often gratified with the imagined goodness of some work which has been prompted by their natural reason, and they may in their own thoughts claim to be rich in such false imaginations. But the day of trial shall declare it. The same fire which refines the gold, will utterly consume the wood, hay, and stubble. It is of the trial of the work of every man that the apostle is here speaking, and not of the final judgment of the ungodly. As the fire and furnace can be found only in Zion, it must be remembered that this trial affects none but those whose dwelling is in the holy hill of our God. Even in the organized church of Christ, which is the Zion of God, this fire tries every man's work; how severe must be the condemnation resting upon those who defy the holy commandment of our Lord, and yield themselves servants to their own natural reason! Surely they must experience the rod of chastening in a more fearful way than those who in weakness have sought to follow in the ordinances and commandments of the Lord. Those who know nothing of the chastisement of the Lord have not that evidence of his love. "For whom the Lord loveth he chasteneth, and

scourgeth every son whom he receiveth."

"Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." In the experience of the saints is the clearest illustration of this truth. While all is quietness and comfort with the believer he knows nothing of the real strength of his trust in the grace of God. He may really think that much of his happiness results from some carefulness of his own. But when it is tested by such severe trials as show him his utter weakness, he learns that it is by grace alone that he is saved in his daily conflicts, as well as in the washing away of that sin which first brought him to see himself a lost sinner, already under condemnation and wrath. Thus it is by fire that the day declares of what sort is the work of every man who is brought into this divine judgment.

"If any man's work abide which he hath built thereupon, he shall receive a reward." The meaning of this expression is plain when taken in connection with the subject of which the apostle was writing. The work which is authorized by the word of the Lord not only bears the light of his word by which it is judged, or tested; but it stands approved by that word. The more fully such work is examined by this perfect standard the more clearly it is manifest that it is wrought in the saint by the power of God, and that he only works out that which is thus wrought in him by the indwelling of the Holy Ghost. Their reward which is received by that believer whose work shall abide this test in the fire of the word of the Lord, is not some superior favor to be enjoyed in the world of eternal glory. Like all the service of our gracious Lord, the reward in this case is found in keeping the statutes and doing the commandments of our King. No greater reward can be conceived of than the approbation of the law of the Lord, which is received by every saint in obedience to his word. To those who love righteousness and hate iniquity, it is not necessary to offer the bribe of future bliss, nor to threaten with future torment, that they may render obedience to the perfect law of liberty. They desire nothing so much as freedom from the bondage of sin, and all the liberty for which they long is the privilege of being conformed to the glorious likeness of their Lord. The heavenly joy of the answer of a good conscience toward God is more precious to those who have the Spirit of Christ than all the heathenish dreams which carnal worshipers describe as the heaven to which they aspire. The infinite bliss of heaven is in the presence of Jesus, and this is the reward of that saint whose work attests the reigning of the Spirit of Christ in his walk and conversation. "And they

shall see his face; and his name shall be in their foreheads." This is declared as the appointed portion of the servants of the Lamb in his gospel heaven. This is the reward received in obedience by every one whose work shall abide the trial of the light of his commandments. No such reward can be enjoyed even by the saints so long as they are walking in disobedience.

"If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire." In this clause is the confirmation of our view that the address includes none but the subjects of salvation. Even though the works were burned (of any man included in the company to whom Paul wrote), yet the man himself is not lost. The eternal salvation of his people from their sins by the work of Jesus is so securely perfected that nothing which they can do shall defeat his design, nor is anything left for them to do in securing the benefit of his gracious purpose of redemption. In this text, however, we understand the salvation of the man whose work is burned, to be that salvation which preserves the saints in the fellowship of the church of Christ in her visible organization here in time. In this sense that man whose works are burned by the fire of inspired truth does indeed suffer loss; while he is himself saved in the fellowship of the church. Yet his salvation in the fellowship of the saints is "so as by fire." In the eternal salvation which the saints have in Christ Jesus there is no difference between the subjects of his grace. Each of them is the chief of sinners; and each is saved with an everlasting salvation. Not even the most exemplary apostle or prophet can take any glory to himself in the heaven of eternal bliss. Nor must the thief who went from the cross into paradise, grieve in that ultimate heaven over his evil deeds while in the flesh. There is no room for grief or suffering loss in that holy habitation of our God. The only fire which can enter that everlasting abode of the glorified saints is the holy fire of rapturous love which is the eternal life of God in every subject of electing grace. The carnal idea of degrees in bliss in that final state of the redeemed, is as wholly without divine authority, as is the wildest vagary of heathenism. Indeed, it is borrowed from the darkest realms of Pagan idolatry. Let the saints never forget that it is written for their learning, "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." Grace excludes all claims of merit.

In the SIGNS OF THE TIMES for May 28, and June 4, 1890, our sister may find our views on this subject presented more fully than we can now write. May the abounding grace of our Lord Jesus enable each of his disciples so to walk that God may be glorified in both their bodies and their spirits, which are his.

(Continued from page 275.)

may I ask to be remembered by all the dear saints, although unworthy of a name or place among the people of God? May the blessing of God attend Zion, for his name and mercy's sake.

Your unworthy and afflicted brother,

C. G. JORDAN.

FAIRBANKS, Ind., April 14, 1892.

DEAR BRETHREN BEEBE:—I thought I would write you a few lines, in order to renew my subscription, as I am getting old, and live so far away from any Old Baptist Church. When I am providentially hindered, and cannot get there, I want to read your paper, in which I find so much Old Baptist doctrine. I find in reading the letters from different ones that the Lord converts sinners there just like he does here. They all have to acknowledge that salvation is of the Lord; that they are saved by grace, through faith in the blood of Christ. Dear brethren and sisters, you are strangers to me in the flesh; but when I read your experiences, how the Lord led you from nature's darkness into his marvelous light, and into the liberty of his dear Son, you do not seem strangers to me in spiritual things. I have never been able to tell the world around me anything about the ground of my spiritual hope, in a way that they can understand it. But this is no marvel, for the natural man cannot understand the work of the Spirit. It works in the deep recesses of the heart, and no one can tell anything about it save him that receiveth it. The Savior compared it to a white stone. I am glad the Lord reserves this work to himself, and does not leave it to the power of sinful men, to choose or refuse. The Savior said he came to seek and to save that which was lost; that he did not come to call the righteous, but sinners to repentance. If I know anything about regeneration, the Lord quickens the dead sinner into life. He causes them to see and feel their lost and ruined state, in a way they never saw it before. They do not at first know what is the matter with them. They are troubled, but do not know what to do. They will do everything they can think of, to try to obliterate this trouble from their mind; but in spite of all they can do the work goes on until it destroys every particle of unbelief. Then Jesus says unto them, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls." Then he gives them faith to believe he is their Savior. Love takes full possession of the soul, and casts out all fear of death and hell. Their sins are borne away by the agency of the Holy Spirit, as far from them as the east is from the west. What a change the Lord can make! turning

darkness into day. The new-born soul feels like his warfare is over; but, dear child, the Savior has said, "Watch and pray." Pray the Lord to shield from the wicked one.

A great deal has been said on the subject of predestination and election. That is the doctrine I love, as far as I understand it. I see that brethren differ in their views upon the subject. You will all have to acknowledge there are mysteries that no one will ever be able to understand while here in the flesh. You who profess to be Old School Baptists, do not fall out about that. You that are strong ought to bear the infirmities of the weak, and so fulfill the law of Christ.

Dear brethren Beebe, look over this poor and imperfect letter; and if you see fit to publish it, correct all mistakes. If you think it would crowd out something better, lay it aside.

Your sister in hope of eternal life,

ELIZA A. TRUBLOOD.

SOUTH LOWELL, N. C., April 19, 1891.

DEAR BRETHREN BEEBE:—How much I wish I was blessed with the pen of a ready writer, and the ability to express the comfort I have enjoyed in reading the many precious communications from the much loved brethren and sisters who write for the columns of our family paper, the SIGNS OF THE TIMES. Its editors and correspondents contend for the doctrine I believe. While there are brethren in this part of the country who say they cannot reconcile the absolute predestination of God with the Scriptures, it is the only doctrine that upholds and comforts me, for I have it so plainly manifested in my daily experience. When I read the soul-cheering letters of sister Mary Parker, and learn of her great afflictions, also brother Anderson's trials, and the sufferings of poor brother Crask, and the comforting message of old brother Phelps, I feel that I would like to tell them what I am daily and hourly called to pass through. I have been spared, though quite feeble, to reach my sixty-seventh year. I am a widow. My husband lost his life in the service of his country, while I was left to raise my children, with an infant in my arms. I am yet spared to live for and nurse my daughter, the only one I have with me. She has been helpless and afflicted all her life. She is now as helpless as a new born babe, and suffers untold agonies each day, which seems at times more than I can bear. Added to this, my youngest, and a son now twenty-six years old, is also helpless, cannot walk one step, is entirely disabled to work, and has been so from his birth. This leaves me with one only son, as death robbed me of my other son just in the bloom of manhood. On the twelfth day of last December we were visited by a destructive fire, at about three o'clock in the morning, which entirely destroyed my son's whole year's labor, and left us without one morsel of food, as it was all

we could do to get out the afflicted ones, and save what little we could out of the bed-room. This was the third time I had been homeless from fire, and twice within two years. I have been asked by a dear brother and pastor if I believed God ordained that I should have all this sad misfortune. My answer was, "I believe he speaks, and it is done; commands, and it stands fast. I believe he has a purpose in it, which I shall know hereafter." While I am almost entirely deprived of meeting with my brethren, the SIGNS contains all the preaching I get, and I often feel that it is enough; for I am oftentimes made to rejoice and shed tears of happiness while reading the communications that speak what I feel and know to be the truth. I cannot ask you to indulge me with the SIGNS yourself, but I would be glad to have it while I am spared here in these low grounds of sorrow. I feel if it were not for my helpless ones, how gladly would I lay my armor by. How I long for that heavenly rest! But I feel as did Job, all my appointed time will I wait.

If you see fit, you may give this a place in the SIGNS; but if not, all will be right.

Your sister in deep afflictions,  
SARAH H. GARRARD.

GREENBRIAR, Ark., March 8, 1891.

G. BEEBE'S SONS—DEAR BRETHREN:—I will try to tell you of some of the dear Lord's dealings with me. I was about fourteen years of age when, as I hope, the good Lord pardoned my sins. I was raised in a Methodist community, who told me that I would have to work for religion, and I tried to do so; but I found it a mistake. I found it was all the dear Lord's work with poor, sinful me. I was as helpless as a little babe. It was while in this helpless condition that I hope the dear Lord spoke the pardon of my sins. It seemed that a bright light shined around me, and everything seemed new, and I was praising my blessed Lord for what he had done for me, a great sinner, as I felt myself to be. I then thought I would not see any more trouble; but I was mistaken in that. Many doubts and fears rise within me; but there is this one consolation to me, the Scripture says, "We know that we have passed from death unto life, because we love the brethren." If my poor, sinful heart deceives me not, I love God's dear children. I joined the Methodists, but afterwards felt that I had done something wrong. I did not then know anything about the Old, Primitive Baptists, except that they were made fun of, and were called "Old Hard Shells." Then I joined the Missionaries; for I believed baptism to be immersion in water, and I wanted to be baptized. I was satisfied with them for a time. I was married when a little over sixteen years of age. My husband's parents believed the Old Baptist doctrine, and I went with them to hear preach-

ing. The first I knew I was believing that so-called hard doctrine with all my heart. I believed that people preached what the blessed Savior preached while here on earth. I joined the Primitive Baptist Church about eleven years ago, and have been better satisfied with them than any other body. I believe they are the only ones who preach the gospel in its purity. I believe God's people shall all be taught of the Lord, and great shall be the peace of his children. Yet I have many doubts and fears that I am not one of those little ones. If I am a saint, I feel to be the least of all.

If you think this worthy a place in your valuable paper, publish it; and if not, cast it aside, and all will be well with me. If there is one word of comfort in this for any one, give God the praise.

Your sister in hope of eternal life,  
ALICE HOWELL.

PINSONFORK, Pike Co., Ky.

G. BEEBE'S SONS—DEAR BRETHREN IN A PRECIOUS SAVIOR:—I have been trying to preach Jesus, and also baptizing some of his humble followers, for about twenty years; but on yesterday, Sunday, July 24, 1892, I witnessed such a scene as I never before had seen or heard of. I attended a two days meeting about twenty miles from home, with other brethren. On Sunday one precious brother, whose precious fruits had borne witness for two years that he was born of God, came forward and related what great things the Lord had done for him, and was heartily received by the many brethren and sisters present; and even friends witnessed in their countenances and manners all confidence in him. Naturally he is as fine a man as there is in the state of Kentucky, and is a firm believer in the doctrine of election and predestination. He had been bound in chains and fetters by his father and mother, and also his grandfather; but at last he burst them all asunder, and landed home with his friends, and there was music and dancing. Neither his father, mother nor grandfather would go near the meeting. When the unworthy writer went to baptize him we sent to their house for them, which was only a few hundred yards away; but they would not come, and made light of it, and said we would all go to hell. They are all members of the Old Baptist Church, and belong to one of the churches of our association; but they despise and abuse election, and those who believe it. The brother who was baptized has a wife and four nice children. He is a well to do man, and his character is irrep- roachable.

Dear reader, has the like ever been known before?

W. J. MAY.

HANNIBAL, Mo., Aug. 21, 1892.

DEAR BETHREN BEEBE:—I have received some letters of sympathy

from brethren, with an inquiry as to my present condition; and I conclude, for the information of them all, to send you a few lines to that end, if you will give them a place in the SIGNS. The former short letter I sent you was written without a full knowledge of the extent of the injuries I had received. While at the time I did not feel that I was much hurt, it was afterwards found that my right hip bone, the same that had been before paralyzed, had received a fracture, which could not be splintered, and became very sore, causing great pain for me to be moved. I could not turn over in bed, nor be turned by others, but have had to lie on my back altogether, which is painful and tiresome. It has been seven weeks today, and I am just beginning, with good help, to use crutches. How long I will have to linger here I of course know not. I am yet almost entirely helpless; still I hope I may get up again, and meet in the assemblies of the saints, to praise the dear name of our God for his wonderful goodness and mercy to me in this affliction, and all the days of my unprofitable life. With love to all saints, I will have to let this suffice. I am too feeble to write as I would.

As ever, your unworthy brother in a blessed hope,

W. F. KERCHEVAL.

NORA SPRINGS, Iowa, July 11, 1892.

DEAR BRETHREN BEEBE:—I am a few days late this time. I wish to say that I am lonesome without the SIGNS OF THE TIMES. I have perused its columns more or less since the year 1834. My father commenced taking it shortly after Elder Gilbert Beebe began its publication. I see no change in its sentiments since that time. If I ever had a hope, I trust I received it in the fall of 1843; but I kept it to myself until Saturday before the first Sunday in —, 1864, when I told it to Mount Pleasant Church, Lafayette County, Wisconsin. I was received by the church, and baptized by Elder A. J. Norton on Sunday following. My path has seemed a crooked one ever since; but that is the way christians travel. Yet I cannot say that my walk is like that of a christian. When I would do good, evil is present with me. So you see there is a warfare. The new man seems to have some influence over the old man, and constrains him to behave a little better. I had a name among the Methodists for twelve years; but I found it took money to purchase what they called free grace. But grace does not come in that way. I will stop.

WM. C. BROWN.

#### BOOK NOTICES.

DEAR BRETHREN BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

#### CORRESPONDING LETTERS.

*The Corresponding Meeting of Virginia, in session with the Mt. Zion Church, Loudoun County, Virginia, August 17th, 18th and 19th, 1892, to the several churches and associations with which we correspond, sendeth greeting.*

BELOVED IN THE LORD:—Another year with its changing scenes has been numbered with the past since it was last our privilege to meet together as an association; and as we recall some of the shifting incidents peculiar to this vale of tears, we are reminded that our God changes not, but is the same yesterday, to-day and forever. "He is the Rock, his work is perfect: for all his ways are judgment; a God of truth, and without iniquity, just and right is he." And, as he hath spoken by the mouth of the prophet Isaiah, "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." And again, by the prophet Jeremiah, "But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Thus establishing beyond the shadow of a doubt, upon the immutable wills and shalls of the great Jehovah, the entire and complete safety of the church. And as if to affix his seal upon these declarations already made, the Savior while in the flesh, and under the process of redeeming the church from under the law, said to Peter, "And upon this rock I will build my church, and the gates of hell shall not prevail against it." Thus precluding forever the evil effects of the fiery darts of the enemy of all righteousness; for "all the promises of God are in him yea, and in him amen, unto the glory of God by us." While these are indeed trying times through which we are passing, and it seems to be a dark night to the church, in which all the beasts of the forest creep forth, we would remember that the Lord doeth all things well; that it is he that makes darkness, and it is night; and that, without ever having seen the light, we would know nothing of this darkness; that the night season is as necessary to the growth of the church in spiritual things, in grace and in the knowledge of our Lord Jesus Christ, as is the day. And for what are these night seasons, these dark and gloomy

times, given? It is all for the "trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, the salvation of your souls." While we feel at times, as we hope, to realize some, at least, of these precious promises in our experience, we cannot by our carnal reason lay hold upon and claim them. But these, together with all the other dealings of God with his people, are revealed to the faith of God's elect. What then is faith? The inspired writer to the Hebrews (xi. 1) says, "Now faith is the substance [margin, ground or confidence] of things hoped for, the evidence of things not seen." Then it is something more than mere belief based upon tradition handed down from generation to generation; for while we are told by the religious world of the present day that there is nothing easier than for us to embrace this faith, we know by heartfelt experience, sanctioned by the Scriptures of divine truth, that such is not the case; for "all men have not faith;" and "without faith it is impossible to please God." And in this same connection the apostle goes on to speak of a number of Old Testament saints, and of their works by faith, and concludes by saying, "And what shall I more say? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah, of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." And it is this very same faith which actuates the people of God to-day, and causes them to contend for the truth as it is in Jesus. It is a living principle, and underlies all else in the experience of the saints; so that when they feel "troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." Then that faith, which is the gift of God, leads to or centers in Christ; for without him ye can do nothing; yea, and are nothing; for it was by this same faith that one of old was led to exclaim, "All is vanity, and vexation of spirit." Our trials, our sorrows, our fears, are just as much an evidence of the operation of that faith, as when we are led to realize, as we hope, in our experience, that we have received a full and free pardon

of all our sins, through the blood and righteousness of our Lord Jesus Christ, and are made to exclaim with Job, "I know that my Redeemer liveth." While these things are applied in our individual experience, it is thus that the many members are brought together in the one body, into that fellowship which is with the Father, and with his Son Jesus Christ. The apostle in his letter to the Ephesians says, "I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." While the church is safe, so far as her standing in that covenant which was ordered in all things and sure is concerned, yet how needful that her members should watch, lest any root of bitterness should spring up, and get them to biting and devouring one another. The apostle Paul in his epistle to the church at Corinth, while exhorting them against the envyings, strifes and divisions that were among them, by some declaring that they were of Paul, and others of Apollos, says, "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?" He then declares that, "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." Thus condemning, in no uncertain language, the idea that they should base their hope or confidence upon any other than Christ; for "There is none other name under heaven given among men whereby we must be saved." The promises of God of which we have before spoken, are all in that same line made to the faith of his people, and are entirely contrary to the process of reasoning of our carnal minds; as Paul declared in his letter to the Corinthians, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit, and of power;" not that which was tangible to their natural senses, and which by human reason or wisdom they could understand and comprehend; and why? He goes on to state in the next verse, "That your faith should not stand in the wisdom of men, but in the power of God." And now, in conclusion, may "The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you

perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."

Our meetings have been largely attended, the churches have been well represented, and the reports from the churches are favorable, all in peace and love; but there have been no large ingatherings. The preaching has been good. Christ and him crucified has been preached, we hope to the great comfort of the saints.

Our next session is appointed to be held with the Ebenezer Church, Loudoun Co., Va., to commence on Wednesday before the third Sunday in October, 1893, when and where we hope to meet you again.

JOSEPH N. BADGER, Mod.  
A. B. FRANCIS, Clerk.

OBITUARY NOTICES.

BRETHREN BEEBE:—Another aged and weary saint has gone to rest, viz., **Elizabeth H. Epperson**, relict of Pedro W. Epperson, whose obituary appeared in the SIGNS OF THE TIMES February 15th, 1891.

Sister Epperson was the daughter of Isham and Elizabeth Dalton, and was born in Albemarle Co., Va., May 6th, 1803, and departed this life near the village of Rio, Knox Co., Ill., Aug. 15th, 1892, aged 89 years, 3 months and 9 days. While an infant the family emigrated to Madison Co., Ky., where at the age of about eighteen years she professed a hope in Christ, united with the Primitive Baptist Church, and was baptized by Elder Samuel Kelley. Wherever she has resided since, for a period of about seventy-four years, she has stood unshaken in the faith, and in sweet fellowship with the people of God. In January, 1824, she was united in marriage with brother Epperson. They lived together in happy wedlock about fifty-six years, and she became the mother of eleven children, seven sons and four daughters. Six sons and three daughters survive their mother. The family resided a few years in Indiana, and in 1836 came to Illinois, locating in the wild prairie in the northwestern quarter of Knox County, where they continued until death, enduring the inconveniences and hardships of pioneer life, and by industry and economy they made a good and comfortable living. After they came to Illinois they joined the Henderson Church, and up to the time of her death she sustained an unblemished character, and was dearly beloved by her brethren. She was an estimable and model lady in all the relations of life. Her last illness was brief, and rather complicated, during which she repeatedly expressed a desire to go home and be at rest; so she gently fell asleep in Jesus in the triumphs of faith.

On the 16th instant, at one o'clock p. m., a large audience met at the old homestead, and I spoke to them from Revelation xiv. 13; after which she was laid to rest until the resurrection, five sons and a grandson being pall-bearers.

I. N. VANMETER.

MACOMB, Ill.

**James T. Neel** was born August 18th, 1818, and died November 2d, 1891, aged 73 years, 3 months and 28 days.

He was the father of ten children. His companion, one son and one daughter preceded him to the spirit world. Four sons and four daughters are left to mourn his departure. Father was not a member of the visible church, but we have every reason to believe that he belonged to the

invisible church of God; for he was a believer in salvation by grace, and not by works, lest man should boast. We have had many pleasant conversations on the subject of religion. On the day before he died a Lutheran minister visited him, he having belonged to that people in early life. The Lutheran minister prayed for him, and at the conclusion of the prayer father lifted his right hand and pointed to the ceiling, saying, "Do you see that circle of light?" His speech having been impaired for some time, the minister could not understand him; but soon his speech became plain, so that any one could understand him, and he talked, pointing to the circle. I asked him who he saw in the circle. He replied, "I see the chiefest among men." I could not talk for joy. I asked him if he wanted to see his children, and he said he did. They were all called in, and he began to bid them farewell, taking each by the hand, still pointing to and talking about that circle. He died the next day, at 9:15 a. m. His funeral was held in the Methodist church-house at Thornville, Perry Co., Ohio, conducted by the Methodist minister and Elder L. T. Ruffner, of the Old School Baptist Church.

Yours in hope of eternal life,

JOHN T. NEEL.

MILLERSPORT, Ohio.

**Elder W. A. Bowden** was born in Randolph Co., N. C., and died April 7th, 1892, aged 81 years, 2 months and 11 days.

Brother Bowden was of English and Welsh descent. He moved from his native state to Maury Co., Tenn., in the year 1820, from thence to Graves Co., Ky., in 1831, and from thence to Miller Co., Mo., in 1884, where he resided until his death. He had been confined to the house with an abscess of the lung for about two years.

Brother Bowden was married to Sarah Webb, of Weakley Co., Tenn., on Dec. 25th, 1838. He joined the Primitive Baptist Church at Mt. Zion, Graves Co., Ky., in July, 1835. He was licensed to preach on Dec. 25th, 1836, at the residence of Joel Williams, and preached on the same day from the words, "Ought not Christ to have suffered these things, and to enter into his glory?"—Luke xxiv. 26. He was ordained to the full work of the ministry on the fourth Sunday in March, 1837, and served the church at Mt. Zion until he removed to Missouri. He was the first Moderator of Bethel Association, and was afterward elected Clerk, which position he filled successively thirty-four years. He leaves a wife, one daughter, and a number of grandchildren, with the church, to mourn their loss, which is his eternal gain.

Brother Bowden was a very gifted minister of the gospel, kind and tender-hearted, and had a good report of them that were without. May the Lord comfort the widow and fatherless.

My wife, **Allie V. Pence**, departed this life July 23d, 1892, at her home near Egbert, White Co., Ark.

She was born in the same county in the early part of the year 1861. Her mother died soon after her birth, and the family record was lost during the war. She was the daughter of Richard E. and Allie V. Wortham. We were married on August 24th, 1881. She leaves a husband and three children. O how much we all miss her! The silver cord is loosed, the golden bowl is broken, severing another link in the family chain. She was a kind mother and a loving and dutiful wife, always ready to minister to the wants of her family; but she is gone, and we hope through abounding grace to join her. She died from the effects of the measles, which terminated in an abscess of the liver. She was taken sick on February 6th, and died as stated above. She was not a member of the church, but she experienced a hope in the dear Savior some

time before her death, and expressed a desire to follow him in the ordinance of baptism.

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

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

M. T. PENCE.

### ASSOCIATIONAL.

THE Maine Old School Baptist Association will hold her annual session with the Bowdoinham Church, commencing on Friday, September 9th, and continuing three days.

Visiting brethren will take the way train at Portland, over the Maine Central R. R., by Brunswick and Augusta, and leave at Bowdoinham; then inquire for Henry Wilson or Mrs. Lorenzo Minott.

HIRAM CAMPBELL.

THE Lexington Association of Primitive Baptists will, the Lord willing, hold her next annual session with the Old School Baptist Church of Schoharie, N. Y., at her house, three miles west of Schoharie C. H., commencing on the third Wednesday in September (21st), 1892, at ten o'clock a. m.

All who come by rail will be met at Howe's Cave on the previous day.

Brethren and friends who desire the peace and welfare of the church are cordially invited.

G. W. GUERNSEY, Church Clerk.

THE next session of the Licking Association of Particular Baptists is appointed to be held with the church at Little Flock, Anderson Co., Ky., three and one-half miles north of Lawrenceburgh, and nine miles south of Frankfort, Ky., to commence on Friday, Sept. 9th, 1892, at 10 o'clock a. m., and continue three days.

Those coming by the Louisville Southern R. R. will be met at Alton Station on Thursday evening, the 8th, and Friday morning, the 9th, on the arrival of trains over that road.

Those coming by the L. & N. R. R. and the Midland R. R. will be met at Frankfort on Thursday morning, Sept. 8th, at about 10 o'clock a. m., and on the L. & N. R. R. at 3 o'clock p. m. All will be met and cared for. We extend a hearty welcome to the brethren, sisters and friends to come and see us.

B. FARMER, Church Clerk.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on Wednesday and Thursday, Sept. 7th and 8th, commencing at 10 o'clock, where we hope to meet a goodly number of the brethren and sisters from other associations, and especially the ministering brethren.

Those coming from the east by rail will be met at Roxbury on Tuesday, the day before the meeting, at 10:50 a. m. from the east and 2:25 p. m. from the west, and conveyed to places of entertainment.

WM. BALLARD, Church Clerk.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north,

Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and southeast should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

THE Sandy Creek Association will meet with the Sandy Creek Church at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September.

Those coming from the north will stop at Tonica, and those from the south at Lstant, on the Illinois Central R. R.

We cordially invite those of our faith and all lovers of the truth to meet with us.

JOHN DOWNEY, Clerk.

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars to Grapevine, via Cotton Belt Route. Those coming by Dallas will change cars via M. K. T. R. R. to Carrollton, and there to the Cotton Belt Route for Grapevine. Those coming by Greenville will change cars via Cotton Belt Route to Grapevine, where all will be met with conveyance.

J. S. COLLINS, Mod.

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"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 36.

## CORRESPONDENCE.

HORACE, Texas, Aug. 3, 1892.

G. BEEBE'S SONS—DEAR BRETHREN IN THE LORD:—Feeling so forcibly my inability to write anything worth its room in our much esteemed SIGNS OF THE TIMES, I have been thinking for some time that I would remain silent, and let all the space be occupied by those who are able to edify and comfort, the people of God. But the very signature to the request for me to write, in a late number of the SIGNS, makes me feel once more to take up my pen to write a few thoughts in connection with the subject submitted. If I did not know what it is to feel to be "a poor sinner," I do not think I should feel a strong enough desire to try to write. Again, I so forcibly realize sometimes that I am "a poor sinner," yea, a vile sinner, that I almost shrink at the thought of trying to speak or write on any part of the Scriptures, feeling that they are too high, too holy and too solemn for such a poor, polluted, sinful creature as I feel myself to be. I was simple enough, when I was first made to rejoice in hope, to believe that I should never be troubled with sin any more. I thought the remainder of my days would be spent in peace, in the praise of Jesus, my heavenly Master; but alas! I soon found that I was not "dead to the love of sin;" but in the flesh I still was prone to wander; and this caused me great trouble, and often made me doubt, weep and cry. Yet by this, I hope, I learned the meaning of the apostle Paul when he said, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am [not was before I received a hope only] chief." It is, no doubt, a consoling thought, whenever thought of by "a poor sinner," that in realizing they are poor sinners, "the chief of sinners," and "If a saint the least of all," that in the fullness of those feelings of sin, poverty, insufficiency, &c., of which the above expressions are but the true indications, to find that they are in fellowship with the inspired apostle, who is the writer of the language that I am asked to write upon. It seems to me that no one could know anything of the meaning and glory of the text unless they had been made to realize, as the apostle did, "In me (that is, in my flesh) dwelleth no good thing."

The verse upon which I am requested to write reads, "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens."—Heb. vii. 26. The subject of the priesthood of our Lord Jesus was that which was under consideration by the apostle; portraying the unchangeability of the same, together with its power and glory, as contrasted with that of the Levitical priesthood. The Mosaic dispensation was one abounding with types and shadows, under which the people of God worshiped in that dispensation. The priest and the sacrifice (both types) pointed forward to the true priest and sacrifice, to wit, Jesus Christ. The high priest under the legal dispensation, "taken from among men, is ordained for men, in things pertaining to God, that he may offer both gifts and sacrifices for sins."—Heb. v. 1. The high priest entered into the "holiest of all" alone, once every year, not without blood, which he offered for himself, and for the errors of the people. The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which 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. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this [the legal covenant or tabernacle under this covenant] building; neither by the blood of goats and calves [as was the case under the legal covenant], but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who though the eternal Spirit [not through the provisions of the old or legal covenant] offered himself without spot unto God, purge your conscience from dead works to serve the living God."—Heb. ix. 7-14. While the high priest under the legal covenant was made without an oath, Jesus, the high priest under the new covenant, was

made with an oath, "by him that said unto him, The Lord sware, and will not repent, thou art a priest forever after the order of Melchisedec."—Heb. vii. 21. The order of Melchisedec's priesthood was, that (in his priesthood) he was "without father, without mother." [None of his ancestors were priests before him, nor were any of his descendants after him.] Thus beautifully typifying the priesthood of our Lord Jesus. "For it is evident that our Lord sprang out of Juda; of which tribe Moses spake nothing concerning priesthood." "Without decent, having neither beginning of days, nor end of life; but made like unto the Son of God, abideth a priest continually." The Levitical priesthood was under a legal covenant, representing national Israel. But Jesus, who was and is the high priest of all that the Father gave him, was and is, and is to continue, the representative of spiritual Israel under the new covenant; new in the order of manifestation; but it was ever with the Father, and of which the old or legal covenant was but a figure. The offering of the high priest under the legal dispensation, when he entered into the holy place, could not extend beyond one year. The offering of Jesus, the high priest under the new covenant, when he "through the eternal Spirit offered himself without spot unto God," extends forever, he having obtained eternal redemption for his people. The offering of the high priest under the old covenant was for a time justification only, and never could extend beyond this time world. But the offering of Jesus, the great high priest of the new covenant, secured eternal justification for all embraced in that covenant. Jesus in this "one offering hath forever perfected them that are sanctified."—Heb. x. 14. Those that were given him of his Father. In this one offering was represented every heir of promise, even every one, from the first to the last, that shall ever be brought to know him in the pardon of their sins. They had all become polluted and defiled with sin. They had all sinned and come short of the glory of God. "As it is written, There is none righteous, no, not one; there is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulchre; with their tongues they have used

deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known: there is no fear of God before their eyes."—Rom. iii. 10-18. This is a correct picture of all the children of the earthly Adam. Even those represented by the great high priest Jesus, "were by nature children of wrath, even as others."—Eph. ii. 3. Hence the frowns of offended justice rested upon them, and the demands of the justice of a sin-avenging God must be satisfied. No offering nor sacrifice taken from among this polluted mass of humanity was sufficient. This was shadowed forth in the fact that under the legal covenant the lamb brought for the trespass offering, and the bullock brought for the sin offering, must be without blemish. The poor sinner who is experimentally brought to realize his true condition is unable at the time to understand how such a vile sinner as he feels himself to be. This is the case because Jesus has not yet been revealed as his Savior, Mediator or Days-man. But when this comes to pass, he can realize something of what was meant by the language, "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." Then surely "such an high priest became us [we who are so vile, so polluted with sin. Surely none but he who was both God and man, both human and divine, would have been qualified to make this offering], who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." The superiority of this High Priest over the Levitical priesthood is here expressed, "made higher than the heavens." The Levitical priesthood and the offerings under it were imperfect, and therefore had an end. But the priesthood of our great Melchisedec, and the offering made by him, was perfect and has no end; far superior or above the legal heavens. Let us remember that Jesus not only was, but is, and will continue to be, our High Priest. For the apostle says, "Now of the things which we have spoken, this is the sum: we have

such an high priest, who is set on the right hand of the throne of the majesty in the heavens."—Heb. viii.

1. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."—Heb. vii. 25. Hear the fatherly admontion and encouragement of the apostle John, "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."—1 John ii. 1. What a glorious thing for us, poor sinners, that we have such an High Priest and Advocate, such a glorious King, Husband and Friend. Well may we sing with the poet,

"How sweet the name of Jesus sounds  
In a believer's ear;  
It soothes his sorrows, heals his wounds,  
And drives away his fear.

"It makes the wounded spirit whole,  
And calms the troubled breast;  
'Tis manna to the hungry soul,  
And to the weary rest.

"Dear name, the rock on which I build,  
My shield and hiding place,  
My never failing treasury, filled  
With boundless stores of grace."

"Jesus, my Shepherd, Husband, Friend,  
My Prophet, Priest and King,  
My Lord, my Life, my Way, my end,  
Accept the praise I bring.

"Weak is the effort of my heart,  
And cold my warmest thought;  
But when I see thee as thou art,  
I'll praise thee as I ought.

"Till then, I would thy love proclaim  
With every fleeting breath;  
And may the music of thy name  
Refresh my soul in death."

Dear brethren, the above scattering thoughts are submitted to your disposal, hoping that they may be some satisfaction to my unknown inquiring friend, if published. I would be glad if some brother or sister who has more light on the subject would be stirred up to write.

I desire to remain your little brother in hope,

H. B. JONES.

LAMONTE, Mo., July 13, 1892.

DEAR BRETHREN BEEBE:—If I did not feel so unworthy and poor in spirit, so unprofitable to myself and to the people of God, and if I were blessed with light, there is a text I would love to write upon. I believe I will quote the text, if nothing more. It is recorded in Isaiah lv. 2, and reads, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" I sometimes think I love the truth as much as does any one, and have a faint hope that I am sometimes blessed with a feeble knowledge by experience of the glorious truth left on record for our instruction, if we are indeed and in truth the children of the living God. Of this I have no doubts or fears for my brethren; but alas! how often I am made to doubt, fear and quake for myself. If I could with confidence say that I am one of that blood-washed throng, I would then rejoice in the thought that I should

one day meet my dear Savior in peace, and with all the redeemed hosts of heaven forever praise his dear name. But that I cannot say; yet this one thing I can say, I do believe I love those dear people of God called Old Baptists. I love the precious truth they love, which alone glorifies my dear Lord and Savior. While it grows very small and faint at times, I have a little hope that is more to me than all else, which I would not exchange for the world. The text I have quoted requires to be treated in a practical, experimental manner; but I have not the time nor ability to bring out all the precious truth connected with the subject. This, like all other parts of the Scriptures, is greatly abused when handled by the enemies of the truth. These words were addressed to a believing people, and apply as well to us to-day, if we are the church, as they did then; and they will apply to the church through all time; for I verily believe the prophet looked down through the vista of time, and saw what the afflictions of the church should be through all time to come. My Bible teaches me, that what is now has been, and shall be. There is no new thing. The same old enemy is at work, with all the fiendish scheming that he manifested in the beginning; and that scheming is set up in the form of "churches" of various kinds, to suit the taste of the whole idolatrous world; and he counterfeits the truth with such perfect deception, and pushes himself so close to the church, that if it were possible he would deceive the very elect; but that cannot be done; for "thus far shall thou come, and no farther; and here shall thy proud waves be stayed." Glorious thought! God has promised that he will never leave himself without a witness, and his believing children are made to trust in his word. We as a believing people to-day believe that the same power that prepared Moses for a leader, and chose, prepared, clothed, fed, protected and led out of Egyptian bondage the children of Israel, so that they lacked nothing in all the forty long years of their wilderness journey, in like manner calls his chosen people from the bondage of sin, and makes them free in his love, and takes off their old tattered rags, and clothes them with the robe of his own righteousness. His arms are ever about them to protect them. He gives them manna by the way. His servants, like Moses of old, feed them with the rich treasures of his truth, as they proclaim salvation by grace alone, yes, free and sovereign grace, which is manna to their hungry souls, and rest to their weary feet. Then "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear."—Isa. lix. 1. Well do

I remember when my poor heart was almost ready to grasp anything but the truth, yea, even infidelity; yet I verily believed I loved the truth. My father was a Primitive Baptist preacher; and although I was greatly attached to him, and had confidence in his judgment, and had heard him say privately, as well as from the pulpit, that the work of salvation in awakening the dead sinner was of grace alone, and not of any works, yet how impossible it was for me to believe there was not anything of works of the creature connected with it. O my poor soul! how strange it is that we will spend our time and money for that which is not bread, and which satisfieth not. The poor writer has had a bitter experience in that line of sin and rebellion against God. How often have I gone to hear my father and other Old Baptists preach. I knew that as a general thing they were not an educated people; but then they told the story of the cross so plain, so simple, to the comfort and edification of those dear to me now, precious people of God; and they could with so much comfort describe the travel of those poor people, from the time of their first trouble, until sweet deliverance came; also their warfare all along their uneven journey of life. O what a joy! what a feast! what satisfaction! for it was bread to their hungry souls; and it cost no labor, no money, but was all of free grace. Precious thought! Then why spend our money or labor for that which satisfieth not? I began to think on my then present life and futurity very early in life; but always while viewing myself as a great sinner, I would think, as all Arminians do, that I would reform my life and ask God for his mercies, which to my mind were ready for me at any time I might choose to ask for them. If that were true, how oft would the clouds that hover so thickly about me be dispelled; for the Bible would never be a sealed book to me, as it so often is; and in my garden of perfumes no thorns of this world would be allowed to grow, and there would be no humility produced. But God has wisely placed side by side the lily and the bramble, in order to subvert our arrogance, and to humiliate us; and O what a sweet thing humility is! I believe that right there the fruit of the Spirit is produced. O how perfect are God's works, and his ways past finding out! Not my will, but thy will, O God, be done. O the times I never will forget! and here comes the bitter dregs I spoke of farther back, while teaching in the Sunday School, or leading their singing, or presiding at the organ, with my poor sin-sick soul craving something real; craving to see and know that there was a reality in religion, and that it was enjoyable; that it fed the hungry soul; that it manifested itself in love, genuine christian love; so much so

that heart responded to heart, and faith to faith. But alas! my poor heart was made to melt down in sorrow, deep, bitter sorrow; for as natural beings I loved those people, and naturally thought if there was a reality in religion they ought to have it. But alas! I never saw any of the fruits, any of those evidences my poor heart craved to see, that there was a reality in religion, and that it was an enjoyable something. But instead, there was nothing but cold formalities, with no exhibition of love; no penitential tears. Sometimes when their minister related a pitiful death-bed scene, and wept more himself than did all the rest, some of their members would be touched for a short time; but that often gave way to cold indifference. Why is it that we will spend money or labor for that which satisfieth not? How soon cold, chilling thoughts of infidelity would set up. For surely, I thought, these are good people, and if there is a reality in religion they ought to have it; but the fruits I fail to see. It may be a good moral thing, but with no reality. Then again they would leave off their soul-saving protracted meetings until they would least interfere with their work. This was a thing I could not understand; for surely a soul was worth more than all this world, and needed saving all the time, if they were the machinery to do it with. And they would covenant to pray for certain individuals at certain times, and the work was not done as they claimed it would be. I thought they ought to pray in secret, and pray always, and that the earnest, faithful prayer was answered; but none of this did I see. Their lessons consisted in the geography and history of the Bible, instead of showing the depravity of poor, sinful man, and the immutability of God, and what the dear Savior had done for his chosen bride, and how the poor, helpless, dependent, needy, ungrateful, unthankful sinner was to be the happy recipient of this glorious free blessing of grace; yes, free and sovereign grace. How much I love that term; for if I have ever been the possessor of, or now have anything, it is all of free grace. Why then spend our labor or money (a thing much required of them), when it satisfieth not? Well do I remember when I would occasionally stray over to the Old Baptist meeting. What a different scene would present itself there. They were a poor and afflicted people, hated of the world. There were not many of them; no fine church-house, no finely carpeted aisles, no special pews, no organ, no gaudy pictures on the walls; a plain, peculiar people, zealous of good works, as I trust. Their songs were of the old kind, full of doctrine, of experience, of the every-day travels of the church of God; and O what joy, what comfort, what love beamed from face to face, as in their plain way they sang. Then their preach-

ing was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; unto the world foolishness, but unto those peculiar people it was Christ the power of God and the wisdom of God. O what joy, love and peace I saw among those people. Then there was a reality in religion. Then why spend our money at times for that which satisfieth not?

Brethren, when it goes well with you, pray for a poor sinner.

J. A. TEAGUE.

CALHOUN, Mo., March 7, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Although I am not a subscriber to your valuable paper at present, yet occasionally I see a copy of it, and it continues in line with the truth. If you will permit, and God grants me liberty, I will write something in connection with the precious truth advocated in the SIGNS. I realize the fact that I am far behind many, if not all, your correspondents. I have power to understand only so far as the God of all wisdom sees best to reveal to me. While I desire to give all praise and honor to the God of all grace and glory, all that I can say is imperfect, like myself. I have many sorrows and disappointments. If I am one of the number chosen to salvation in eternity, before the creation of time, I have great reason to rejoice. Our eternal God covenanted by Jesus Christ to save all the elect from the just condemnation of the law. The wisdom and grandeur which was displayed in the glorious redemption of fallen man is beyond all human comprehension. No stream can rise higher than its fountain; and man, being of the earth, earthy, his mind while in nature's night cannot rise above earthly things. He knows nothing of our God, who is from everlasting to everlasting. The natural mind hates our God and his attributes with the most bitter hatred. In the evil imagination of man the desire of his wicked heart is to bring God down to his propositions and terms, in order to compromise with the Most High. Men are working to reconcile God's mind, and to appease his wrath. They think their god is so good that his business is to obey every command and demand that their wicked heart and nature may desire. Since the fall of man the devil has taken his abode in the heart of man. Thus man in nature is in antagonism to God. If the will and desire of man were executed, our God would be dethroned, and the devil would be enthroned. Imagine the great wreck that the reverse of all things would bring about. All the distress that has ever befallen man has been from the attempt of man to be more powerful than God created him to be; and so when men attempt to elevate themselves above, or make themselves equal with God, they only show their depravity and develop the wicked-

ness of their nature, without affecting or changing the immutability of God's will, or his predestinated purpose in the least. The wrath of man shall praise God, and the remainder of wrath he shall restrain. Our God is glorified in the condemnation of all for whom Christ did not atone, as well as in the eternal salvation of those who were chosen in Christ before the foundation of the world. Everything that occurs in this time world occurs at the exact time and place that God foreknew and declared it should. Our God remains just and holy, regardless of the wickedness of the acts of men, and has a perfect right to declare what man shall and shall not do. There is no power to resist our God in anything; for he is above all power, principalities and dominions. He speaks, and it is done. He decreed from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Our God holds the keys of death and hell. No one has power to enter the sacred courts of high and holy heaven, to alter any record that the Most High God has given of his holiness and power. Yet man in his desperate wickedness is continually trying to supercede God, both in wisdom and power. The way that seemeth right to man, the end thereof is death. There are vessels of wrath fitted to destruction; but all who were chosen in eternity, and redeemed in time by the righteous life and obedient death of their spiritual Head, are showed the wickedness of their nature, by a direct revelation from God. No means or instrumentalities are employed. Also how and when they were atoned for is a revelation from God. God will not give his glory to another, neither his praise to graven images. All whose sins were represented in the death, burial and resurrection of their Lord and Master, as well as all who are not of the redeemed family, must realize the vengeance of our God's wrath, here or hereafter.

My dear brethren Beebe, may you ever be a polished shaft in the quiver of our God. I have groped my way in the dark, yet I will send this for you to dispose of in some way.

I remain, as ever, yours in sore affliction,

NEWTON FEWEL.

HOBART, Ark., Feb. 28 1892.

DEAR BRETHREN BEEBE:—I am a stranger in the flesh, and sometimes fear I am a stranger to the Spirit also; yet the earnestness manifested in defense of the truth has drawn me to you, and I think I can truthfully say that I love the SIGNS OF THE TIMES for the truth's sake. I have deferred writing to you until the present, because I have not known what to write; but I believe it to be my duty to write, trusting to the Lord to direct my thoughts. I am one of the poorest

of God's creatures, so far as the things of this world are concerned; yet I sometimes fear I am proud in spirit. The Bible teaches me to provide things honest in the sight of all men. I cannot pay for the SIGNS now, but will pay when the good Lord enables me. I need all the help I can get to enable me to stand before the enemy of truth; but vain is the help of man. It is said that by strength shall the Lord's house be established. Said Jesus, "Without me ye can do nothing." He is made unto us wisdom, righteousness, sanctification and redemption. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." I understand that the preaching of the gospel is for the establishing of the house of God. I do not believe it is for the building of the house. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name."—John xx. 30, 31. The same disciple said, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God."—1 John v. 13. These signs and wonders did Jesus, and sent forth his servants to establish his house in strength. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." I believe my God is a God of purpose; and the preaching of the gospel is a part of his purpose. What does he purpose to accomplish by it. "For the perfecting of the saints, for the edifying of the body of Christ." It does not make believers, for this is the work of God. "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him from the dead, and gave him glory; that your faith and hope might be in God." So we see that the preacher does not make the believer; but he does comfort him, by pointing to Christ Jesus as the end of the law for righteousness to every one that believeth. They are drawn away from trusting in their own righteousness, which they have before been convinced is as filthy rags. But the husbandman that laboreth must first be made partaker of the fruit, which is the gift of the Spirit. To one is given the gift of an apostle, to another teaching, &c.; "but all these worketh that one and the selfsame Spirit, dividing to every man severally as

he will." If man has anything to do, it is as one of old, to sing the song, after God has taken him out of the miry clay, and set his feet upon a rock, and established his goings, and put a new song in his mouth, even praise to God. Not until then can he sing that the Lord has triumphed gloriously over the horse and his rider.

But I will close, as I am not writing what I intended when I began. From a poor sinner, yet not without hope,

JAMES W. GREEN.

MEADOWVILLE, W. Va., June, 1892.

ELDER G. BEEBE'S SONS:—Please publish in the SIGNS the following relation of experience of a dear sister, whose health is very delicate at this time, and oblige

A FRIEND.

MEADOWVILLE, W. Va., May 10, 1892.

DEAR BROTHER:—I seat myself to write some of my travels from childhood to the present time, hoping the Lord may direct my pen. It seems that I have seen a great deal of trouble. When I was but a little child my father died, and I was cast out into the world without any one to care for me. I would look at children who had parents to care for them, and think, O if I only had some one to care for me! I went from place to place until I was about eleven years old, and then I went to live with my grandfather, who was an Old School Baptist. There I remained until he died, when I was again left without a home. I would often sit and think of my lonely condition, and it seemed there was no pleasure for me. I thought, O! if I were only a christian I would not care. I thought I would try and be good like other people; but the more I tried to be good the worse I got. I went on in this way until I was married. I thought I might see some satisfaction, but there was none for me. It seemed there was a burden hanging over me that was crushing me to the earth. I would look at people who seemed to be enjoying themselves, and it seemed I could hardly keep from crying out in despair. I went on in this way for some time, when my trouble partly left me, as I hoped, never to return; but I was mistaken, for it returned worse than ever. My health was bad, and it seemed to me I could live but a short time. O my distressed condition! I would have exchanged places with any of the creeping things if I could, for I thought they had no soul to be punished, while I had. It seemed that the sun did not shine aright, and when I walked on the ground it seemed as if it was sinking under me. I thought I was the most miserable being in the world. I would beg the Lord to have mercy on me, but my prayers seemed to do me no good. Some of the Old Baptists came to see me, and I thought

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## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 7, 1892.

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

G. BEEBE'S SONS.

## WARS AND FIGHTINGS.

"FROM whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"—James. iv. 1.

The mystery of godliness is nowhere in the experience of the saints more sensibly realized than in the continual warfare which is waged in every one of the followers of the Prince of peace. From the moment of their first hearing the voice of divine love calling them from the enmity of sin to the love of holiness, they enter upon that conflict from which there is no discharge. On the part of their hope in the salvation which is in Christ Jesus they have the witness of the Spirit of Christ which dwells in them. This evidence cannot be received through any other medium but that faith which is itself the fruit of the Spirit. Reason can no more grasp this testimony than the dead can receive the light of the natural sun. While to faith it is clearly shown that there is nothing but peace and love in the kingdom of Christ, there is nothing seen by reason but strife and contention against the combined powers of the world, and the flesh, and the devil. Those who are led by the Spirit know that there is no enmity in that love which is the first fruit developed in the subjects of grace. When they find that the enmity of their carnal mind still wars in their members, they are ready to conclude that their hope is a delusion, and all that has been felt by them is attributed to the vain imagination of their old natural mind. In everything visible to reason they see confirmation of this judgment, and hence there is no hope for deliverance from the error into which they have fallen by any efforts of their own. When it is the pleasure of the Lord to give them the victory over this suggestion of unbelief they are raised above reason, and by faith they know what God has hidden from the natural mind, that it is by grace they are saved, through faith; and that not of themselves, it is the gift of God. It is this opposition of the testimony of reason against the knowledge given by revelation through faith, by which the warfare is perpetuated in the experience of every believer. Thus the very "peace of God, which passeth all understanding," is inseparable from the experience of the enmity of the carnal mind in those who have that evidence of the life of Christ abiding in them. This war is confined to those who are the children of God,

since in all others there is nothing to oppose the testimony of the natural mind.

But while the saints are taught by their daily sufferings to expect this constant warfare in their own hearts, it is much more difficult for them to apprehend the truth that this warfare extends even to their intercourse with those who have the same experience with themselves. Each esteeming others better than self, it is impossible for them to understand how the same evil can be in their brethren by reason of whose oppression they themselves continually groan.

Such is the deceitfulness of sin that the very humility which really produces mourning on account of personal vileness and unworthiness, may be the source of a boasting spirit which would condemn those who seem to lack such evidence as the deluded one verily thinks he can see clearly in himself. Perhaps there is no form of pride more dangerous and deceptive than that which is developed in the saint who is proud of his humility. Such pride will be very intolerant of those who are not conformed to the standard to which the deceived one imagines he has attained; and there is no evil to which he will not feel justified to resort in exhibiting his own superiority over such a delinquent one. Of course, he does not know that he is moved by pride in this wicked war upon his brother. It is very plain in the mind of the deluded servant of fleshly pride that he is moved only by the zeal of God when he would expose the sinfulness of his brother. He verily thinks it is the love of Christ by which his heart is filled with holy indignation against the gross departure of the transgressor; and in the same degree in which he is zealously moved to pronounce condemnation against his brother his own faithfulness is commended in his heart. The self-approval of pride is easily mistaken for that answer of a good conscience toward God which is found in obedience to the commandments of the Lord. But there is one test by which it will always be exposed when the light of divine grace shines upon it. Every step in following Jesus is attended with the feeling of unworthiness, so that the more closely one is walking in the path of righteousness the more intense will be his sense of his own sinfulness; on the other hand, when there has been a formal compliance with outward obedience under the direction of the carnal mind, the effect will always be realized in a selfish feeling of gratified pride. This can never be the fruit of the Spirit of Christ.

In their relation as fellow disciples of Jesus the saints have to encounter trials peculiar to themselves. While each is inclined to excuse as far as possible every error of his own, and to palliate such as he cannot find excuse for, when those very errors

are discovered in a brother it is not so easy to exercise leniency in judgment. There may be even a desire to atone for our own sins by exacting closer conformity to the law from those over whom we assume to watch. It will not be surprising if this principle should lead the saints into such mutual recrimination as shall result in wars and fightings among them. The Spirit of Christ never prompts a saint to esteem himself better than his brethren. Even though one be overtaken in a fault, the privilege of restoring such an one in the spirit of meekness, is given to those who are spiritual. Evidently there could be no prospect of the restoration of the erring one by those who were carried away with the same fault. Only those who were spiritual could be free from it. Under the guidance of the Spirit there is no disposition to cut off and destroy one who has been overtaken in a fault. But let it not be forgotten that there is only one way in which there is any hope of restoring such a faulty brother; that one way is in the spirit of meekness. No such spirit as this can be found in all the realm of sinful nature. Well may the saints remember under these circumstances that our Lord has said, "Without me ye can do nothing." Instead of the faulty one being restored by the suggestions of those who are themselves so carnal as to seek by their own devices to reclaim him, the invariable result of such efforts will be to involve those who resort to such means in the same fault which they have sought to remedy. Many instances have been known to witnesses yet in time, where such resorts to carnal devices have aggravated the troubles they were meant to heal. Such has been the case from the apostles' days down to the present. There has never been a time of which there is any record, when there was universal freedom from wars and fightings among the scattered tribes of Israel. These evidences of carnality attest that the saints are yet subject to the corruptions of sinful nature; and it is for the consolation of such as are overtaken in faults that the inspired record contains the faithful account of the experience of the primitive saints who were subject to vanity and sin; for their consolation also there is provision for the restoration of such as are overtaken in faults. If there were no wars and fightings among the saints, as embraced in "the twelve tribes scattered abroad," there would have been no propriety in the question as written in our text. It is not consistent with the principle of love and peace that the disciples of Jesus should be found cherishing strife among themselves, so that there could be any possibility of wars and fightings. Yet the question of James fully signifies that even then there were those terrible exhibitions of sin manifested among

the saints whom he addresses as his "beloved brethren." It is certain that these fearful exhibitions of depravity are not recorded for the imitation of the saints in after ages. Neither is it to be understood that such are the effects of the Spirit of Christ in the saints. On the contrary, the very question implies that there is inconsistency between their profession of allegiance to the Prince of peace and the prevalence of wars and fightings among them. Paul says, "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. iv. 31, 32. This is the fruit of the Spirit in the saints; and in obedience to the gracious principle here expressed they glorify God in their body and in their spirit which are his. In the absence of such marks of the peaceable operation of the Spirit in them the saints are barren and unfruitful. God is glorified in his saints when they work out the grace which is wrought in them by his mighty power. Nothing can show forth his praise except those works of which he is the author and finisher. Thus it is written, "All thy works shall praise thee: and thy saints shall bless thee."—Psa. cxlv. 10. Every action by which the saints render obedience to the commandment of Christ, is wrought in them, both to will and to do, by the holy principle which is Christ in them the hope of glory. Every such work glorifies God. In like manner, every action which is dictated by the natural mind, even though it be professedly designed for good, is sinful and productive of those wars and fightings which disturb the peace of the church of God.

It is one of the peculiarities of the deceitful workings of sin in the mind of the saints that they are never able to discern the motive by which they are prompted in obeying the motions of that evil principle in their own hearts. Even when moved to that hatred of one another, which is the murderous spirit by which Cain slew his brother, the adversary can lead the saint to verily think he is full of the devotion to truth which is the fruit of the Spirit of Christ. The deception is manifested by the effect upon the deceived one. The invariable result of obedience to the Spirit of truth is that the saint is so humbled that he sees nothing but the grace of God in his conformity to the pattern given in the example of the Captain of his salvation; and therefore the more completely he is freed from the domination of carnal emotions the more he feels his own utter nothingness. In this case the grace of God is magnified, and the subject of it has nothing whereof to glory. On the other hand, when a saint is deceived by the false zeal of carnality, there is a secret emotion of pride in the very action in which

he feels that he has obeyed the law of Christ. Hypocrisy may deceive others with a false show of humility; but in the inner chamber of his own heart the carnal minded saint will find this abomination of self-satisfied pride rejoicing that he is not as vile as his fellow sinners. In this he says, "I am rich, and increased with goods, and have need of nothing." When ruled by this selfish confidence the captivated saint is very intolerant of every one who hesitates to obey the directions which he approves. Not knowing his own poverty, he despises those who are not as rich as he imagines himself. Just in proportion to the darkness and carnality which rules in his own heart is the readiness of the deluded one to condemn those who are less self-righteous than he claims himself to be.

The hateful principle of pride moves the heart of the disciple of Jesus now, as it did the immediate followers whom he called, to seek personal advantages in honors even in the kingdom of ultimate glory. Pharisaic love of the uppermost seats did not expire with the overthrow of the ritual of Judaism. Its poison still rankles in the sinful heart of the saints. Yielding their members servants to its directions, they prove that the end of sin is death. This is illustrated in the personal experience of each individual. It is still important that the saints heed the admonition, "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. None but those who are born of the Spirit can be addressed in this solemn caution. No others can sow to the Spirit; and there is no occasion for those who are dead in sin to sow to the flesh. Wherever the saints yield their members servants to sin, there they shall certainly receive the just recompense of their iniquity in the death of all their spiritual joys. This is painfully manifest when carnal wars and fightings prevail among the followers of Christ. They never come from the Spirit of grace. They certainly result from the governing power of the lusts of the flesh which war in the members of the saints. This is clearly taught in the connection of the text under consideration. While the pretext of justification for wars and fightings among the saints is always the maintenance of sound doctrine and righteousness in the church, the statement immediately preceding our text is that "The fruit of righteousness is sown in peace of them that make peace." It is a very different thing to attempt to effect a compromise between truth and error. Peace is never made by such a carnal device. There is no peace ever made by any other power but the Spirit of truth; it must al-

ways be according to the word of the Lord that real peace is made. The first step toward the establishment of this peace among the saints requires the surrender of all the devices of natural wisdom, and submission to the dictates of the law of the Spirit of life in Christ Jesus. This is the seed which is sown in peace, and the lusts of the flesh can have no power to mar the peace which grows from this sowing. But when the lusts which war in the members of the saints are accepted by them as their guide, the terrible effects of those fearful principles are manifest in the wars and fightings which must result. There is a carnal exultation in the gratification of these lusts, which is mistaken by reason for the answer of a good conscience toward God. The only safe guide in judging the genuineness of this emotion is the standard of revealed truth. All that is taught by the Spirit of Christ is sustained by the record which God has given. Anything which lacks this seal is safely rejected by the saints as being a device of the adversary for the destruction of their peace. The wars and fightings which come from the warring lusts in the members of the saints are always such as enlist every selfish principle in their maintenance. It is well to examine this point when called to enter into any contest. When led by the Spirit to "Earnestly contend for the faith which was once delivered unto the saints," there is an humble sense of insufficiency for the solemnly important task. Conscious of the utter weakness which is in themselves when they see the truth of the case, they are prepared with joyful gratitude to ascribe all the glory of victory over error to the omnipotence of the grace of God. So far from claiming to themselves any glory in the victory over falsehood, they sincerely feel that the grace of God is magnified in the very fact of their weakness; as the power of God was revealed in the victory of his servant Gideon, where the enemy was destroyed by the proclamation of "The sword of the Lord and of Gideon." There it was evident that it was "Not by might, nor by power; but by my Spirit, saith the Lord." Since there can be no hatred in the divine principle of love, it must necessarily follow that whenever that evil emotion is aroused in the mind of one who claims to contend for the doctrine of Christ, it is conclusive evidence that he is deceived by the adversary so that he has mistaken the angry feeling of his carnal mind for the zeal of God. As grace leads the saint to confess his dependence upon the Spirit of Christ for every principle of righteousness in himself, so that same grace forbids that he should be moved with anger against those who oppose the truth. Hence there can be no wars and fightings but such as come from the carnal lusts of the deceived saints who are involved in them.

MATTHEW XXV. 45, 46.

ELDER BENTON JENKINS:—Will you kindly give your views on Matthew xxv. 45, 46, and oblige an unworthy sister?  
SUBSCRIBER.

R E P L Y .

"THEN shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 45, 46.

We are told, Matthew xiii. 34, that Jesus "spake unto the multitude in parables, and without a parable spake he not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world." All the sayings of Jesus are parables "to those that are without." "Without a parable spake he not unto them: and when they were alone, he expounded all things to his disciples." "And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive," &c. "But blessed are your eyes, for they see; and your ears for they hear." On another occasion Jesus said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." Some of the parables which were spoken by the Redeemer he also expounded unto his disciples; so there can be no doubt as to the real meaning of such parables. The Redeemer used natural things to illustrate spiritual things. The Lord said by the mouth of the prophet Hosea, "I have also spoken by the prophets, and I have multiplied visions, and used similitudes by the ministry of the prophets." Perhaps everything in nature is a similitude of spiritual things, and were created for that purpose. It was not deemed necessary that every word or expression in the parables uttered by the Redeemer should be illustrated in the explanation of them.

In explaining the parables of the sower, the ten virgins and the talents, the Redeemer has used substantially these words, "For whosoever hath to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath."

—Matt. xiii. 12; Mark iv. 25; Luke viii. 18; Matt. xxv. 29. Clearly two classes of people are presented in these parables, and both were found dwelling in "the kingdom of heaven" as it then was. One class were spiritual; the others were entirely natural. There was the good ground, prepared by the Spirit's work for the reception of the word of truth. All the other conditions of ground named represented those who were strangers to the work of the Spirit, and heard only with the natural ear the words of the gracious Redeemer; who worshiped God according to the letter of the law, with no knowledge of the spirit of that law; while those represented by the good ground worshiped God "in spirit and in truth," and brought forth fruit. When the kingdom of heaven, the kingdom of God, should be taken from the carnal Jews, and given to a nation bringing forth the fruits thereof, as Jesus said it should, when addressing "the chief priests and elders of the people," those who had not the Spirit of Christ should have no place in it; the door should be shut against them, and the Redeemer should say to them, "I know you not," as in the parable of the ten virgins. Then many should "come from the east and west, and sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12. The wise virgins were those who had the Spirit of Christ in them. A work had been wrought in them which had not been wrought in the foolish virgins. Consequently when the Redeemer came, the wise were prepared to receive him, and to enter with him into the marriage chamber, while the foolish were refused admission. It seems strange that any one enlightened by the Spirit of God should suppose that the foolish virgins represent the children of God in disobedience, when Jesus is represented as saying to them, "Verily I say unto you, I know you not." Is it possible that Jesus will ever say to any of his people, "I know you not?" when he has died for them, and says, "I know my sheep," and, "Because I live, ye shall live also." Also he has said to them, "Knock, and it shall be opened unto you." But the foolish virgins in the parable are represented as saying, "Lord, Lord, open to us;" and Jesus is represented as answering them, saying, "Verily I say unto you, I know you not."

Those foolish virgins were married to Moses, and Moses was yet alive to them as a husband; consequently they were not known by the Husband of the wise virgins, who were dead to Moses, or the law, and the law dead to them. They were dead to the law by the body of Christ, that they should be married to him who has redeemed them, that they should bring forth fruit unto God.

The foolish virgins were ready and willing to commit spiritual adultery with the Redeemer, but he would not know them. Hear what an inspired apostle of Jesus has said upon this subject. "Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God."—Rom. vii. 1-4. The only difference between the wise and foolish virgins was that the wise ones had something done for them and in them that the others had not; and the only difference between the Lord's people to-day, and those who are not his people, is in this, that the Lord's people have something done for them and in them that the others have not. The Lord's people "were by nature the children of wrath, even as others," and "all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind."—Eph. ii. It is "God, who is rich in mercy, for his great love wherewith he loveth us, even when we were dead in sins," who has made the difference between his people and the rest of mankind, from among whom his people are chosen. This is sound doctrine, however much or by whomsoever it may be disputed. Those who have received this grace need have no fears, however far from the path of duty they may stray, that the gracious Redeemer and heavenly Lover of their souls will ever turn away his ear from them when they cry unto him for admission to his presence, nor that he will ever say unto them, "I know you not." How sweet and precious are those words of the inspired apostle to the saints, "If we believe not, yet he abideth faithful: he cannot deny himself."—2 Tim. ii. 13. He cannot deny his saints without denying himself; for they are one with him; bone of his bones, and flesh of his flesh.

"Shall this, O christian, make thee say,  
I'll serve my lusts, and sin obey?  
Nay, rather thus, My God, to thee  
Let all my powers devoted be."

In the parable of the talents these same two classes or characters are identified. The character who had the one talent represents the legalist, whose knowledge extended no farther than the flesh, or the letter of the law, having not the faith of Abraham, who was the father of the

fleshly Israel. The seed or children of Abraham according to the flesh were chosen of God to be his typical people, and the service they rendered under the law was by God's command. Hence they were all his servants while performing the service of God under the law. They all had at least one talent. But some of them had more than the one talent, such as the prophets, who had the Spirit of Christ in them, and were like the wise virgins. When the Lord of those servants came in the flesh, those who were favored with more than the one talent, and who saw in all the service under the law a testimony of Jesus, were made glad by his coming, for they looked upon him as the antitype of all the sacrifices that were offered upon the Jewish altars. They were unlike the servant with but one talent, who said in the time of reckoning, "I knew thee, that thou art an 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: lo, there thou hast that is thine." "For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children" of God. "That is, they that are the children of the flesh [of Abraham], these are not the children of God; but the children of the promise are counted for the seed" of Christ, the spiritual Abraham.—Rom. ix. 6-8. How could we understand that the one with the one talent represents a child of God with a gift of the Spirit, for the benefit of the gospel church, without doing violence to what the apostle has said, "For the gifts and calling of God are without repentance?"—Rom. xi. 29. Though a child of God may walk after the flesh, and his usefulness in the church be destroyed thereby, yet God does not take his gift from him and give it to another; neither will God ever take from him the gift of eternal life and give it to another. We should be very careful how we interpret the Scriptures. There is perfect harmony in the inspired record.

When the Redeemer came in the flesh to suffer and die for his people, to wash his church from all defilement, and organize his kingdom on earth, none were to be recognized in that kingdom simply because they had Abraham to their father. It was because Jesus refused those who had but the one talent, such as the Scribes and Pharisees, that he was looked upon and treated as an unjust man, and not one sent from God, who had given them the law they were so zealous of. The apostle Paul said they had a zeal of [not for] God, but not according to knowledge; for God had called them as his servants under that law, and their zeal was of him. When Jesus spake to them of the spiritual character of his kingdom, and said, "Except a

man be born again he cannot see the kingdom of God," and, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God," they were astonished at his doctrine, and were incensed against him. One of them said, "How can these things be?" The Jew that had but one talent was given to understand that it would not entitle him to membership in the Redeemer's kingdom; and even that one talent was to be taken away from him. In substance the mere natural Jew said to the Redeemer, when demanding baptism and entrance into his kingdom, I bring all that God has given me, and you are certainly unreasonable if you will not receive me upon that into your kingdom. "Lo, there thou hast that is thine." Such were not born again; nor was it necessary that they should be, in order to be a servant of God under the law. While God does not speak any more through the law to the Jews as a nation, and the one talent is taken from them, yet every one who is called by the grace of God, whether a Jew or Gentile according to the flesh, is brought as a servant under the law in his experience, and is made to know that the law is a minister of wrath and condemnation; that all his labor under that law cannot entitle him to salvation, nor entrance into the gospel church. "Ye must be born again" is a truth that every spiritual Jew must be taught. This is a truth that is ignored by carnal religionists of the present day, who, like their prototypes, suppose that all that is necessary in order to be prepared for church membership, and entrance into eternal glory, is to do the best they can, and who blasphemously say that God is unjust if he does not give them all a chance to be saved by their works of righteousness. As the ancient Jews could not see beyond the works of the law, and in the Scriptures thought they had eternal life, as said the Redeemer, so neither can a natural man to-day conceive of salvation without at least some works of his own. Salvation entirely by grace is only believed and rejoiced in by those who have been "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." The Jew who had more than the one talent, while a servant under the law, received all the benefits that the individual did who possessed but the one talent; and having faith also, he was enabled to see Jesus as the beauty of all the sacrifices, and to rejoice in the assurance that when he should come in the end of that world he would put away the sins of his people by the sacrifice of himself. This view by faith was the blessedness of the people of God under that shadowy dispensation; as David sings in Psalm xxxii. 1, 2, and quoted by the apostle in Rom. iv. 6-8.

A Jew or Gentile may read and

commit to memory the entire Scriptures, may be as righteous outwardly as were the Scribes and Pharisees of old; but if that is all they possess, and are basing a hope of eternal felicity upon that, they are doomed to disappointment, unless the God of all grace and salvation shall awake them from their dream, and visit them with his grace, and clothe them with the robe of the Savior's righteousness. Then shall they have abundance indeed.

In the conclusion of the parables of the ten virgins and the talents, the Redeemer says, "When the Son of man shall come in his glory, and all the holy angels [ministers or messengers] with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c. If the Redeemer did not mean to set forth in the parables of the ten virgins and the talents the two classes of people dwelling in the kingdom of heaven under the law, and the separation that should take place at the breaking up and dissolution of those legal heavens, why did he conclude with this parable of the sheep and the goats? Not only was there to be a separation between the sheep and the goats dwelling together under the legal heavens, but also a separation between the sheep of Christ and those that are not his sheep among all the nations of the earth, when God should set his King upon his holy hill of Zion, according to that which is written in the second Psalm. That separation is now going on, and will continue until the last vessel of mercy shall hear the voice of the Son of God and live. The sheep of Christ are identified to-day by the marks which are given in the close of the last parable, as are also the goats. The sheep of Christ cannot remember that they have ever done anything to commend them, while the goats are telling how much they have done for Christ and his cause, while they are really haters of Christ, his truth and his people; and the Redeemer is now saying to them, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels." "These shall go away into everlasting punishment." The original word for punishment, as used here, is *kolasis*—restraint. The word punishment in 2 Cor. ii. 6, is from *epitimia*—penalty, burden.—See Young's Analytical Concordance. This everlasting fire is that which is spoken of in Malachi, who clearly prophesies of the gospel times, as also Zechariah, and others of the prophets. "Then shall ye return, and discern between the righteous and the wicked; between him that

serveth God, and him that serveth him not. For, behold, the day cometh that shall burn as an oven; and all the proud [such as the Pharisees and Scribes], yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."—Mal. iii. 18; iv. 1. "In that day will I make the governors of Judah [the apostles of Jesus] like and hearth of fire among the wood, and like a torch of fire in a sheaf: and they shall devour all the people round about, on the right hand and on the left."—Zech. xii. 6. "Is not my word like as a fire? saith the Lord: and like a hammer that breaketh the rock in pieces?"—Jer. xxiii. 29.

How clearly is set forth the unity of Christ and his saints in the words of the dear Redeemer, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." We minister to Jesus when we minister to any of his saints, who are members of his body. We persecute Jesus when we persecute any of the members of his body. Said the Redeemer, "He that received you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. x. 40-42. J.

**INQUIRIES AFTER TRUTH.**

PINSONFORK, Ky., Aug. 8, 1892.

ELDER G. BEEBE'S SONS—DEARLY BELOVED FOR THE TRUTH'S SAKE:—It would greatly oblige me to hear through the SIGNS OF THE TIMES an exposition of the text, "Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25. My mind is now, and has been at times for about twelve months, troubled about this text, in two particulars. First, is it God's unquickened children who hear the voice of the Son of God? It is the dead that hear. Second, there seems to be a limitation in the clause or phrase, "They that hear shall live." Now, the word "hear" occurs twice in this text; and it seems to me that when it is said, "They that hear shall live," it must mean that they that hearken, take heed, or obey, shall live. It also seems to me that it conveys the idea that not all who hear the voice of the Son of God hearken and obey in order to live. If you, brethren Beebe, or some of your correspondents, will please give your views on this text you will greatly oblige your earnest inquirer after truth,

W. J. MAY.

(Continued from page 283.)

O! if I could only talk like them. I would look at my husband and little children, and felt as if my heart would break. When I went to my bed at night I wondered if I would ever see another day. I finally gave up all hope. I thought I was in the hand of the Lord, and he could do as he pleased with me. An Old School Baptist minister came to see me, and talked to me, which seemed to give me a little hope that others had felt like me, and my trouble wore away a little. One day I was lying in bed (I could not sit up), and thinking of the Old Baptists. It seemed there was a love in my heart for them that I had never felt before. I was wondering why it was so, when these words came into my mind, "We know that we have passed from death unto life, because we love the brethren." It seemed that I did love them, and wished to be among them; but I felt very unworthy, they seemed so much better than I was. Still I could say with Ruth, "Entreat me not to leave thee, nor to return from following after thee." I went to the church, was received, and baptized, and thought my troubles were over; but I was mistaken; for I yet find many trials to contend with. My health is bad, and I seldom get to meeting, which is a great trial to me. But the Lord has all power. He can afflict, and he can make well.

ELIZABETH PHILLIPS.

**PLEASE BE CAREFUL.**

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**OBITUARY NOTICES.**

By request of the bereaved family I write for publication in the SIGNS OF THE TIMES a notice of the death of **Nelson Nethaway**, who departed this life on the evening of July 5th, 1892, after a long and painful illness, his disease being Bright's disease of the kidneys.

The subject of this notice was born on Schoharie Hill, about the year 1828, therefore being in his sixty-fourth year at the time of his death. He was baptized in the fellowship of the Old School Baptist Church on Schoharie Hill, by Elder Hare, about the year 1849, and to the last remained a firm believer and advocate of the doctrine proclaimed by the aforesaid church. His heart and home were always open to receive any of like precious faith, as many who have enjoyed his hospitality will bear witness. As a citizen of the town in which he lived, its interests and welfare were matters of no small importance with him; and in the public walks of life his counsels were always sought after and respected by all.

At his funeral a large assembly gathered to pay their last respects to his memory, and listened to an able and comforting discourse delivered by Elder John Clark, of Roxbury; after which his remains were laid to rest in the cemetery near Schoharie village. He leaves a widow, who united with the same church six years previous to him, together with five sons and one daughter, to mourn their loss of a kind husband and father.

"Jesus, thy rich consolations  
To thy mourning people send;  
May we all with faith and patience  
Wait for our approaching end."

Yours,

P. S. KINNEY.

SCHOHARIE, N. Y.

**DIED**—In Loudoun Co., Va., July 5th, 1892, brother **Charles E. Powell**, aged about 58 years.

Brother Powell was taken violently ill with cholera morbus at the house of Mr. Joel Carruthers, ten or twelve miles from his own home, and after a painful illness of about ten days departed from these scenes of suffering and entered his heavenly rest, we believe. I think he was baptized in the fellowship of the Mount Zion Church by Elder J. L. Purington, during his ministry in the Corresponding Meeting of Virginia. His house was among the first that I visited when I first came to this country, seventeen years ago; and from that time I have been intimate with him, have seen his course both in the church and in the world, and can testify to his orderly walk and conversation in the church, and his righteous and honorable dealings with his fellow-men. His house has been a home for the Baptists, and it seemed a delight for him to minister to their necessities. No lover of the truth knew brother Powell but to love him. His sudden death was a sad shock to his brethren at Mount Zion, where he is especially missed, as well as among the other churches in this vicinity, where he was generally known.

He leaves a wife, two sons and two daughters to grieve for their sad loss, which seems more sad from the fact that he died from home. May the widow's God and husband comfort her, and be a Father to her fatherless children.

Affectionately yours,

J. N. BADGER.

ALDIE, Va., Aug. 29, 1892.

It becomes my solemn duty to record the death of my only sister's only son, at her special request, and send to the dear old SIGNS OF THE TIMES.

**Walter Lester Pardew**, infant son of Mr. J. H. and Mrs. J. A. Pardew, was born Oct. 1st, 1890, and died June 1st, 1892, aged 1 year and 8 months.

Walter Lester was a fine-looking little boy, and very intelligent for a child of that age. He was so very promising that the fond parents almost idolized him. Their lives seemed to be almost absorbed in his little life, insomuch that when he was taken away from earth to heaven they almost despaired of living any longer.

His funeral was postponed, because the unworthy writer was away on an almost three months' tour of preaching in the west. I feel that I can truly sympathize with the bereaved parents. May God sanctify this dispensation of his providence to the good of the bereaved, is the prayer of your affectionate brother,

WM. R. WELBORN.

STATE ROAD, N. C., Aug. 25, 1892.

**Miss Hattie Carpenter**, daughter of E. S. Carpenter, deceased, and Ann M. Carpenter, was born in Fulton Co., Ohio, Oct. 21st, 1847, and died near Manton, Wexford Co., Mich., Feb. 21st, 1892, aged 45 years and 4 months.

She never made a profession of faith, but died in the full triumphs of faith in Christ.

Your brother,

A. B. BRES.

SPENCERVILLE, Ohio.

**ORDINATIONS.**

THE Regular Predestinarian Baptist Church of Jesus Christ called Salem, in Lancaster Co., Neb., called for ordained help from her sister churches to assist in the ordination of two Deacons.

Little Flock Church, Richardson Co., Neb.—Elder Isaac Irwin,

Mt. Pleasant Church, York Co., Neb.—Elder C. M. Cooper.

Little Flock Church, Butler Co., Neb.—Deacon S. Davis.

The council all being present, called the presbytery together by choosing Elder James H. Ring Moderator.

Elder C. M. Cooper to deliver the ordination prayer.

Elder Isaac Irwin to deliver the charge.

Brother Joseph Bruce to serve as Clerk of the presbytery.

The Deacons with their wives were each called and placed before the presbytery, brother A. T. HUTCHINSON and sister Fannie Hutchinson, brother J. N. BERRY and sister Mary S. Berry, and were set apart to the work assigned them by solemn prayer, and by the laying on of hands by the presbytery.

JAMES H. RING, Mod.

JOSEPH BRUCE, Clerk.

**ASSOCIATIONAL.**

THE Western Association of Primitive Baptists will hold her fortieth annual meeting with the Sharon Church, on Beaver Creek, Guthrie Co., Iowa, commencing on Friday before the second Sunday in September, 1892, and continuing three days.

Those coming by rail will buy tickets to Monteith, on the Rock Island R. R., and at the same time get receipts, as the church is trying to get reduced rates on all roads. Start in time to reach Monteith on Thursday, the 8th. There will be morning and evening trains. All will be met and conveyed to places of entertainment. Brethren, sisters and friends are all invited. "The Spirit and the bride say, Come; and let him that heareth say, Come."

By order of Sharon Church.

D. JORDAN.

THE next session of the Licking Association of Particular Baptists is appointed to be held with the church at Little Flock, Anderson Co., Ky., three and one-half miles north of Lawrenceburgh, and nine miles south of Frankfort, Ky., to com-

mence on Friday, Sept. 9th, 1892, at 10 o'clock a. m., and continue three days.

Those coming by the Louisville Southern R. R. will be met at Alton Station on Thursday evening, the 8th, and Friday morning, the 9th, on the arrival of trains over that road.

Those coming by the L. & N. R. R. and the Midland R. R. will be met at Frankfort on Thursday morning, Sept. 8th, at about 10 o'clock a. m., and on the L. & N. R. R. at 3 o'clock p. m. All will be met and cared for. We extend a hearty welcome to the brethren, sisters and friends to come and see us.

B. FARMER, Church Clerk.

THE Trinity River Association will hold her next annual session with the Liberty Church, five miles west from Grapevine, on the Cotton Belt R. R., Tarrant Co., Texas, commencing on Saturday before the second Sunday in September, 1892.

All lovers of gospel truth are invited to attend. Those coming by Fort Worth will change cars to Grapevine, via Cotton Belt Route. Those coming by Dallas will change cars via M. K. T. R. R. to Carrollton, and there to the Cotton Belt Route for Grapevine. Those coming by Greenville will change cars via Cotton Belt Route to Grapevine, where all will be met with conveyance.

J. S. COLLINS, Mod.

THE Roxbury Old School or Primitive Baptist Association will be held with the First Old School or Primitive Baptist Church of Roxbury, in Batavia Kill, on Wednesday and Thursday, Sept. 7th and 8th, commencing at 10 o'clock, where we hope to meet a goodly number of the brethren and sisters from other associations, and especially the ministering brethren.

Those coming from the east by rail will be met at Roxbury on Tuesday, the day before the meeting, at 10:50 a. m. from the east and 2:25 p. m. from the west, and conveyed to places of entertainment.

WM. BALLARD, Church Clerk.

THE Lexington Association of Primitive Baptists will, the Lord willing, hold her next annual session with the Old School Baptist Church of Schoharie, N. Y., at her house, three miles west of Schoharie C. H., commencing on the third Wednesday in September (21st), 1892, at ten o'clock a. m.

All who come by rail will be met at Howe's Cave on the previous day.

Brethren and friends who desire the peace and welfare of the church are cordially invited.

G. W. GUERNSEY, Church Clerk.

THE Maine Old School Baptist Association will hold her annual session with the Bowdoinham Church, commencing on Friday, September 9th, and continuing three days.

Visiting brethren will take the way train at Portland, over the Maine Central R. R., by Brunswick and Augusta, and leave at Bowdoinham; then inquire for Henry Wilson or Mrs. Lorenzo Minott.

HIRAM CAMPBELL.

THE Sandy Creek Association will meet with the Sandy Creek Church at Hope, in La Salle Co., Ill., on Friday before the second Sunday in September.

Those coming from the north will stop at Tonica, and those from the south at Lstant, on the Illinois Central R. R.

We cordially invite those of our faith and all lovers of the truth to meet with us.

JOHN DOWNEY, Clerk.

THE Concord Regular Baptist Association will hold her next meeting at Enoch Hall's, five miles northwest of Girard, and five miles southwest of Virden, Macoupin Co., Ill., commencing on Wednesday, Sept. 7th, 1892, at 10 o'clock sharp, and continuing on the 8th and 9th.

Those coming by rail will stop at Girard, on the Jacksonville Southeastern

R. R. Train time going southeast, 8:06 a. m.; going northwest, 8:21 p. m. Chicago, Alton & St. Louis R. R. Train time going south, 4:38 p. m. Daily through express, 7:37 a. m. Going north, Mail, 11:15 a. m. Daily through express, 8:00 p. m.

Those coming from the south and southeast should come on the 6th, so as to be at the meeting in time. There will be conveyance at the train on the 6th at 8:00 p. m., and also on the morning of the meeting.

A cordial invitation is given to all who feel desirous to attend the Concord Association, to sit with the Otter Creek Church.

S. R. BOGGESS, Church Clerk.

### YEARLY MEETINGS.

A YEARLY or two days meeting is appointed to be held with the church at Rock Springs, Lancaster Co., Pa., on Saturday and Sunday, September 17th and 18th, 1892, the meeting to commence at 10 o'clock a. m. We extend a cordial invitation to brethren and friends.

Those coming from the north will take the train on the P., W. & B. road, which leaves Broad Street station, Philadelphia, at 2:02 p. m., and change cars at Perryville for Conowingo, Cecil Co., Md., where they will be met and taken to the neighborhood of the meeting. Those from the south will leave Baltimore so as to arrive at Perryville about 4:00 p. m., where they will change cars for Conowingo, Cecil Co., Md.

We hope to have several ministers with us, and that our meeting may be profitable and encouraging to all.

S. L. GREGG, Clerk.

### TWO DAYS MEETINGS.

A two days meeting is appointed to be held with the Abbington Old School Baptist Church, at Justus, Lackawanna Co., Pa., on Saturday and Sunday, September 10th and 11th, 1892.

All persons coming from the east by way of the N. Y., L. E. & W. R. R. and the Erie & Wyoming Valley R. R. will change cars at Scranton, taking train on the D., L. & W. R. R. to Clark's Summit, where they will be met on Friday at 1:00 and 6:02 p. m. Those coming from the east on the D., L. & W. R. R. will ticket to Clark's Summit. Those coming from the west on the D., L. & W. R. R. will be met on Friday at Clark's Summit at 3:12 and 5:10 p. m.

A cordial invitation is extended to all who love the truth.

G. W. GOODRICH.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 14, 1892.

NO. 37.

## CORRESPONDENCE.

MAXVILLE, Ark., June 28, 1892.

ELDER G. BEEB'S SONS—DEAR BRETHREN:—Having been a reader of the SIGNS OF THE TIMES for many years, and having never offered anything for publication save once, I have concluded to write a short communication, offering some views upon a very deep subject presented in holy writ; not for the purpose of controverting the views of other brethren, but only desiring to present such views as I conceive to accord with the testimony of Jesus as given to his people, "for doctrine, for reproof, for correction, for instruction in righteousness." I desire always to be willing to confess my weakness and ignorance pertaining to God and godliness; but believing as I do that the wisdom of the world has never been able to comprehend the things of the Spirit of God, but that they are hidden from the wise and prudent of this world, and revealed unto babes, I venture to write, knowing my imperfection, and remembering that the apostle said, "For now we see through a glass darkly." "For we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." I do not look for perfection in this world; therefore I never feel offended at my brethren because they hold different views from my own. I know that there are many different views among the brethren, as well as the commentators of the world, in reference to the full import of the doctrine of the Scriptures as given in the beginning of Genesis; but I do not desire to enter into a general discussion of those points of difference, but desire to speak mostly of the subject matter brought to view in the fifteenth verse of the third chapter.

After pronouncing the curse upon the serpent for beguiling our mother Eve, God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It has pleased God in teaching his people by his Spirit, that spake through the prophets and holy men of old, as well as in the latter days by his Son and inspired apostles, to use figures, allegories, similes and parables, to lead their minds beyond things that are seen to things that are not seen; to teach them of his greatness, goodness, wisdom, power and mercy, and

of the grace given them in Christ Jesus before the world began. The apostle says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." On one occasion, when Jesus had been speaking to the multitude in parables, the disciples came and said unto him, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given." If we, in the faith of Jesus, cannot go beyond the literal expressions of the written word of inspiration, we only catch the shadow and miss the substance, or the good things contained therein. Genesis i. 26, 27 reads, "And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them." God tells us that he formed man of the dust of the ground, and that the woman was taken out of the man. In the beginning of the fifth chapter God says, "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created." So I understand that the male and female were both created of the same dust, and both received the same life at the same time, and both are embraced in the one complete Adam. With this view I feel that I can understand the apostle Paul when he says, "For the man is not of the woman; but the woman of the man. Neither was the man created for the woman; but the woman for the man." So we find that there is a oneness existing with the man and the woman. She is bone of his bones and flesh of his flesh; and this that was formed of the dust of the ground was a figure, a likeness, of him of whom it is said, "All things were made by him; and without him was not anything made that was made."—John i. 3. Paul speaks of the earthly Adam as being a figure. He 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 [in the present tense] of him that was to come." Now, I am led to look after the woman that is typified or prefigured by this woman that is made of the dust of the ground; the woman between whom and the serpent the enmity was put, and which has never been taken away, but still exists. John, while in the Spirit, says, "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered." Also, he speaks of a great red dragon being there, to devour her child as soon as it was born. But, glorious news, the stronger than he had come, and had taken away his armor wherein he trusted, and divideth his spoils. "And she brought forth a man child, who was to rule all nations with a rod of iron; and her child was caught up unto God and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." We cannot have room to write all that is said of this woman, but we find from the record that the enmity still existed with the serpent; for it is further said, "And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood." But I must pass on. The Spirit of Christ speaks of the same woman by the prophets, as I conceive. Says one, "Before she travailed she brought forth; before her pain came she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children." Another says, "Be in pain, and labor to bring forth, O daughter of Zion, like a woman in travail; for now shalt thou go forth out of the city, and shalt dwell in the field; and thou shalt go even to Babylon; there shalt thou be delivered: there the Lord shall redeem thee from the hand of thine enemies." By another it is said, "And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and will say to them which were not my people, Thou art my

people; and they shall say, Thou art my God." It is said by another, "I have forsaken mine house; I have left mine heritage; I have given the dearly beloved of my soul into the hand of her enemies." And again, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord; because they called thee an outcast, saying, This is Zion, whom no man seeketh after." Though we have found that this woman has fled from the great red dragon, that old serpent, called the devil and Satan, that she has gone out of the city into the field, even to Babylon, into the hand of her enemies, the promise of him that cannot lie has followed, that she shall be redeemed, and delivered from all her enemies, and be healed of all her wounds; and though she has through transgression become defiled, she is made white and clean through the atoning blood of the Lamb, and the washing of regeneration. In all her dangers, trials and afflictions Jesus, her husband, has been with her to save and support her. Says Solomon, "Who is this that cometh up from the wilderness, leaning upon her beloved? I raised thee up under the apple tree; there thy mother brought thee forth; there she brought thee forth that bare thee." The Lover says, "My dove, my undefiled, is but one: she is the only one of her mother: she is the choice one of her that bare her." And he speaks by the prophet, saying, "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." And again, "Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion. For thus saith the Lord, Ye have sold yourselves for naught; and ye shall be redeemed without money." He further says, "For thy maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. 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 kind-

ness will I have mercy on thee, saith the Lord thy Redeemer." It was the Lord that put enmity between this woman and the serpent. It was the Lord that made her "subject to vanity, not willingly, but by reason of him who hath subjected the same in hope." Although she was captured by the enemy, or adversary, yet he is her preserver and protector. In weakness he is her strength; in darkness he is her light. He is her righteousness. He hath blotted out all her transgressions and all her sins, and will remember them against her no more forever. "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."

Dear brethren, I submit the above for your consideration and disposal. Your brother in hope of eternal life,  
W. G. MATHENY.

PINSONFORK, Ky., Aug. 2, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST JESUS:—Brother W. S. Weddington, of White Post, Ky., has requested me to write for the SIGNS OF THE TIMES; but I hesitate to do so, for its columns are richly laden with wholesome doctrine and interesting experiences of brethren and sisters, which strengthen the minds and gladden the hearts of the readers of our highly prized medium of correspondence so that I fear such as I might write would not edify any of God's little ones; but having some little personal acquaintance with brother Weddington, and being confident that he is a sound and consistent Baptist, a young minister of the gospel, and also a reader of the SIGNS, I have concluded to write a few lines and send them to you; and they shall be subject to your correction and disposal. Inasmuch as the brother did not suggest any particular subject or text for me to write about, but left that alone with me, I will quote the words of Paul to Timothy (2 Tim. ii. 15), and offer a few thoughts upon them, hoping it may in part answer the request of our esteemed brother, and not mar the peace nor confuse the mind of any of the household of faith. The text reads thus, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." I am well aware that my exposition of this text will come in collision with the popular view of the written word of God; and not only so, but also with the views of some of our precious brethren in the Lord Jesus Christ, who have been drawn into the current with the popular tide, to believe that this precious word of truth is to be divided between the church and the world; between the believer and the unbeliever; which would be giving the

children's bread to dogs, which is positively forbidden by the Father of the family and Ruler of the house. I do most assuredly believe that the Scriptures justify the belief that this precious word of truth is to be divided alone with the children of God. The most particular point in it is to divide it rightly with the family of God, the children of our dear Redeemer, in order that they may be blessed in this life with the enjoyment of the religion of Jesus Christ, and thereby escape that death which is the result of disobedience. For "If ye [God's quickened children] live after the flesh, ye shall die," &c. Ye shall die to the spiritual comfort of obedience, and to the enjoyment of the fellowship and sweet communion of the saints. Wherefore, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." "Study to show thyself approved unto God." It is evident that God's servants in the ancient times studied the law, in order to be able to expound it rightly to the congregation, and to cause them to understand the meaning. "So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading."—Neh. viii. 8. And David speaks of a character whose "delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper."—Psa. i. 2, 3. Then it is our bounden duty to study to show ourselves approved unto God, and in all things showing ourselves a pattern of good works, that in all things we may adorn the doctrine of God our Savior, and walk worthy of the vocation wherewith we are called, with all lowliness of mind, and contrition of soul; and to exhort young men (young ministers) to be sober minded. "In all things showing thyself a pattern of good works; in doctrine showing uncorruptness, gravity, sincerity; sound speech, that cannot be condemned, that he that is of the contrary part [opposite part] may be ashamed, having no evil thing to say of you." But how often do we witness the painful fact of seeing and hearing young ministers (some old ones are not exempt) who are so given to jesting and boisterous communication that we have good reason to believe they have not heeded the divine injunction in the text, "Study to show thyself approved unto God." Such have not taken heed to their ways. Consequently their good is evil spoken of, the cause is reproached, God is dishonored, and the devil is pleased; for anything, either in matter or manner, of God's servants, that dishonors God and his cause, will please the devil and sicken the heart of the meek and humble follower of the Lamb of God, whose conversation is as becometh

the gospel of Christ, and who has diligently studied to show himself approved unto God. "A workman that needeth not to be ashamed." God's servants may at times feel ashamed when they have no occasion to feel so; and sometimes they may so demean themselves that they have great occasion to be ashamed, and yet not feel so. For this cause we should prayerfully study to show ourselves approved unto God, a workman that needeth not to be ashamed; and in order to do this, we should endeavor to regulate our lives by the word of truth, in matter and manner, conduct and conversation. When our doctrine, faith, practice, conduct and conversation are in harmony with the written word of God, we have no occasion to be ashamed, although we may be sorely persecuted, and have to preach with much contention. There is no occasion for us to abandon the doctrine of God, or yield one inch of gospel ground, in order to show ourselves approved unto God, a workman that needeth not to be ashamed; but to the contrary, we should earnestly contend for the faith once delivered to the saints. Our "doctrine should drop as the rain, our speech distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord."—Deut. xxxii. 2, 3. Now, this text gives us an idea of the manner in which we should publish the name of the Lord. The precious name of the Lord our God is not to be published with harsh, sarcastic language, like torrent rains that beat down and drown out the tender growth ("our vines have tender grapes"); but like the small rain, and the mild and gentle dew; yet showing no corruptness in doctrine. We do not have to deviate from the doctrine of God our Savior in order to publish the name of the Lord, or that the doctrine may drop as the small rain or gentle dew, in order to strengthen and nourish the tender ones, that they may grow thereby. When the doctrine of God is published rightly, it falls into the hearts of the tender plants, the offspring of God, as the small rain or gentle dew. Nevertheless it is doctrine all the same. Hence we should take heed to our ways, and to our manner of address, in publishing the name of the Lord, in ascribing greatness to our God, and preaching salvation by grace. We should not use rough stones, but smooth ones. Although smooth stones are much harder than rough ones, rough ones are generally of sandy particles, while smooth ones are flinty. Soft words turn away wrath; but grievous words stir up anger. It is said of soft words that they will even break the bones. Then it is our special duty to take heed to our ways, to our manner of preaching, our conduct and conversation, both in the pulpit and out of it, at home and abroad, that we may be approved of

God, a minister that needeth not to be ashamed. "Rightly dividing the word of truth." The clause "Rightly dividing" implies that the truth may be divided and yet not be done rightly; therefore we should emphasize in our minds that just simply to divide the word of truth is not all that is meant in the text, but it must be rightly done; that is, done in a right or proper manner; so much so that we shall have no need to be ashamed. I am inclined to believe that the main point which should engage our minds in rightly dividing the word of truth is in discriminating between the two covenants, conditional and unconditional; also the two salvations; one a time or common salvation, and the other an eternal salvation. This unconditional covenant is from everlasting to everlasting, ordered in all things and sure, and is the covenant of redemption and salvation by grace, embracing the elect sinners, on whom grace and glory were settled forever in Christ their covenant head. "My mercy will I keep for him for evermore, and my covenant shall stand fast with him."—Psa. lxxxix. 28. This covenant is the fruit of the sovereign love and good will of God. It is everlasting, and embraces and secures forever all spiritual blessings for all the elect vessels of mercy, chosen in Christ before the foundation of the world, that they should be holy and without blame before God in love. This Scripture proves plainly that God's children being holy and without blame before God in love, is the result of election, and not the cause of it, as some vainly try to maintain, by distorting the Scriptures, and also saying, "we make our own election."

I am extending this article entirely too far, and have neither time nor space to comment much on the conditional covenant, and the time or common salvation. But inasmuch as the Scriptures teach us that it is our duty to save ourselves (not our souls) "from this untoward [perverse] generation," it is evident that the people whom the apostle commanded to thus save themselves from this perverse and crooked (serpentine) generation, were born of God, and could and ought to save themselves from "this untoward generation;" that is, by practical obedience, by discharging their duty; save themselves by obeying the truth, the gospel of their salvation. On another occasion Paul told the children of God to "work out your own salvation with fear and trembling; for it is God which worketh [continually] in you both to will and to do of his good pleasure." This is our time or common salvation, which each regenerated child of God must by practical obedience work out, as a consequence or effect of God working within. God works within first; then we as obedient children work out by practical obedience our own salvation. "Lord,

thou hast wrought all our works in us." May the Lord enable us, each and every one, to take heed unto ourselves and to the doctrine, and to continue in them; "for in doing this thou shalt both save thyself [common salvation] and them that hear [obey] thee."

W. J. MAY.

IS IT RIGHT?

Is it right to encourage or admonish people that have a hope in Christ to be baptized? The foregoing is a question propounded by a precious brother in the north, and he wants an answer through the SIGNS. I will say to the dear brother, Yes, it is right. The one who has a hope is a living subject, born again, a new creature in Christ, created in Christ Jesus unto good works, which God hath before ordained that he should walk in them. We do not admonish any child of God to an orderly walk and a godly conversation in order to make him a child, but because he is already a child. "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." That character in whom God works "to will and to do" is admonished to work. Paul told Titus that they that believe in God should be careful to maintain good works. The believer is born of God, and is a child.—See 1 John v. 1. "Whosoever believeth that Jesus is the Christ is born of God." "If ye love me, keep my commandments." "He that loveth is born of God." It is the child of God that is admonished to obedience. It is just as much my duty to tell church members to live a dishonest life as long as you can, stay away from your meetings as long as you can, for the Lord will make you do right when he wants you to do so, as to tell a poor trembling saint to stay away from the church as long as he can. We should not admonish any child of God to disobedience. Tell him to wait till the Lord's time? It is impossible for one to come before the Lord's time, for all the time is the Lord's. Whenever one gives me an evidence that he is a believer, and "created in Christ Jesus," I tell him he should obey. Why? Paul tells the Ephesians (ii. 10) that they should walk in these good works. Baptism is a good work. Then new creatures in Christ should be baptized. Believers in God should be baptized, because believers should "be careful to maintain good works."—Titus iii. 8. We should strengthen the weak hands and confirm the feeble knees by comforting that poor, little saint who fears he is not a christian, and admonish him to be baptized. On the day of Pentecost they were pricked in their hearts, and cried out, "Men and brethren, what shall we do?" Peter did not say, Stay away till the Lord's time, or as long as you can, for God will make you come when he wants you.

No; but Peter said, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for [because of] the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii 38. Peter said these inquiring souls should be baptized, and they should receive the gift of the Holy Ghost. Then, if a poor inquiring soul comes to me and asks what to do, after receiving an evidence that he is a christian, I admonish him, as Peter did, to be baptized. If I follow the apostolic instruction I must tell all poor, helpless, inquiring children of God to be baptized. It is evidently the duty of every child of God to be baptized. When Philip and the eunuch came to a certain water, the eunuch said, "See, here is water; what doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he said, "I believe that Jesus Christ is the Son of God." And Philip baptized him. Here was an inquirer after truth, and a child of God. Philip did not tell him to stay away from the church as long as he could, nor even wait till a conference meeting on Saturday. When Ananias went to Saul, he did not say, Do not be baptized until the Lord's time; he will chastise you enough to make you go when he wants you to come; for it will not do to pull the fruit till it gets ripe, &c. No, but he said, "Why tarriest thou? Arise, and be baptized, and wash away thy sins," &c. Then if Ananias gave such admonition, surely it is our duty to give such to-day. Peter said, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord."—Acts x. 47, 48. The jailer was baptized the same night. Lydia was immediately baptized. When one is brought to have a humble hope in Jesus, and feels to be poor and needy, he cannot be baptized too quickly. You cannot find any of the subjects here enumerated that felt fit to be baptized. All felt to be unworthy. Unworthiness is no plea for our disobedience. I commenced serving a church about six years ago that had not received a member in about seven years. The congregation had gone down, the house was in a dilapidated condition, and the advice of the ministry was, "Stay away as long as you can; God will make you come at his time, or when he wants you to come." When I commenced serving the church I advised every poor, little, hobbling saint who loved God's people, and wanted to live with them, to come home to their friends, and follow Jesus, and not stay away on account of unworthiness, for I felt that way myself. I soon baptized seven at one meeting, and have baptized between forty and fifty into that church. The house is repaired, and we have immense congregations every meeting. There

is much material around there now that I believe will soon come to us. Many that have come dated their experience from twenty to sixty years back. They have stayed away to feel fit to come, but never felt that way. Paul said, "Knowing the terror of the Lord, we persuade men." This is evidently persuading God's children to live in obedience. I would persuade every disobedient child to live in obedience, if I could, whether he is a member or not. The admonitions are to the living, to work because of life, and not to get life. There is such an intense desire in the christian to live right, and follow Jesus, it makes it a delight to him to do the will of God; hence he that is "willing and obedient shall eat of the good of the land." It seems that such preaching is encouraging God's people to live in disobedience, when we tell them to stay away as long as they can. Jesus says, "Go home to thy friends, and tell them what great things the Lord hath done for thee," &c. Jesus told the apostles to teach them to observe all things whatsoever he hath commanded. Then we should teach every poor one who has a humble hope in Christ to follow Jesus in baptism, and he will find rest to his wearied soul: to go home to his friends (the church), and tell them what the Lord hath done for them. I do not think we can encourage a child of God too much to obedience. A brother told me of a section where there were about five believers in our doctrine, who had a hope, outside of the church, to one inside the church. The brethren are so fearful that some will get in before the Lord's time, that they almost have the door barred against the little, bleating lambs. We should beware of extremes. I would be glad to see every lover of truth, who loves the Lord and desires to follow him, living in obedience. Every poor, hungry, thirsting little child, who loves our Lord, and desires to follow him in his footsteps, but is remaining outside, waiting to feel fit, and to get rid of sin, I would admonish to come to the church, and live with the dear people of God, and they will find a rest in obedience. None of us know that we are christians. We all feel unfit; feel to be sinners: filled with unbelief and sin; are made to ask, Would a child of God be so sinful, and have such evil thoughts and wicked desires? God's people are all such as mourn on the account of sin, and hate sin. If you feel to be all unholy, all unclean, it is an evidence that you are a child of God. Those who feel to be poor and needy, and the chief of sinners, I love to see come to the church. You should not forsake the assembling of yourselves together, as the manner of some is. You should live an honest truthful life. The Bible is full of admonitions to the saints; and if we were letting our light shine, and hunting and fishing for

the little ones as we should, walking as children of light, we would see the church a delightful place, and many of the little lambs would come to us and find rest. The ministry are fishers and hunters; and the fisher and hunter should not frighten the game, and try to keep from catching it; but he should catch all he can. It is living game that we hunt for. Let us ever be ready to speak a word of comfort to the little ones, and encourage them to obedience. It is our duty to encourage God's people to be baptized, because the apostles have so taught us; and as baptism is a righteous act, it becomes us to fulfill all righteousness. Baptism is a good work. They that believe in God should be careful to maintain good works, and should walk in them. Baptism is a commandment. "If ye love me, keep my commandments." May we walk worthy of the vocation wherewith we are called, in all lowliness and meekness, forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace.

I am very feeble, and have written very scattering; but I hope the brother will carefully and prayerfully examine what I have written, and if I am wrong show me wherein, as I want nothing but the truth. Your poor, little brother in affliction,

LEE HANCKS.

OZARK, Ala., Aug. 16, 1892.

RIVERSIDE, Cal., June 22, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I do not desire to appear presumptuous, or over desirous to appear in print with my productions, to the exclusion of more instructive matter; but from day to day I see and hear that which reminds me of the uninterrupted progress of the development of the man of sin and the mark of the beast. This man of sin undoubtedly is first brought to our view in the garden of Eden; then in Cain, as made manifest in the slaying of his brother, upon whom was placed a mark; and by close observation all along down the steps of time we are enabled to see the development of this same man of sin and his mark. Time would fail me to speak of all his workings in all the dispensations of time; but for my purpose I will have to notice the Pagan beast, the great red dragon, in the days of Christ, the time for the more perfect development of this man of sin, by the coming of that "true light, which lighteth every man that cometh into the world." For the light maketh manifest. So the good seed, being sown in the field, the Jewish world, by the sower (Matt. xiii.), and the fruiting time having come, the tares are manifest among the wheat. The tares have their center in the dragon, as the embodiment of the prince of the power of the air, whose praise is not of God, but of men. Brethren,

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## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 14, 1892.

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G. BEEBE'S SONS.

## TREASURE IN HEAVEN.

"For where your treasure is, there will your heart be also."—Matt. vi. 21.

Whatever may be thought of other portions of the inspired Scriptures, it is certain that nothing said by our Lord in the discourse wherein this text is recorded was spoken to any others except his own chosen disciples. In the introduction of this wonderful lesson of instruction it is said that Jesus seeing the multitudes, went up into a mountain; "and when he was set, his disciples came unto him; and he opened his mouth, and taught them." There was special design in his withdrawing them from the multitudes; not that there was a possibility that others might be profited by the instruction given to his disciples, but that it might be evident that the multitudes could not receive the doctrine which was adapted exclusively to those who were led by divine love to follow the Redeemer. While the wisdom and righteousness of his instructions are clearly seen even by reason, there is no natural state of organized society to which the principles taught in this perfect sermon can be applicable. It must be remembered that the kingdom of Jesus is not of this world; and the precepts of his holiness cannot be adapted to the government of an earthly nation of carnal minded sinners. Obedience in outward form to the literal injunctions of Jesus can no more fulfill them in the spirit than the picture of bread can satisfy the appetite of a hungry man. Only that service which is rendered in love can be accepted in the sight of God. The natural heart of a sinner cannot love righteousness, because it is already polluted by sin. All the mind of man is carnal; and "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Certainly there could be no righteous service rendered by that mind. Jesus says, "God is a Spirit; and they that worship him must worship him in spirit and in truth." It is impossible that this acceptable service should be rendered by any others but those in whom God is pleased to work both the will and the doing of those things which are well pleasing in his sight. To those who are led by the Spirit of God to hunger and thirst after righteousness, there is nothing in the law of Christ but what is their delight. They need not the promise of a reward for obedience, for there is no possible reward which can compare with the blessedness realized in

the keeping of the statutes of the Lord. The fear of future punishment is not the motive prompting that obedience which is acceptable in the sight of the Lord; for there is no fear in that perfect love which casteth out fear. The very desire for a reward gives unmistakable evidence that the service rendered is not itself delightful to the servant. It necessarily follows that if one is working for an expected reward, God has not worked in him to will and to do of his good pleasure. The true disciples of Jesus are drawn by the power of the love of holiness to follow in the steps marked out by the example given in his humble obedience. There can be no mistake in the case of any saint, because the most secret thoughts and desires of his heart are open to the judgment of that Spirit of Christ which dwells in them that love him. "For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 12, 13. Since they are never hidden from the presence of their Judge, the day of his judgment is ever present with them. They have not to wait untold ages for the close of time before their justification shall be revealed. In his infinite grace our Redeemer has already brought forth judgment unto victory over sin and death; and in that judgment is secured the victory of every one for whom he laid down his life. That treasure in heaven is as completely secured unto every vessel of mercy as it is to their glorified Lord. Nothing can either add to that divine inheritance, or take away from it, in the case of one of them who were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. Therefore it is evident that the saints are not directed to lay up in heaven that eternal inheritance which was never subject to their disposal. Of that treasure the inspired testimony 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 by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time."—1 Peter i. 3-5. Certainly this is not the treasure which the disciples are commanded to lay up in heaven; for of this eternal heritage Jesus declares that it is prepared for the saints from the foundation of the world.—Matt. xxv. 34. No created being ever could have laid

up anything in that kingdom of ultimate glory; since Jesus himself prayed for no more than the glory that he had with the Father before the world was. If nothing was added to that eternal heritage of glory by the infinite work of Jesus, it is presumptuous blasphemy to claim that any work of finite sinners could improve upon its perfection. Since the treasure of eternal life and infinite holiness is secured to every saint by the finished work of Christ, none of his disciples could lay it up either upon earth or in heaven. Neither could that treasure be stolen by the thieves which break through and steal earthly treasures. Therefore it cannot be correctly understood that the disciples were instructed to lay up that treasure either on earth or in heaven. The instruction given by our Lord to his followers recognized them as already called out of the world to be the recipients of all the inconceivable riches of glory prepared for them that love God. Yet it was needful that they should be instructed how they were to pass the time of their sojourning in this earthly wilderness. In this sermon of our Lord he taught them the necessity of righteousness exceeding that of the Scribes and Pharisees in order that they might enter into the kingdom of heaven. As having been called by grace to follow Jesus in the way of truth, they were already manifest as members of the kingdom of heaven. But it was needful for them to hear and obey the instruction of their Lord in order to their present enjoyment of the answer of a good conscience toward God. In obedience to the commandments of their Lord they were to walk as children of light, thereby receiving experimentally the witness that they were righteous. This was the way in which they were to lay up treasures in heaven. This is illustrated in the experience of the saints individually, as also in the recorded experience of the inspired servants of our Lord. The record in the epistle to the Hebrews presents many examples of this treasure in heaven, by which the saints there mentioned obtained such blessings in the heaven of divine approval as could not be found in all the favor this earth could afford. When the saint is walking in the Spirit he obeys this admonition in laying up treasure in heaven, as is proved in the joy felt in the sweet approval of the Lord in his own heart. On the other hand, when walking after the dictates of the flesh, with intense bitterness does the living child of God mourn his condition as being shut out from that heaven of the favor of the Redeemer. Can any earthly joy compensate for the absence of this blessed consciousness of the favor of God? There is fullness of joy in the presence of the Lord, and at his right hand there are pleasures forevermore; and these are the portion of the saints in their sojourn in time, when they are

walking in obedience to the perfect law of liberty as it is written in the heart of every one who is led by his Spirit. The alluring vanities of earth can never satisfy the longing desire of that soul which hungers after that bread of life which is given alone by the King of saints. In the attainment of the best attraction which the world affords there is a depth of disappointment and sorrow, which may well be designated as the moth and rust corrupting, and as thieves breaking through and stealing all the satisfaction anticipated from the allurements by which the saint was overcome.

The treasures of the saints include everything in which they take delight. The wealth and honors of this world are very tempting to the selfish aspirations of the carnal mind; but the saints cannot afford to accept them as their treasures. The Lord does not say that there is merely danger of loss to the saint whose treasure is upon earth. It is positively stated that these spoilers certainly destroy the treasures which he has laid up here. Whatever may be selected as our cherished treasure upon earth, whether of things material, or of sentiments and theories, all are included under this withering declaration of our Lord. There can be no exception in favor of the most plausible doctrines and commandments of men, nor the most valuable gems of material wealth. Together they must all perish with the using, for "the fashion of this world passeth away." In consideration of this fact, Paul makes the strong appeal to the saints, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."—Col. iii. 1-3. Observe particularly that the apostle limits this exhortation to such as are already risen with Christ, so that it cannot be construed as designed to instruct dead sinners how they may attain to that resurrection. So, in every admonition and instruction given by inspiration there is nothing designed for the benefit of any others but those who are manifest as the children of God. The purpose of all Scripture is "that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 17. The treasures which afford true riches in the consolation of the gospel of peace can neither be received nor desired by any others except such as are risen with Christ. They only can feel the destitution which causes them to hunger and thirst after righteousness; and to them exclusively belongs the assurance that they shall be filled. This peculiar longing for that righteousness which is seen in Christ Jesus identifies those who are led by the Spirit of God, and it is to them treasure above comparison with created

wealth in the assurance that they are indeed the sons of God. There is no possibility that this mark should ever be counterfeited. Carnal enmity can have no desire to imitate the perfection of this divine love of holiness. Neither can the best morality of man compare with the perfect righteousness of God as revealed in Christ Jesus for the justification of his chosen people. This treasure is laid up in heaven in the individual experience of the saints when they are walking in the footsteps of their Lord in keeping his commandments. There is no heaven in the experience of them that love God but the blessedness of the approval of their Lord. They have their treasure laid up in this heaven when they attest their love by walking in all the ordinances of their Lord blamelessly. This obedience can be rendered only in that love which is the fruit of the Spirit in them who are born of God. It is effectually hidden from all others, so that they cannot even desire to find it.

For the comfort of the afflicted and poor people of God our text affords assurance to every one of them. Often they are so reduced that they fear to claim that they have this treasure in heaven; but it is not a question with them where their heart is in its most fervent desires. They know that if they have no genuine hope in the salvation of God in Christ Jesus, their heart is certainly filled with the most earnest longing that they might be blessed with the unspeakable riches of this treasure in the heaven of divine grace. It may be they mourn the absence of evidence to warrant their claim to such inestimable treasure, and standing afar off, they worship the Lord in confessing his power, while they dare not claim a hope in his grace; but there is rich treasure for all such poor and destitute ones in the word of truth which declares that "Where your treasure is, there will your heart be also." It is not by fixing their heart in heaven that they secured treasure there; but the fact that their heart is in heaven, that they have that hunger and thirst after righteousness, affords unmistakable evidence that their treasure is there. This is the abiding witness which cannot be taken from the subjects of redeeming love. However much their own reason may suggest evidence against their hope, this earnest longing for conformity to the righteousness of God still gives assurance that they have the treasure for which they long. None have their heart thus drawn to the love of holiness but those who have that divine treasure in the heaven of the love of God in Christ Jesus. It is because their treasure is in this heaven that their heart is drawn out in that fervent desire for perfect conformity to the holiness of God. There is no clearer evidence of the sealing of the Spirit of grace than the poverty of spirit which can only cry unto God for grace to help in the ever-present time of need.

(Continued from page 291.)

these things are for the comfort and consolation of the little ones, since they often question their right to the tree of life. How shall these things give us comfort? some one may ask. Much every way; because all those that wander after this beast worship the creature and not the Creator, and is antichrist. John to the seven churches presents this same prince as the seven-headed and ten-horned beast that rose up out of the sea; for the dragon gave him his seat and power and great authority. This beast is by Bible Baptists recognized as the papal beast, that changed times and laws, speaking great swelling words of vanity; and the dragon and the beast are both worshiped in one. But we have not long to wait for another manifestation of the same prince, the man of sin, for all along he has been presented as the embodiment of barbarism; first a dragon, then a beast like a leopard, which is said to be peculiarly fond of human blood, and his feet as of a bear, which prefigures his power to tear and rend in pieces, when found in connection with the mouth of a lion, the king of beasts. But the prince is becoming more civilized, as well as religious; for he now appears as a lamb, with two horns; admitted, I believe, to represent power. But mark, he speaks as a dragon; and he exerciseth all the power of the first beast before him, &c. Now, brethren, does history, either sacred or profane, give us any account of a time when there was more religion (so called) than at present? or was there ever a time when religion and education ruled the world as it does now? By these two horns every element of nature is brought into the service of this prince. Mark the magnificent donations of money as endowments of religious institutions of learning, as also large gifts by governments and individuals to the common schools and the colleges, for the training of the youth. Now, some may ask, Is this to develop the mark of the beast? Certainly so. Let us see. Now we know that though there are legions of sects, denominations and creeds, they all (with barely one exception) have their common points of agreement. Note the Sunday and other religious schools, together with the various societies, orders and other appliances for the building up of the churches; ignoring the power of God and the atonement; they all being, as it were, supplanted by the power of human learning. Now these all have the mark of the beast, either in the right hand or in the forehead; and there is but one thing lacking to fully manifest this mark so that all may see it as such, and that is the giving of life to the image of the first beast by the marriage of "church" and state. There appears to me now, so far as our own government is concerned, to be a system of concubinage existing between

church and state, seeing that there is a statute (in some of the states at least) making the first day of the week a sabbath of rest, in which there shall be no servile work or labor performed, except that of necessity or "charity." Now, dear brethren, do you not see this mark of distinction between those that worship God and those that worship the beast? Now let us glance at those that worship God—those whose names are written in the Lamb's book of life from the foundation of the world. First, they are not reckoned with the nations of the earth; and, second, they have no confidence in the flesh, but worship God in the spirit; and on the account of the light in them they see the corruptions of the flesh, and feel their inability to serve God as is due on their part. But blessed be God, he has given them a white stone; and in that stone is written a new name, which no man knoweth saving he that receiveth it.—Rev. ii. 17. But there are other distinguishing marks by which they may at least be assured in their own hearts. Yes, they are poor in spirit, and they mourn; they are meek, and they do hunger and thirst after righteousness; and they are merciful, pure in heart, and hence are peacemakers, and shall be called the children of God; and they shall be persecuted for righteousness' sake, and theirs is the kingdom of heaven. We could give many more of these marks, but the length of this article forbids its extension.

Brethren, these thoughts are submitted to you. I am, as ever, in hope, though unworthy,

A. H. HAGANS.

COTTONWOOD POINT, Mo., July 25, 1892.

ELDER G. BEEBE'S SONS—VERY KIND FRIENDS:—I will again pen a few thoughts, not to be heard of man, nor to appear important. I have many ups and downs, and almost always seem to be in the hour of midnight. It appears to me at times that I will never again claim I know anything of pardoning and redeeming love, but will wander off in some secluded spot and remain silent. In the last three years I have tried to leave my country and flee to some place where I might be easy and free from darkness; but wherever I go I find the same power, the same God, the same Lord over all, both Jew and Gentile. I find that he resisteth the proud, but giveth grace to the poor. What consoling words are these. Our earthly friends may forget and forsake us, but he will not. He gives sweet and precious words of condolence to his poor while traveling through this world of persecution. These words have consoled me for years, "He giveth grace to the poor." In the flesh we cannot see the beauty of holiness; but our righteousness is in Jesus. I once thought that time would make me fit and meet for the Master's use. But day by day I see I become more

sinful, and to-day I am the same old sinner I was in the year 1862. Yet I trust I have been made to drink of that spiritual Rock, and learned obedience by the things I have suffered. It is sweet to think that Christ suffered those things, and entered into glory. Some said he was a gluttonous man, a winebibber, a friend of publicans and sinners. He was rejected by the world. Many people mistake the truth, and substitute the carnal fancy of some one, or the advice of some one, instead of supplicating the throne of divine grace. Dear ones, when we lack knowledge where shall we find the fountain-head but in Jesus? He reigns in heaven, and gives grace to the poor. It is far better to enjoy the smiles of God's countenance than be wrangling with our brethren. It is better to suffer for well doing than for evil doing. The self-righteous Pharisee felt proud because he was not like the humble publican, who went down to his house rather justified, because he had been humbled by the mighty hand of God. Methinks I can see that poor publican praising God from his heart. Here is another illustration of grace, God manifest in the children of men, who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. How wonderful are God's works among the children of men. How we should praise him. How much it cost Christ, even shame and reproach, to accomplish that salvation we so dearly love, and which the prophets foretold. They spoke of his poverty, which is ours. Think how he was born, in a manger, having nowhere to lay his head. Have you ever been with the babe of Bethlehem there, with no home, no friends, and rejected by his own? Why was it? Because he was not born according to the wisdom of men, who had supposed he would rule a literal king. But God had said that he should reign in righteousness and rule in judgment; and he does reign in the hearts of his people, who are made to know that he resists the proud, but gives grace to the poor. Have we been with him in the garden, and on the waves of Galilee, and on the rugged tree? "Ought not Christ to have suffered these things, and to enter into his glory?" He to-day is where we long and sigh to enter. O how precious is his name to-day, when we can realize by grace divine that he arose for our justification. Then we are justified freely by his grace. When trials come they are only to try our faith, and we should bear them for Jesus' sake. I remember that once a brother, I hope, took great pride in trying to destroy me, and I then thought I would get revenge; but something told me that he should bear his own burden, and for me to let him alone, for God would repay him. Since that time the brother has been a precious friend to me. I do believe that God gave me the spirit of prayer to pray for

him. He has since felt that it is not profitable to worship with men-pleasers. My chief desire is that I may be kept humble, and not try to hurt the feelings of any poor saint. How much trouble I have seen, and how many lonely hours I have been called to pass through. A few days ago Jesus applied the words to me, "Your sadness shall be turned into joy, and your days will end in consolation." I assure you I have been enjoying some of the sweet communion and divine favor of my Master. How much beauty I see in God's will being done. None can reply against God. Our sufferings are for our own good and God's glory. Men frequently think they are doing God service, when they are only manifesting the desires of the flesh. I have seen people claiming to be humble followers of the meek and quiet Lamb, while they were trying to destroy one for whom he died. We should bear each other's burdens, and so fulfill the law of Christ. Is it true that the body of Christ has lost the gift of healing? Well might Paul exclaim, "Whatsoever a man soweth, that shall he also reap." How careful we should be that we offend not one of those little ones for whom Christ died. May God keep me from all harm, and when my troubles here are ended may I be prepared to enter into joy, where no fear is, but perfect love abounds.

C. W. KYLE.

BIGBEE VALLEY, Miss., March 18, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I feel under many obligations to you for sending the SIGNS OF THE TIMES to me, which I take delight in reading. It is a great consolation for me to hear from the children of God, who are surrounded with so much confusion. I say, Look unto Jesus, all ye ends of the earth, and be saved; for fearful times are upon us, and worse times coming. I want to write a few lines and tell what the Lord has done for me. He has taken me up out of the miry clay, and put a new song in my mouth, even praise to his name, which I am permitted this day to sing. I have lived forty-two years in the church, and never before had so much trouble as I have had here of late. Why it is so I cannot tell, unless it be that we are worshipping the creature more than the Creator.

I was born in Wake County, N. C., on September 30th, 1830. On July 9th, 1843, I was standing by my brother, who was dying. That was a day I shall long remember, when I heard a voice that cut in my poor heart, saying, "You are born to die." I looked around, but no one was near me at that time, and I did not know what it meant. Then there was another voice, saying, "You are a sinner." The next day I walked off by myself to a secret place, and there I asked the good Lord to show me where I was a sinner. He led me along in his own way for about

thirteen months, when he showed me my sins. Then I could see a world of sin that I had committed in my poor heart. But O what joy I did have when the heavy burden was rolled back from my heart. There was rejoicing within which cannot be told by my tongue. I was made to shout for joy. I was very happy for a few days, and then trouble commenced with me, which has followed me up to this day. I have doubts and fears all the time; but that small voice which spake to me, saying, "Look up; I will bless you," has followed me all the way through, from the 17th of August, 1849, to this day. And I have been looking up, for I see nothing good when I look down. I read in the Scriptures that the earth was cursed for man's sake. I have often thought I would quit going to the church I belong to, for I feel too unworthy to be called a brother. All my brothers of my father's family have long since gone to their long home. My father moved to Pickens County, Alabama, in the year 1832, and I am near the old homestead yet. My sisters also have gone to their long home, and I am the only one contending for the faith which was once delivered unto the saints, of my mother's family. I am alone, one by myself. But I can say, The storms may come and beat, but nothing will be able to drive me from the old landmarks; for the Savior says, "Because I live, ye shall live also." It is also said that we are strangers here in the world, but seek a city whose builder is God; a city set on a hill, whose light cannot be hid. I am made glad when I sometimes see the spire of that city, by the eye of faith, which is more to me than all this world's riches. I sometimes see the sun go down when I wish I could go down with it; for I have nothing here to stay for. My children are all gone. My loving companion, who is near and dear to me in the flesh, has a jewel that was given to her years ago, which has carried her along for forty years. Although I have been by her side forty-two years to-day, I see no difference in her walk and conversation. When I talk of heavenly things she is with me. The church of my membership is about twenty-three miles distant. I am paralyzed in my arm and at times cannot work any.

Brethren Beebe, I send you two dollars for the SIGNS, although I wrote you to stop it as I could not pay for it. Receive this as a token of love from a heart which is devoted to the cause of our Lord Jesus Christ.

Yours in the Lord Jesus Christ,  
C. NANCE.

LEAD HILL, Ark., Aug. 21, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—As I am at home to-day and feel lonely, I am impressed to write a few thoughts for the consideration of the readers of the SIGNS, provided

you think proper to publish them. I feel my inability to write anything to the comfort or edification of any of God's children, which often keeps me from writing for the SIGNS. I would not wish these few lines published to the exclusion of better matter.

I now desire to write or speak of some of the parables recorded in the thirteenth chapter of Matthew. In doing so I will have to differ from the views of brother Joseph Broders as presented in the SIGNS for August third, present volume; and in so doing I wish it understood that it is a friendly difference. I hope to be able to write in the spirit of love, and not for the sake of controversy. I wish to call attention to two of the parables.

"Behold, a sower went forth to sow;" and when he had sowed, the seed fell on different kinds of ground, or places, and brought forth fruit in different quantities. I understand this sowing to be the work of the preacher, and the seed to be the word of God, or the gospel. The preacher has nothing to do with preparing the ground. He is commanded to sow in the morning, and to withhold not his hand in the evening. When that seed brings forth fruit it is not children, but a crop of good works, or obedience to the commands of Jesus. Hence the difference in the amounts; some thirty, some sixty, and some a hundredfold. We can see this difference among the children of God. Some are more obedient to the commands of the Savior, and show forth more good works, or fruit.

I understand the parable of the wheat and the tares to be altogether different, and intended to teach a different lesson. Notice, in this parable the kingdom of heaven is like unto it. The sower of the good seed is the Son of man, or the Son of God. The seed are children; and when the fruit is produced, or matured, or brought forth, they are christians. The preacher man has not the power to sow the seed to produce that kind of fruit. Brother Broders seems to think we were all tares in nature. Tares never make wheat. Notice, a different sower sowed the tares. "The tares are the children of the wicked one: the enemy that sowed them is the devil." The crop or fruit will, of course, be wicked people, doing the works or lusts of their father, the devil.

Brethren, I have been trying, in my weak and bungling way, to preach Jesus, the way, the truth and the life, for seven or eight years. I never expected my preaching to make children, or christians; but I desire it to stir up the pure minds of those children sowed by the Son of man, and cause them to obey the commands of Jesus, and bring forth fruit, some at least thirtyfold. I sometimes hope I have seen some evidence of that desire, some evidence of fruit. This is all the kind of fruit I expect or look for. If I

could be made to believe that the preaching of the gospel would add even one to that happy number of the redeemed, and that I am a gospel preacher, I think I would spend every hour of my life in trying to preach; and if I thought that one might suffer the torments of hell on account of my not doing my duty in preaching, I would fear to be idle any moment of my life. But I am happy to know that the eternal happiness of no poor soul depends upon the puny arm of man, but upon the glorious merits of Jesus, who doeth all things well, and who doeth his will in the armies of heaven, and among the inhabitants of the earth.

I will close this poor scribble by exhorting all God's children to good works.

Yours to serve in gospel bonds,  
WM. J. CASEY.

BRANDSVILLE, Mo., July 20, 1892.

DEAR BRETHREN BEEBE:—I did not think I would write any more to you; but since I have read so many kind letters from the brethren and sisters, telling of their ups and downs, and of the hope they have in God, it makes me rejoice in the honor and glory of God. He has spared my life to the present time, for a purpose best known unto himself. I was raised by Old School Baptists, and heard them preach until I was eleven years old. We moved from Christian County, Missouri, to Oregon County, same state, in the year 1859, where we found none but Methodist preachers. I thought it was the strangest preaching I had ever heard. I would say to my mother and father, "Why don't they preach? You say they are preachers." They would say, "That is their style of preaching." Thus things went on until the year 1865, when I was married to G. N. Low. In the year 1886 a Baptist protracted meeting was held about five miles from us. My husband and I attended the meeting. I had been feeling terribly bad, and did not know what to think. I felt condemned in the sight of God, but did not know what I had done that was so terrible. Then I thought of the Scripture, "Marvel not that I said unto thee, Ye must be born again." I went time and again by myself to pray; but something told me there was no use to pray, for hell was my portion. If I ever prayed from my heart, I then tried to pray; for Jesus had said, "Him that cometh unto me, I will in no wise cast out." Also he said, "No man can come to me, except the Father which hath sent me draw him; and I will rise him up at the last day." I went to hear preaching that night, but felt so condemned that I felt like I could not face the preacher. I sat away back, and shook like a leaf. When the call was made for mourners I was the first one up to be prayed for, and the first thing I knew I was talking. By an eye of faith I saw the heavens opened. My burden

was gone. I felt like the psalmist said, "The Lord is my Shepherd, I shall not want." The next day I felt like I was adopted into the heavenly family, made an heir of God, and a joint heir with Christ; that I was numbered with that chosen race, the elect, that Christ died for. I told the church so little, I do not see how they could receive me; but they received me and my husband, and we were baptized. I was turned loose, and everything appeared lovely. I thought I always would be happy; but ah, what a sad mistake. The devil tries to deceive the very elect; and he would, if it were possible. But God is rich in mercy, and loved us even when we were dead in sins. I lived in that church about two years, when they went from United Baptists to Missionaries. Then I was torn up. I prayed to God for help, and an Old School Baptist minister came and organized a church. My father and mother and myself joined that church. My church is about eighteen miles from me, and I am not able to attend often. My husband is not in any church, but I think he will join with me soon.

But I must stop. This is not half of what I would like to write. If you think this worthy a place in the SIGNS, please publish it; but if not, lay it aside.

Your poor, old, unworthy sister, if one at all,

POLLY ANN LOW.

ROME, Pa., July 8, 1892.

DEAR BROTHER DURAND:—O how my heart goes out in sympathy for those dear ones who are deprived of hearing the gospel preached, and are not blessed with the great privilege of reading our precious paper, the SIGNS OF THE TIMES. To me it is precious. Although I live nearly within sight of three church buildings, I am deprived of hearing anything in this town that is any comfort to my poor, hungry soul. I would be miserable indeed if it were not for the Bible and the SIGNS. What precious reading I do find, and am often led to say, Bless the Lord, O my soul, for the privilege of reading these precious truths. I have been greatly afflicted with weak eyes all summer, and have not been able to go to Vaughan Hill. There it was I heard the last sermon, which was such a feast to my soul, at the two days meeting after our association. My heart was comforted in the thought that there is a remnant left according to the election of grace, who have not bowed to the image of Baal, and who believe and preach salvation wholly of grace; not partly of works of weak man. I must say, All glory to Jesus. If I am ever saved it will be all through the merits of the dear Savior; not through any good works of my own. I feel to thank him and adore his great goodness in granting me, a weak worm of the dust, a home with the dear people of my heart, always

so much loved. I could not find rest among any other people; but there is sweet rest when we get home among our loved ones, those who give God all the glory. O how many years I wandered, having no certain dwelling place, wishing and thinking that perhaps the good Lord would in his own time grant me a home with the people I so much loved for the truth they proclaimed. But I always shad doubts and fears, for I never had the bright experience that some have who write for our dear paper. Yet I do believe the dear Lord taught me in my youthful days my dependence on him for mercy; that salvation is wholly of the Lord; that his children were all chosen in him before the foundation of the world, and not one can be lost, nor one added to. O how safe a keeping! But I so many times ask, Am I one of his children? If I am, I shall surely be kept, through faith unto salvation, ready to be revealed in the last time. This is my home and my comfort at times. I do feel to praise God for his goodness to me all through my life; for his goodness and mercy have followed me all the days of my life, and I hope to dwell in the house of the Lord forever. I want to tell you what a good visit I had at sister Orshalt's the first of June. It was good indeed to meet with one that understood my language, and I trust I could understand hers. I am not blessed with such a privilege in this town. I have many dear friends in other denominations, but I cannot say I have that love for them which I have for my own dear kindred in Christ. How my heart goes out in love to those I never saw in the flesh, when I read their rich communications in our family paper. I feel like embracing them in my arms, and saying, I do love you for the truth you teach.

These lines are from a weak sister, if one at all. With much love to yourself and companion and sister Bessie,

SARAH HORTON.

FREMONT, Neb., July 1, 1892.

ELDER G. BEEBE'S SONS—DEAR BROTHERS:—Inclosed you will find two dollars, which is for the renewal of my subscription of the SIGNS. I am almost ashamed to send at so late a date as this, and hope you will excuse me, and believe me that it is not because I do not appreciate your paper, for I really do, and look for it eagerly each week. In renewing my subscription in former times I have been led to write something in addition for publication; and I have this time made several attempts, which is one cause for my being so late in sending the money; but I have felt so dissatisfied with what I have written that I have at last concluded I will never again attempt to write for our paper. Others can do so with much more profit. What I am led to write generally is only an exposure of ignorance, weakness and sinfulness. So faithless and

unbelieving must one like me appear in the eyes of those who are pure in heart, it certainly must be that they are weary of hearing my complaints; and I yet have no pleasant, soul-cheering news. It is the one sad story, a poor, miserable creature at the best, trying to do good, while evil is continually with me; hoping only in the goodness and mercy of God, who guides me in the trying hour. I do trust it is he who keeps me back from presumptuous sins. O! I have so much to be thankful for, more than I am able to write, or my mind to comprehend. How thankful we should be that there is none can come between us and our soul's salvation. The world may rob us of our peace and rest, which is so often the case with me. Who could be so merciful to our unrighteousness as he who remembers that we are but dust, and who knows the desires of the heart, as well as the weakness and infirmities of the flesh? But I will close at once, or my mind my lead me on to considerable length; and should I do so, this would no doubt share the same fate as the others which I have written. I often think of you all at our home church, and wish I might be worthy a place among you; yet I cannot but feel that I am in the right place, and that God will supply all I deserve. May he give grace equal to our day, is my earnest, sincere prayer, and keep us in the way of life everlasting, for his great name's sake.

Your most unworthy, yet hopeful sister,

ABBIE CODDINGTON.

LOGAN, Ohio, July 31, 1892.

DEAR BROTHERS AND SISTERS:—Having just perused all the writings in the last number of the SIGNS, and finding them all good and wholesome food, nourishing to the weak, faint-hearted and weary ones by the way, or rather on the way to Zion's hill, who are seeking a city out of sight, a house not made with hands, entirely independent of sin, the flesh and the devil, or concerns pertaining only to fleeting time and sense, I feel a desire to say a few cheering words to those who are seeking rest and finding none. Trust in the Lord, and stay upon his holy word. Although we often find ourselves sinking in deep waters of sorrow, or passing through fiery trials, with sore temptations, which are to be overcome by faith in Christ alone, we shall be enabled to conquer our enemies one by one, until the last enemy, which is death, shall be conquered and slain. Then, and not until then, shall we triumph in him over death, hell and the grave, and forever sing his power to save. He is able to save unto the uttermost all whom he calls out of nature's darkness into his marvelous light, which is concealed from natural sight. By searching we cannot find out God, yet he is revealed to every one of his chosen, who feel their de-

pendence on him, who only is able to sustain them. I would like to state how bad I felt when the bank in Logan closed its doors, containing all that I had received as my portion of my father's (N. P. Rhodes) estate. These soul-cheering words comforted and sustained me then, "Trust in the Lord." Only four words, yet containing more to me than a book of long sermons. Truly the Spirit helpeth our infirmities. I feel a sympathy for that poor orphan boy who wrote in the SIGNS. May we remember that our heavenly Father is our never-failing friend, and will timely aid extend.

I am well pleased with the editorial reply to our esteemed brother, A. B. Brees.

In trust,

M. J. BREHM.

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OBITUARY NOTICES.

DIED—At the residence of her son, Judson Nethaway, near Braman's Corners, Schenectady Co., N. Y., Olive Palmatier, in the 86th year of her age.

The subject of this notice was born in the town of Cobleskill (near Howe's Cave), N. Y., in the year 1806, her maiden name being Olive Patrick. She was baptized in the fellowship of the Old School Baptist Church on Schoharie Hill, by Elder Hare, May 14th, 1843, remaining a member of the Schoharie Church until called away from earth to join the church triumphant.

The funeral services were conducted by Elder Balas Bundy, who spoke words of comfort to the relatives and friends of the departed who had gathered to pay their last respects to one who had long outlived the time allotted to man. The text chosen for the occasion was, "I have fought a good fight, I have finished my course," &c. The funeral was held in the meeting-house at Bramansville, near the place of her birth; after which her remains were laid to rest in the cemetery near by. Sister Palmatier leaves four children by her first marriage, two sons and two daughters, her first husband's name being Thomas Nethaway.

P. S. KINNEY.

SCHOHARIE, N. Y., Sept. 5, 1892.

SISTER Susan T. Huggins departed this life July 2d, 1892. She was born Nov. 13th, 1831. She was the oldest daughter

of Wm. and Susan Garrett, and was married to R. F. Huggins in 1848. She professed a hope in Christ in 1857, joined the Old School Baptist Church, and lived a devoted member until her death. She was a strong believer in the absolute predestination of all things. Her afflictions were great, though she bore them with patience, oftentimes saying that she was willing to bear them until it was God's pleasure to call her home. She leaves a husband, three children and a host of friends to mourn their loss. The church will greatly miss her, as she was devoted to the cause; and her conversation was in heaven, from whence we look for our Lord Jesus Christ.

The writer was called upon to preach at the funeral; but she seemed so near to me, having lived my christian life with her in the same church for twenty years, that I could say but little, except to exhort others to follow her good works.

W. L. WAGNER.

LONE ELM, Ark., Sept. 1, 1892.

Mrs. Catherine Elizabeth Harding died Jan. 23d, 1892, of apoplexy.

She was born in Virginia, Jan. 27th, 1825, and consequently was sixty-seven years old, lacking four days. She thought she could not get along without the SIGNS OF THE TIMES, through which we get about all the preaching that does any good.

H. B. HARDING.

### ASSOCIATIONAL.

THE Juniata Old School Baptist Association will convene with the Fairview Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1892.

We extend a cordial invitation to all of our faith and order to meet with us. All coming by railroad will have to come on the B. & O. R. R. to Hancock, Md., on Tuesday. Try to be there as early in the day as possible, as it will be about sixteen miles to places of entertainment. All will be met and cheerfully cared for to the best of our ability.

AHIMAAZ MELLOTT.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the West Union Church, commencing on Friday before the last Saturday in September, and continuing the two succeeding days. All who believe and love the truth are invited to visit us.

Those coming by rail will come to the Union Pacific depot, in North Topeka, on Thursday before, where they will be met and conveyed to the place of meeting, about four miles northeast of North Topeka, Kansas.

R. THOMAS, Mod.

P. BRISTOW, Clerk.

A. D. JONES, Ass't Clerk.

THE Lexington Association of Primitive Baptists will, the Lord willing, hold her next annual session with the Old School Baptist Church of Schoharie, N. Y., at her house, three miles west of Schoharie C. H., commencing on the third Wednesday in September (21st), 1892, at ten o'clock a. m.

All who come by rail will be met at Howe's Cave on the previous day.

Brethren and friends who desire the peace and welfare of the church are cordially invited.

G. W. GUERNSEY, Church Clerk.

### YEARLY MEETINGS.

THE Old School Baptist Church of Otego, N. Y., will hold her annual meeting at Otego on Wednesday and Thursday following the second Sunday in October (12th and 13th).

We cordially invite all lovers of the

truth to meet with us. The place of our meeting is but a short distance from the depot of the Delaware & Hudson R. R. at this place. Friends will be met at the depot.

G. M. FRENCH, Clerk.

A YEARLY or three days meeting is appointed to be held with the Lime Creek Church, at Nora Junction, Floyd County, Iowa, at the residence of Wm. C. Brown, to commence on Friday evening before the first Sunday in October, 1892.

Nora Junction is the crossing of the Burlington, Cedar Rapids & Northern and the Chicago, Milwaukee & St. Paul Railroads. Brethren in the ministry and all the faithful in Christ are invited. Those who come will please inquire for Wm. C. Brown, who lives near the station. I will meet all trains, the Lord permitting.

WM. C. BROWN, Clerk.

A YEARLY or two days meeting is appointed to be held with the church at Rock Springs, Lancaster Co., Pa., on Saturday and Sunday, September 17th and 18th, 1892, the meeting to commence at 10 o'clock a. m. We extend a cordial invitation to brethren and friends.

Those coming from the north will take the train on the P., W. & B. road, which leaves Broad Street station, Philadelphia, at 2:02 p. m., and change cars at Perryville for Conowingo, Cecil Co., Md., where they will be met and taken to the neighborhood of the meeting. Those from the south will leave Baltimore so as to arrive at Perryville about 4:00 p. m., where they will change cars for Conowingo, Cecil Co., Md.

We hope to have several ministers with us, and that our meeting may be profitable and encouraging to all.

S. L. GREGG, Clerk.

### TWO DAYS MEETINGS.

A two days meeting is appointed to be held, the Lord willing, with the Bethlehem Church, Prince William Co., Va., on Wednesday and Thursday, September 28th and 29th.

Four trains per day from Washington and Alexandria stop at Manassas, which is less than a mile from the meeting-house. According to the present schedule, trains leave Washington for Manassas at 8:30 and 11:10 a. m. and 4:45 p. m.

Friends will be met at the depot on Tuesday and Wednesday morning. A hearty invitation is extended to brethren and friends who may wish to meet with us.

J. N. BADGER.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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# Signs of the Times.

PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

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NO. 38.

## POETRY.

### HE TROD THE WINE-PRESS ALONE.

In the dusk of our sorrowful hours,  
The time of our trouble and tears,  
With frost at the heart of the flowers,  
And blight on the bloom of the years,  
Like the mother-voice tenderly hushing  
The sound of the sob and the moan,  
We hear when the anguish is crushing,  
"He trod in the wine-press alone."

How sudden soe'er the disaster,  
Or heavy the hand that may smite,  
We are yet in the grace of the Master—  
We never are out of his sight.  
Though the winnowing winds of tempta-  
tion

May forth from all quarters be blown,  
We are sure of the coming salvation—  
The Lord will remember his own.

From him, in the night of his trial,  
Both heaven and earth fled away;  
His boldest had only denial,  
His dearest had only dismay.  
With a cloud o'er the face of the Father  
He entered the anguish unknown;  
But we, though our sorrows may gather,  
Shall never endure them alone.

We bend in the human, frail fashion,  
And sway beneath the weight of the rod,  
But swift in its blessed compassion  
Still hastens the help of our God.  
And the sigh of the spirit faint-hearted  
Goes up in a song to the throne;  
Such strength in its need is imparted—  
"He trod in the wine-press alone."

And therefore he knows to the utmost  
The pangs that a mortal can bear;  
No saint hath a pain that the Master  
Refuses to heal or to share.  
And the cries that ascend to the loving,  
Who bowed him for us to atone,  
Are hushed at the gentle reproving,  
"He trod in the wine-press alone."

M. E. SANGSTER.

### JESUS' LOVE.

WHEN in carnal ways I wandered,  
Bound by Satan's chain of sin,  
Jesus, by the Holy Spirit,  
Made me feel his power within.

Gave me joy for every sorrow,  
Changed my darkness into day;  
Then in mercy forth did lead me  
In the straight and narrow way.

In his grace now lies my triumph,  
In his strength I firmly stand;  
Guided are my weary footsteps  
By his righteous, powerful hand.

If in Achor's vale I wander,  
Trouble threatens ne'er to cease;  
In my poor heart, tried and tempted,  
Jesus comes, and whispers peace.

When all earthly friends desert me,  
Then my thoughts are turn'd above;  
And though Satan's powers oppose me,  
Jesus comes and whispers love.

Glorious thought! to be a subject  
Of that love, so grand, divine;  
Love which ne'er will have an ending,  
Whose beginning knows no time.

BENJAMIN COX.

## CORRESPONDENCE.

### THE RICH MAN AND LAZARUS.

OUR Lord said, "There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day."—Luke xvi. 19. This, as well as all other parables spoken by our Lord, was left on record for the instruction of the saints in spiritual things, and hence commands their attention and close and careful investigation. Though God's people may differ in their views as to what is taught in this parable, as well as what is taught in many other portions of sacred truth, yet that is no reason why they should cease to look into the glorious things left on record for their learning. Our Lord said, "There was a certain rich man." This language is definite. "A certain rich man;" and he was clothed in purple and fine linen, and fared sumptuously every day. His apparel and the luxuries with which his table abounded are described. His clothing was purple, a compound of red and blue; a representation of the blood that was shed in the temple service. The purple and fine linen prefigured the righteousness under the law; not that righteousness which is by faith in the Son of God. John says, "To her [the bride, the Lamb's wife] was granted that she should be arrayed in fine linen clean and white; for the fine linen is the righteousness of saints."—Rev. xix. 8. This rich man was clothed in purple and fine linen, and the bride is arrayed in clean and white linen. This presents the contrast between the righteousness under the law, and the righteousness which is by faith. The former pointed to the blood that was shed in the temple service, which was only a shadow of good things to come; while the latter pointed away to the great offering made by our Lord, by which he brought in everlasting righteousness to his people. They washed their robes and made them white in the blood of the Lamb. But the rich man fared sumptuously every day. He was fed and sustained every day by all things that pertained to the law. That law was holy, the commandment holy, just, and good, and to it he looked for all his spiritual strength and sustenance. When the high priest went into the holy of holies with blood to make an offering for the sins of the people, national Israel (who is prefigured by the rich man) saw him with natural eyes; saw the high

priest in his priestly robes, and heard the sound of the golden bells with natural ears. This was his food spiritually. But so far as the eternal salvation of national Israel was concerned, these offerings which were only figurative did not make the comers thereunto perfect. But those offerings accomplished as much for national Israel as is accomplished in this day by natural religionists, who are claiming to be evangelizing the world by means and money. But our Lord said, "And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table. Moreover the dogs came and licked his sores."—Luke xvi. 20, 21. At the time our Lord appeared on the earth mankind was divided into two great classes of nationalities, the Jews and the Gentiles. These two are represented in this parable; the Jews, or national Israel, by the rich man; and the Gentiles by the beggar. Surely a greater contrast could not be shown than that which is represented by this parable. The rich man, with all which earth could bestow upon him, represented the Jews with all their pharisaical pride, all their law religion, and all their reliance on earthly things. They even dressed in purple and fine linen, and fared sumptuously every day. When our Lord appeared, and they were told by John the Baptist to "behold the Lamb of God, which taketh away the sin of the world, he was impure in their eyes, and they charged that he was a gluttonous man and a wine-bibber. Their carnal wisdom and their selfish pride built in their estimation a wall around them, which in their vanity they believed to be a sufficient protection against all evils of the wicked one. Hence, they needed not the help of the then humbled but now exalted Lamb, and said, "Away with him; crucify him." But the poor beggar is presented to show the contrast. He was laid at the gate of the rich man, full of sores, and desired to be fed with the crumbs which fell from the rich man's table. At the time prefigured by this parable the Gentile world, religiously speaking, was in greater commotion perhaps than at any other period since the beginning of time. Pagan Rome was then at the zenith of her glory. She had conquered the nations round about her, and at each succeeding conquest had taken to Rome the idols of the con-

quered nations, until a vast building at the great capital was filled with the idol gods of the conquered nationalities. Those idols being but stocks and stones, without life, and all differing from each other in their forms, shapes, and materials of which they were composed, led to the thought by many that there was nothing in them. A great void was then created in the religious world. To fill that void a kind of deism arose in the minds of men, and a fearful thought that the vast universe was but the result of chance. Then the idea found no lodgment in the minds of men that there was one great, all-wise, creative and overruling power, which worketh all things after the counsel of his own will. Then surely the Gentiles, the people of pagan Rome, were poor, had nothing spiritually; yea, and they were full of sores. Pagan Rome had carried her conquering power over Europe, Asia and Africa; and the trophies of her victories, the idol gods, having been set up at Rome, were great and festering sores upon the body politic. The gods of no two of these conquered nationalities being alike, produced confusion, strife and discord. These were their sores, and they were licked by dogs. The Gentiles were called dogs, and the chief among them were the philosophers of Rome and Greece. They, by their vain philosophy, were continually trying to produce harmony out of that fearful mass of infidelity, that awful religious chaos that floated over so large a part of the world at that time. But that vain philosophy did not heal the sores. Infidelity can never be made to harmonize with truth; hence these sores grew worse and worse, till Lazarus died. Having followed him to his death, let us turn to the rich man; and we learn that he also died, and was buried. Lazarus died, but the rich man died and was buried. When a man is buried his earthly visibility ceases. So the visibility of national Israel ceased when Jerusalem was destroyed, the temple torn down, and the Jews carried off into slavery. Then was fulfilled the prophetic language of old Jacob in blessing Judah, "The scepter shall not depart from Judah, nor a law-giver from between his feet, till Shiloh come; and unto him shall the gathering of the people be." After he had come and fulfilled the law, their house was left unto them desolate. How wonderfully full of meaning is

the word "desolate," as used by our Lord, when we learn that Titus carried on the war against the Jews for several months with great vigor. The walls of the temple were undermined and fell, not leaving one stone on another. The houses of the city were demolished, and the city plowed up. This was done by the soldiers in search of gold. O how desolate that great city must have then appeared, when the work of desolation was completed. The national Israel was buried, and no resurrecting hand has ever reached them. As a nationality the Jews have never been known since. Then surely they were buried. But being driven from their city, their temple destroyed, to which they had looked with pride, and to which they (who did not see the spirituality of the temple service, nor the great and glorious things to which the service pointed) had looked in idolatrous worship, they in that condition were in torments, deprived of all their earthly goods, led away from their great city into slavery, and separated and scattered among the Romans, who were their oppressors. But Lazarus was laid at the rich man's gate; not inside the gate. The Gentiles could not enter the Jewish fold, but at that date were at the gates of Jerusalem; yea, had external control of the city; but that control did not give them the right to engage in the temple service. That right belonged alone to those who, in this parable, are represented by the rich man. The law of offerings was alone given to Israel, and the offerings under the law pointed away to the coming of our Lord, and the wonderful work he would accomplish when he came to earth. Israel was proud of the temple, and all the services therein, and rested in carnal security upon those things; and being natural, the things of the Spirit were natural to them. Hence they did not look through these offerings, and by faith behold the great antitype, the glorious Son of God, coming into his temple; coming to make that one great offering by which his people were forever perfected. But when that service ceased, that temple destroyed, and the great city plowed up, that rich man (who prefigured national Israel) was buried; "and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." Those prefigured by the rich man had no faith in the glorious Son of God, and hence were not the children of faithful Abraham. Our Lord said, "Other sheep I have, which are not of this fold [the Jews]: them also I must bring; and there shall be one fold, and one Shepherd." The Gentiles must now be brought in. All the prophecies foretelling their delivery from idolatry, even down to that of old Simeon, must be fulfilled. Yes, they must be brought into Abraham's bosom. He was called the father of the faithful, and his

bosom is the church of the Lord Jesus Christ, the home of the redeemed. Into that church Israel saw the Gentiles taken; saw Lazarus in Abraham's bosom. This intensified their hatred towards the followers of the meek and lowly Jesus, and led to their aiding pagan Rome in the awful persecutions of the church till all the twelve disciples were put to death. But Israel must now share the awful fate which awaited her, must be driven out of Jerusalem, made captives and slaves, and in deep agony in hell, which means a place of torment, saw the Gentiles enjoying the rich feast of spiritual things. Seeing the safety of Lazarus, the rich man called upon Abraham to send Lazarus to dip his finger in the water and cool his tongue. Mark you, he did not ask to be removed or delivered from that place of torment. He did not ask to go to Lazarus. The Jews, as a people, have never recognized the church of the Lord Jesus Christ, nor asked admission into it. But they have sought the aid and protection of the church against the awful persecutions which have been meted out to them. Their cry has been, "Send Lazarus, that he may dip the tips of his fingers in water, and cool our tongue."

Let it be remembered that the true church has never engaged in persecution, and hence to that church have the persecuted Jews fled for protection. But Abraham said, "Son, remember that thou in thy life-time received thy good things, and Lazarus evil things; but now he is comforted, and thou art tormented." He uses the word "son" in addressing the rich man. By the use of that word he shows clearly that it was his descendants (national Israel) of whom he was speaking. He was their natural father. "Remember that thou in thy life-time received thy good things, and likewise Lazarus evil things." The good things here mentioned were all things that pertained to the legal dispensation. They (the Jews) were God's chosen people, and they were blessed above all the nations of the earth. The goodly land, was given them. They were delivered from bondage. The Red Sea opened and delivered them from Pharaoh. They were fed for forty years in the wilderness. Jordan opened, and they crossed into the promised land dry shod. Jericho fell, and the nations were driven out; and more than all, they had the law and the prophets given them, with all the wonderful things prefigured by that, law to enlighten the spiritually minded children of Abraham. Surely they had in all that long and shadowy dispensation their good things. But Lazarus had his evil things. The Gentiles through all that time had their evil things. They were deeply immersed in the most loathsome idolatry, without a single ray of light pointing to or emanating from the great Fountain of light, life and glory. This

world was their home, their glory and their all; and this earth was cursed for man's sake. Their idols, yea, and their all, rested on and sprang from that on which the awful curse of God rested. Then, without a doubt, they had their evil things. But now, in this glorious gospel dispensation, the Gentiles are comforted. Yes, they are brought into Abraham's bosom, into the glorious fold of God, there to drink of that fountain the streams whereof make glad the city of God, to eat of that heavenly manna which cometh down from the throne of God, and to sing the glorious song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty: just and true are thy ways, thou king of saints."

Our Lord said, "Besides all this, between us and you there is a great gulf fixed, so that they that would pass from hence to you cannot, neither can they pass to us that would come from thence." The apostle says, "Without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." The Jews, as a nation, did not believe God; did not believe that our Lord was the promised Messiah; and without that belief it was impossible for them to come to him. Then this unbelief was that great gulf. The Jew can never pass that gulf, unless made spiritually alive; unless given that faith which works by love, which enables him to behold the glorious Son of God in all his unchanging perfections. Then he ceases to belong to that class represented in that parable by the rich man. None can cross the gulf of unbelief. But to God's regenerated sons and daughters that gulf is removed when that faith is given them. It is the gift of God, a spiritual gift, and has never been given to or received by any who were not quickened and made spiritually alive, and thus prepared by divine and sovereign grace to offer to the Lord an offering in righteousness. The rich man said, "I pray thee, father, that thou wouldest send him [Lazarus] to my father's house; for I have five brethren; that he may testify unto them, lest they also come unto this place of torment." What is meant by the words "five brethren," I know not; but it is evident that when our Lord appeared on earth a very large portion of Israel had gone into idolatry, and were not carried away into slavery. Not being thus involved, they did not suffer, and were not in that place of torment, as were those who lost their all in the overthrow of Jerusalem. The words "father's house," without doubt points to the house of Israel, and the "five brethren" to a part of that house. Abraham saith unto him, "They have Moses and the prophets; let them hear them." None heard Moses and the prophets except the Jews. The

law and the prophets were given exclusively to the children of Israel; and when Abraham said, "They have Moses and the prophets," he certainly did not refer to any except the descendants of the twelve patriarchs. They, to whom the rich man wanted the message sent, were his brethren, but not involved in the overthrow of Jerusalem, and were not suffering as those who were led away captives.

They (the five brethren) were in idolatry, and it was far better that they remained, than to avow again the religion of their fathers, and thus endanger their liberties, and be involved in the torments of that hell into which the captives taken at Jerusalem were involved. They were idolatrous Jews, and would not hear Moses and the prophets. If they had, they would neither have remained in idolatry nor Judaism, but would have accepted the glorious Son of God as the true Messiah, and would have gone to dwell with Lazarus in Abraham's bosom, the church of the Lord Jesus Christ. The law and the prophets all pointed to the coming of our Lord, and those that believed the great spiritual truths taught and prefigured by them, did not remain in idolatry nor Judaism, but were followers of our Redeemer. But the rich man still pressed his suit, and said, "Nay, father Abraham; but if one went unto them from the dead, they would repent." Lazarus was dead to his idolatry, but was alive in Christ; for he was in the bosom of the father of the faithful. If he had gone and testified to them, his testimony would have been of Jesus, and he was hated by both Jews and idolaters, and therefore they would not be persuaded though one arose from the dead. Christ had risen from the dead, had ascended up on high, had sent forth his apostles to proclaim the everlasting gospel, to tell of his wonderful works, and his more than wonderful condescension and suffering in that body that was prepared for him, and his glorious and everlasting triumph over death and the grave; all because of his everlasting love for his people. Yet they believed him not. The Jews and idolaters believed him not; because the carnal mind is enmity against God, not subject to his law, neither indeed can be. The Jews said, "Away with him," because they, like all of Adam's race, naturally were of the earth, earthy, and looked for and desired a temporal prince to rule over them. They did not desire the reign of the "Prince of Peace." They did not see in him that King who should reign in righteousness. Nay, they had not that faith by which they were enabled to see the King in his beauty, and behold the land that is very far off. None could see the kingdom of heaven till they were born again. That birth must precede their visible admission

into Abraham's bosom, the church of the true and living God.

It has been suggested that there are some omissions and errors in the above commentary on the parable of the rich man and Lazarus. No doubt those suggestions are correct. Nothing has ever emanated from the pen of the feeble writer of that commentary which was not indelibly marked by imperfection. But perhaps a clearer view of what is taught by that parable may be reached by further investigation of its sacred truths. Our Lord said, "There was a certain beggar named Lazarus, which was laid at his [the rich man's] gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table." It is evident that our Lord used natural things to present great spiritual truths. By that parable our Lord presents prophetically the end of the legal dispensation, the dispersion of the Jews, and the breaking down of the partition wall between Jew and Gentile. The time was then near at hand when all those great and wonderful things would be accomplished. Day by day, as our Lord went forth proclaiming the wonderful things that must be accomplished in connection with the setting up of his gospel kingdom on the earth, he foretold many things presented by the parable. But his disciples did not then comprehend those great truths. When he said, "Other sheep I have, which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd," they did not understand that he was then teaching that the Gentiles must be brought in. Yet evidently that was the great truth that he was there leaving on record.

Old Simeon prophetically declared that the mission of the Lord to earth was a light to lighten the Gentiles, and the glory of Israel. The Gentiles for ages and centuries had been groping in the darkness and gloom of pagan idolatry; but the day was now dawning when that darkness should be dispelled by the rising of the glorious Sun of righteousness in the gospel heavens. The time was at hand when Lazarus should be comforted. If the history of that period of the world, as given to us, is to be believed, both Jews and Gentiles were looking with deep and anxious solicitude for the happening of some great and wonderful event; some event that would revolutionize the political affairs of the world; and God's people among the Gentiles believed that it would reach further than temporal things; hence they desired to be fed by the crumbs that fell from the rich man's table. Our Lord was presenting great spiritual truths, and the figure that he uses of "the crumbs that fell from the rich man's table," presents this great truth, that the prophecies and the offerings in the temple service pointed the minds of those who were

ing of our glorious Lord, and the setting up of his kingdom upon the earth; not the setting up a Jewish kingdom, but of that kingdom in which all, both Jew and Gentile, were one in Christ Jesus. It is evident that pagan Rome was then looking for the happening of some event connected with the Jews that might endanger the stability of the empire. This led to the destruction of the male children, hoping thereby to destroy him whose advent to the earth was proclaimed to the shepherds who watched their flocks by night; proclaimed to those humble shepherds by a convoy of angels from the fairer worlds on high.

Herod, fearing that he whose advent was thus made known, would put down Roman power, caused that wicked and fearful persecution; hence he was not fed by the crumbs that fell from the rich man's table. But there were other Gentiles that desired to be so fed. Cornelius was a devout man, and one that feared God, with all his house; which gave much alms to the people, and prayed to God always. He was a Gentile, and an officer of the Roman government; a centurian, which was commander of a company of one hundred men. He was not an idolater, but feared God, and prayed always. Then he was not in the Jewish fold; yet he had given to him the spirit of prayer and supplication, which enabled him to desire to know the spiritual things which Peter was enabled by grace divine to make known to him. In the sermon which Peter preached to Cornelius and his household, he said, "To him [Jesus] give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins." The law and the prophets all bore witness of Jesus, and they were given to the Jews; but all who are spiritually minded are instructed, edified and built up by the great spiritual truths presented and prefigured by them. Yea, they desired to be fed by the crumbs that fell from the rich man's table. Cornelius desired thus to be fed; and under the instruction of an angel he sent for Peter, that he might feed, instruct and edify him in things pertaining to the kingdom of God. So it was in that day, and so it is in this day, God's regenerated sons and daughters all desire to be fed by the crumbs that fell from the rich man's table; great spiritual truths presented in the law and the prophets; all, all of which point away to the coming of our glorious Lord upon that greatest of all missions, his mission to the earth, in which he redeemed his people from sin and all its awful consequences, and secured to them the right and power to sing the glorious song of the redeemed in time and eternity. Then surely they desired to be fed with the crumbs which fell from the rich man's table.

Our glorious Lord in his sermon to the two mourning disciples as

they journeyed from Jerusalem to Emmaus, said, "Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses, and in all the prophets, he expounded unto them in all the Scriptures the things concerning himself."—Luke xxiv. 26, 27. He, in that sermon, fed those two disciples with the crumbs that fell from the rich man's table. "And they said to one another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the Scriptures?" He began at Moses and the prophets, and expounded the Scriptures concerning himself. The rich feast then enjoyed by those two disciples made them say, "Did not our heart burn within us while he talked with us by the way?" And have you, dear saints, when the faithful servants of your glorious Lord has been expounded to you the glorious Scriptures, not often been made to say, with those dear disciples, "Did not our heart burn within us, while he talked with us by the way?" When the glorious gospel is preached, God's dear people are edified and comforted by the presence and power of their glorious Lord. He said in the great commission, "Lo, I am with you always." He is with his dear servants when they are proclaiming the everlasting gospel, and showing from the law and the prophets his glorious mission to earth, and that all things prefigured by the law and foretold by the prophets were met and fulfilled by our Lord when he came to earth, even the fulfillment of those prophecies which foretold the bringing in the Gentiles, and the glorious union of the spiritual Jews and Gentiles in Abraham's bosom, the church of our Lord Jesus Christ.

O how you are comforted, dear saints, when you by grace divine are enabled to behold the beauty, glory and grandeur of the great plan of salvation presented to your faith by the two witnesses, the Old and the New Testament, a plan fixed in the eternal wisdom, and consummated in time by our glorious Redeemer. Without the crumbs that fell from the rich man's table, the things foretold by the prophets and prefigured by the law, you would have but one witness, the New Testament. But adored he his holy name, he has not left his saints without the two witnesses. He said, "In the mouth of two or three witnesses shall every word be established." Many of his dear saints, like the humble writer of these rambling thoughts, are standing on the verge of eternity, and looking and listening to the testimony of those two witnesses. This testimony enables them by faith, like Abraham, to look for a city which hath foundations, whose builder and maker is God. Many of them are poor and afflicted; yet, for their comfort, the prophet Zephaniah says, "I [the Lord] will also leave in the midst of thee an afflicted and poor people, and they

shall trust in the name of the Lord."—Zephaniah iii. 12. The psalmist says, "The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate."—Psa. xxxiv. 22. Again, "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 around about his people from henceforth, even forever."—Psa. cxxv. 1, 2.

What wonderful things our ever-to-be-adored Lord hath done for his people! Their redemption is secured in him. They are kept amidst all the revolutions and mutations of earthly things. They are fitted by the quickening power of his Spirit to look into and investigate the great and wonderful things presented to his saints by the two witnesses, the Old and the New Testaments; the Old presenting in types, shadows and prophecies, the things which must come to pass in setting up the gospel kingdom. These are the crumbs that fell from the rich man's table. How rich and luscious they are to the dear saints when they are hungering and thirsting after righteousness. It is then they are spiritually minded, and are enabled by the Spirit's power to have some faint view of the character of that God who is infinite in all his wonderful attributes. That view of him causes them to cry out with one anciently, "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky." O how the hearts of the saints well up in praise, adoration and thanksgiving to their Lord, when they are blessed with hearing ears and understanding hearts, and enabled to hear and understand the testimony of those two witnesses; one saying, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."—Malachi iii. 1. The other saying, "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."—Luke ii. 10, 11. How precious, how delightful, is that crumb from the prophet Malachi to the Gentile saint. It emanated from on high; for it was declared by the Lord of hosts. Its fulfillment is recorded by the evangelist Luke. That record comes also from on high. It is, "Unto you is born this day, in the city of David, a Savior, which is Christ the Lord." These two witnesses bring to us, from the fairer worlds on high, the glorious news of the coming of our Lord. Then what infinite wisdom is displayed by our Lord in that parable. It contains in its wonderful teachings a vast

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## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 21, 1892.

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

G. BEEBE'S SONS.

## THE UNJUST STEWARD.

WILL brother Wm. L. Beebe please give his views through the SIGNS OF THE TIMES on Luke xvi. 8, 9, and oblige one who wants to know the truth, if not deceived?

JOHN BEECH.

ELLISVILLE, Miss., June, 1892.

## R E P L Y .

"AND the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. 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."—Luke xvi. 8, 9.

These two verses, which are specified by our inquiring brother, are included in the parable of the unjust steward, which was spoken by our Lord for the instruction of his disciples, in connection with several others recorded in this and the preceding chapters. It should always be observed that in every parable the whole statement is designed to present some one particular truth. Whatever other points of doctrine may be included with that central principle are to be regarded only in the relation which they bear to the presentation of the point designed to be illustrated by the parable. Much of the teaching of our Lord was spoken in parables, so that even his disciples were moved to ask of him for an explanation why he spoke to the multitude in parables. "He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing see not; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them."—Matt. xiii. 11-15. This is conclusive evidence of the purpose for which it pleased God that so large a portion of divine truth is concealed under the form of parables and dark sayings. It will be observed that this answer of Jesus is a perfect refutation of the

popular theory that it is the desire of the Redeemer of Israel that everybody should be converted to the belief of the truth. His own positive declaration in the case excludes all the suggestions of reason in the matter. Not only does Jesus thus declare this design in the use of parables, but he expressly poured forth his thanks to his Father, because it seemed good in his sight to hide these things from the wise and prudent, and to reveal them unto babes."—Matt. xi. 25, 26. It cannot be too carefully considered, therefore, that in every case where Jesus resorted to this style of communication with his disciples he taught them such truth as no research of natural intelligence could ever discover. Hence, not even the saints can by searching find out the signification of any parable given by inspiration of God. Much less can those who are dead in sin attain to such understanding by all the study of which they are capable. The Spirit of truth, even the Comforter, whom the world cannot receive, because it seeth him not, neither knoweth him, has the exclusive power to take of the testimony of Jesus in the inspired record, and show it unto the chosen subjects of his grace. Thus it is proved in the experience of all who are taught of God that their whole salvation is according to the sovereign will of God, and that without any merit in themselves by which they might claim to be worthy to receive such infinite mercy and favor. Indeed the whole conflict which tries the saints in their earthly sojourn, is the result of the failure of their reason to comprehend the wonderful mercy and favor revealed to them through the power of faith; and their doubts are built upon that darkness in which God has hid from reason the knowledge of his grace.

"And the Lord commended the unjust steward, because he had done wisely." The lord here spoken of is the "certain rich man" mentioned in the first verse of this chapter. While he commended the wisdom of his dishonest and unfaithful servant, it is evident that he did not approve his dishonestly. Only his wisdom or cunning was the subject of commendation. Knowing that he was about to lose control of his master's riches which were then at his disposal, he was wise in making friends of his lord's debtors by reducing their obligations, as stated in the parable. It is this wisdom by which he secured a refuge for himself when his own resources should fail, to which the attention of the disciples was directed. They were not taught to imitate the dishonesty of this unfaithful steward. It was only his judicious management which was presented for their consideration. In the case of those immediate followers of our Lord this lesson was of a practical importance. They were soon to be driven out of their earthly homes and to lose all their worldly possessions in the overthrow of their

city and nation. Instead of exciting the enmity of their neighbors among the Gentiles and Samaritans, as was the universal practice of the proud Jews, they were to learn from the wisdom of this unjust steward, and use their present advantages to cultivate the favor of those who might be in a condition to render them assistance when their calamity should come upon them. In thus conciliating those who were not to be involved in the destruction which was coming upon the Jews, those disciples would be exercising the wisdom which was commended in the unjust steward. It will be observed that there was no commendation of the dishonesty of the steward; but it was in consequence of that very principle that he was removed from the charge of his master's goods. There can be no direction to the disciples by which they would be authorized to copy his dishonesty. On the contrary, they are expressly enjoined to "Provide things honest in the sight of all men." A little reflection will show the folly of devoting their efforts to the accumulation of treasures in their own possession. The overthrow of their national existence would rob them of all such wealth, and leave them helplessly destitute. Then it would not be in their power to do anything for their own relief; and so their folly would be manifest. On the other hand, while they yet had the advantages of their national standing, and could control their possessions of worldly riches, wisdom would suggest such use of their resources as should secure the favor of those Gentiles and Samaritans who were not to be involved in the ruin which should come upon Jerusalem. The Lord plainly declared the dreadful desolation to which that nation was devoted, and gave to his disciples the sign, upon seeing which they were to leave the doomed and desolate city, and were to flee into the mountains, and that in such haste as to forbid their coming down from the housetop, or returning from the field, to take anything out of the house, or even to take their clothes. Under such circumstances both the folly of those who had provided treasures of their own, and the wisdom of those who had anticipated the evil day, would be clearly manifested. It was but a very short time until this was literally shown in the terrible destruction of this city and nation of the Jews. There could be no parable used in which this ruin could be too strongly represented. The steward whose office was taken away from him presents a very helpless condition, since he could not dig, and was ashamed to beg; but the proud and insolent Jews were left still more deplorably helpless than he. Having exasperated their victors by their violent and unreasonable arrogance, they could hope for no favor from them in their calamity, while they were utterly powerless to deliver themselves from the distresses which

overwhelmed them. Then the wisdom of making friends of those whom the Jews had always despised was apparent, since there could be no relief from any other source. It is only of this wisdom that the parable is designed to teach the disciples.

"For the children of this world are in their generation wiser than the children of light." This statement of fact is equally applicable in all times and places. Even among the subjects of saving grace it is very rare that one who is devoted to the contemplation of spiritual things is successful in the management of worldly business. The service of God is not to be combined with the service of mammon. There are doubtless in all ages individual cases in which worldly riches are committed to the care of some of the saints. This was exemplified in the cases of Abraham, David, Solomon, and others, who are set forth as patterns in the Scriptures. But the general principle stated in our text is exemplified in the temporal poverty of most of those whom God has blessed with the spirit of devotion to the things of his kingdom of divine grace. Very frequently their lack of financial ability is apparent even in the management of the little matters necessary to their possession of a house in which to hold the meetings of the church. In all such matters the children of this world have the advantage of being in their element, and the world is favorable to its own. Their highest motive is the love of self, and therefore they have nothing to divert their attention from that wisdom which pertains to their generation. The children of light are called away from the devotion to earthly things which results in the cultivation of such wisdom as pertains to the generation of this world. There is enough of carnal selfishness in every sinner who is born of the Spirit, so that he will not need exhortation to give attention to the attractions of earthly treasures. It is not in this particular that the parable instructs the saints. The part of wisdom is to observe the fleeting character of all temporal treasures, and remembering the admonition of our Lord, "But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The children of this world do manifest that wisdom which belongs to their generation, in giving their attention to the things which are of most importance to them. In this they show an example worthy the observation of the children of light. It is certainly very inconsistent for the saints to set their affection on things on the earth. Everything pertaining to time must perish with the using; therefore the saints are not wise in looking to the attractions of earth for comfort. Knowing the vanity of all such happiness as can be afforded by this world, even the wisdom of natural reason would direct the saints to regard all temporal treasures as

unworthy of comparison with the enduring riches of righteousness and heavenly peace, to the inheritance of which they are called by the grace of God in Christ Jesus.

It should not be overlooked that in our text the Lord expressly declares that the superior wisdom of the children of this world is confined to things "in their generation." "The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." This wisdom is not to be measured by comparison with that wisdom which is specified in the text. None but the children of light can be possessed of this heavenly wisdom. The children of this world cannot so much as know that this perfect revelation of God is in existence. It is as far above the grasp of the natural mind as the heaven of eternal glory is above the comprehension of finite creatures. Since this is not the rest appointed for the saints, it is not the will of their Father in heaven that they should be adapted to the polluted soil where they only sojourn as pilgrims and strangers. The wisdom bestowed upon the children of light is that knowledge of God which is life eternal. It seals every one to whom it is given as an heir of that immortality which is in Christ Jesus. None ever attain to this divine wisdom but by that revelation which is according to the will of God exclusively.

"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." In its primary application to those disciples to whom this parable was spoken, we have already given our understanding of the sense in which this instruction was to be fulfilled by them. That is, they were to make such use of their superior advantages as should secure for them the friendship of their Gentile surrounding nations; so that, when their earthly homes were desolated the favors bestowed by them should be repaid by those Gentiles giving them a place of sojourning among those whom they had thus conciliated. The word "everlasting," as applied to those habitations into which they should be received, must be understood as limited in its meaning to those earthly abodes which were not destroyed with their own habitations. So the word is frequently used in the Scriptures where its meaning is evidently confined to the endurance of the things to which it is applied. The land of Canaan was given to Abraham and his seed "for an everlasting possession;" yet that gift certainly was confined to the duration of the covenant of which the promise was a part.—See Gen. xvii. 7, 8. There can be no friends made of the mammon of unrighteousness, who can receive the saints into habitations which are everlasting in the

sense of that unending existence which is the peculiar attribute of the eternal God. But there was a sense in which the disciples addressed might use the resources then at their disposal to secure the friendship of those who were not to be involved in the ruin of Jerusalem. So it is the part of wisdom in the saints even now to make such use of their earthly treasures, whether of possession or advantages, that they may secure the favor of those with whom they are associated. There is no earthly position so secure that there is assurance of its perpetuity. Especially to the saints is it important that they remember that everything of this world is fleeting. "The fashion of this world passeth away." Not only their material possessions are soon to be relinquished, but their very breath is only a temporary loan. Soon they must leave this mortal state, and wealth and honors must be forgotten. Not even the purest treasures of natural affection can survive that last change to which all mortals are hastening. Hence, true wisdom admonishes the saints to pass the time of their sojourning here in the fear of the Lord.

As we understand this instruction of our Lord, it is to the same purport with that solemn admonition of Paul, "But this I say, brethren, the time is short; it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away."—1 Cor. vii. 29-31. Therefore, "If it be possible, as much as lieth in you, live peaceably with all men."—Rom. xii. 18.

A true appreciation of the perishing character of all that is esteemed desirable in this world will expose the error of the saints placing their affections upon either the wealth or honors which are so soon to be swept away by the resistless power of time. While they must give attention to these things as needful for their present use, they display wisdom in remembering that they have here no permanent abode. So Paul says, "But godliness with contentment is great gain. For we brought nothing into this world, and it is certain that we can carry nothing out. And having food and raiment let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred [that is, have been seduced] from the faith, and pierced themselves through with many sorrows."—1 Tim. vi. 6-10. This can refer to none but the subjects of saving grace, since they only have the faith, and no others can err from it. May the grace of our Lord Jesus Christ save his saints from falling into this grievous snare.

(Continued from page 299.)

volume of spiritual truth, and is recorded that the dear saints may be edified, instructed and comforted, yea, fed from the crumbs that fell from the rich man's table.

Then, dear saints, may your hearts well up in praise and adoration to our glorious Lord for the comforting assurance of the glorious gospel of God our Savior.

H. COX.

Ghent, Ky., May 29, 1886.

KELLY'S CORNERS, N. Y., Sept., 1892.

DEAR BRETHREN:—We have been favored with another annual meeting of our Association, and with the privilege of greeting our dear kindred in Christ Jesus, our loving Lord, our Judge, our Lawgiver and Savior, who alone will save us. In all our pilgrimage we shall prove that it is through much tribulation we must enter the kingdom of God. Says the apostle, "Though now for a season, if needs be, ye are in heaviness through manifold temptations." In the world we shall have tribulation. We find that all the consolation we have had has been in faith's view of the promise of the Father, our unchanging and faithful God, concerning the kingdom of his dear Son. I would stir up the pure minds of the brethren by reminding them of the things they already know. Says the apostle, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 1. The knowledge of freedom in Christ is our only hope. We cease from own works, and rest in the work of righteousness performed by the Captain of our salvation, "who his own self bear our sins in his own body on the tree; that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 24, 25. Thus our attention is called to the bringing in of an everlasting righteousness. "Thy righteousness is an everlasting righteousness, and thy law is the truth."—Psa. cxix. 142. The law put in the heart and written in the mind reveals the fullness of the efficacious and gracious work of Christ Jesus, our glorious peace and blessedness; for "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth." "The righteous shall be in everlasting remembrance." It is thus we view the salvation of God through our Lord and Savior Jesus Christ, past, present and to come, all complete in him; for it pleased the Father that in him should all fullness dwell, and that he should be head over all to the church, which is his body, the fullness of him that filleth all in all. He has by his sufferings, death and resurrection become the end of the law for righteousness; that is, he has satisfied all

its requirements, as the Mediator, and set the guilty free from the just demands which the holy law of God held against them, who were chosen in him before the foundation of the world. So Paul wrote to the church at Ephesus, to comfort, strengthen and confirm them. "Grace to you, and peace, from God our Father and the Lord Jesus Christ." So we of to-day can in the same blessed name declare all the joys of the saints. They were the recipients of all spiritual blessings in heavenly places in Christ, according as they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. According to the promise of life in Christ, and his foreknowledge of the sins of his chosen people, they were predestinated to be conformed to or bear his image. Therefore the riches of mercy must abound, because of the love he had for them, even while dead in sin; and their freedom must be known as alone in him. If the Son make them free, they are free indeed. And being made free by the blood of the cross, through the knowledge of his work and power in the heart, the child of God is called to liberty, and to exercise his freedom in crying, Abba, Father, to extol the name of God, to walk in his holy commandments, to stand fast by faith in word and practice, walking in all the ordinances of the Lord blamelessly. When established in the truth, which Jesus is to them, there is a willingness to endure hardness as good soldiers, and to fight the good fight of faith. In this warfare, in which the weapons are not carnal, they find that many are the afflictions of the righteous; and as they are tried as in a furnace, their ability to stand fast is shown them, in a manner that gives the Captain of their salvation all the glory. They glory only in the Lord, who is their strength and righteousness, and stand fast in the liberty wherewith Christ has made them free. The children of God often see and feel the mercy and goodness of their covenant-keeping God in their liberty which they have in Christ Jesus, which many would privily spy out and despoil them of. They enjoy it according to the word of God, wherein they prove every weapon formed against them unavailing, and every tongue powerless to injure them, as they are builded together in the truth, and separated unto the gospel of God's dear Son; in whom they have redemption through his blood, and are enabled to stand fast in the liberty wherewith Christ has made them free. Realizing this liberty to be the work of Jesus on their behalf, the children of God are enabled to use their liberty to his name's honor and glory, instead of an occasion to the flesh. Thus they prove what is the acceptable will of their heavenly Father, who has delivered them from the yoke of bondage of which the apostle speaks, and against which he warns them as an entanglement. To illus-

trate, we often see the innocent fly unwittingly caught in the spider's web. Immediately the active creature that has spread the net darts out to secure his prey, well knowing by its instinct that the entanglement will be sufficient, as the web is kept about the fly, and its own struggling will produce its death. The tempter's power over our weak faith, when conferring with flesh and blood about the duty of a christian to satisfy the demands of the law, instead of relying on the power of faith, through the blood of Jesus Christ, which cleanses from all sin, often leads to entanglement of such a nature that the enemy of all righteousness keeps the web about us, and our own struggling will sooner or later produce death to all our church privileges and Christlike ardor. The Lord only can deliver such an one from his captivated or entangled condition. We understand the people of God to be a family of kings and priests to God, being delivered out of the kingdom of darkness, and translated into the kingdom of God's dear Son. Though by nature children of wrath, even as others, the rich mercy of God is manifest in its display of life and grace in the sinner's heart. There is a holy calling, a heavenly consecration, a translation from darkness into the marvelous light and liberty of the sons of God, to enjoy their portion as joint heirs, in the earnest which is given them in their experience of this heavenly ministration, whereby they cry, Abba, Father. Walking in Jesus' commandments, they realize the truth of the declaration, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." May we be found standing fast in the liberty wherewith our gracious Redeemer hath made us free, trusting all to his powerful hand, constantly and willingly bearing his easy yoke and light burden, learning alone of him, who has said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews." In this world we shall have tribulation; but be of good cheer, for Jesus has overcome the world, and we shall overcome through him. Amen.

J. D. HUBBELL.

OTEGO, Otsego Co., N. Y.

DEAR KINDRED IN CHRIST:—The following precious letter, written by our dear sister Shephard, seems too good to be laid aside. While reading it my mind was very much stirred up by way of remembrance: also to answer it through the SIGNS, and add a few lines for myself, if it may be published. I hope sister Shephard will forgive me for copying her letter, that it may be used for the living subjects of God's grace. It is through the mercy of my kind heavenly Father that I am still among the living, both natural and spiritual.

I know I am among the former, and sometimes have an assurance that I have been born of the Spirit of God, because of the love which so often goes out toward that poor and afflicted people whose God is the Lord, and who are everywhere spoken against. It pleased the great I Am to choose them out of all nations, kindreds and tongues, and to set them among princes, even in the house of David. What did we know concerning our natural birth? No more than of our spiritual birth. It seems so wonderful to feel God's wondrous power and love to save a poor, lost and wretched sinner, such as I am; and then to know that in this body of sin and death there dwells no good thing. Yet we are trying much of the time to make it presentable to the holy and just God. The children of God labor hard to do that, even from their youth up; but vain is the help of man. I desire to be saved from trying to enter into the secret things of the Lord. I am satisfied with what holy men of old were inspired to write for our learning, and what our dear Savior taught his apostles. They were bold defenders of the truth, which is for our learning. I do believe I wish Mount Zion well, and that I may be a meek and lowly follower of the Lamb is my chief desire. May the God of rich and reigning grace be with the dear editors, to guide and direct them in wisdom's ways, and richly pour out his abundant blessings on all who contribute to the columns of our dear old paper, the SIGNS OF THE TIMES. We continue to live in peace, and fare well on gospel food from the gospel storehouse.

As ever, your sister,

C. L. FRENCH.

AUGUST 13, 1892.

DEAR SISTER FRENCH:—I many times feel that the time to answer a letter is when I first receive it; and if I felt it were possible to answer such a precious, instructive, spiritual letter as yours, I would not dread trying. But I feel that you are possessed of a charitable heart; therefore you will cover my weakness with charity. I do feel to tell you that it was so good I could not remain silent. I almost always think of your blessed meetings, and hope I feel it from my heart when I say, I long to be in that quiet and restful place. I hope I did feel that to be so while there. It seemed to me we were shut in from the world, with no one to molest or make us afraid. Yes, I do believe you are the flock that Jesus feeds, and that feeling of rest is much felt by you in your sweet meetings. I hope it gave me a feeling of gratitude when you wrote of the good tidings from Utica. My heart was melted to tears when I read it. Now our dear brother Bundy will go with a light heart, for the Lord in his own time and way has favored Zion, and she shall blossom like the rose. It is pleasant to have some one to talk to you who loves the truth; for what

is there to talk of but this great and wonderful matter, salvation by grace? But could you know my heart as I do, you could not say that I know things as you do. I felt while reading your precious letter that I knew nothing. When you spoke of the text that brother Bundy read, Rev. xiv. 6, 7, especially the great things represented by the angel, how I did wish you were here. I fear so many times I have no true light given me in his holy word. O that I may feel to say,

"Lord, let not groundless fears destroy  
The mercies now possessed;  
I'll praise for mercies I enjoy,  
And trust for all the rest."

I do hope my desire is heartfelt when I say that I do want to meet with you again at your meetings. It keeps me alive to these things to hear others tell of their joys and sorrows, the strong the same as the feeble. I do not know how I should live without the SIGNS, as it is such a comfort to me. No people seem to me like that little happy group at Otego. I do believe I love them. O yes, we must have trials, to let us know that this world is not our home. I need not tell you how I want to see you all. These silent whispers must suffice. I hope I have not written things I do not know. I am sure you know them, and that you wrote in the Spirit to me. No thanks to the flesh, for no good comes out of that.

With much love to all the dear ones, yourself and brother French not forgotten, I am, as ever, your loving sister in hope,

ADELIA SHEPHARD.

OPELIKA, Ala., Aug. 25, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—By request of several who seem to be greatly interested in the SIGNS, and desire so much that I should continue to write, I submit this. We know that we can neither write nor speak profitably without Jesus; for he said, "Without me ye can do nothing." In our experience we are made to say, "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." And one of old said, "What do we here without thee?" "As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me."

We are struck with wonder at the manner of Peter, James and John, who were "ignorant and unlearned men," who in the temple declared the wonderful works of God; and the people, when they perceived that they were ignorant and unlearned men, took knowledge of them that they had been with Jesus. This is the secret of our success and ability to do each other good, and to glorify our God, by pen or speech. We are sure that we ought to do all things for the glory of God, whether we eat or drink, or whatever we do. When we give a reproof, that is also

for the glory of God. Instruction also is for the same purpose. Our writing should be done with a view to instruct, encourage and build up the children of our Father which is in heaven. Christ is our theme; for we find in him all the treasures of wisdom, knowledge and righteousness. Through, by and from him we are supplied with every needed grace and comfort; for John says he is "full of grace and truth. And of his fullness have all we received, and grace for grace." As I think of the subject, how broad, and long, and deep, and high, is the grace of our God. How effective is that grace. It is like the leaven hid in three measures of meal, until all was leavened. It is silent in its work, and invisible; yet it is effective, working in us mightily, overcoming in its effects, until we are brought to see the weakness and emptiness of man, and the fullness of Christ; until we see the weakness of men, and the almighty power of Christ Jesus our Lord; the wickedness of our nature, and the true righteousness of Jesus our Lord. Who will ever be able to write or speak of the wonderful fullness of that matchless grace of God? Does grace work? Paul said, "I labored more abundantly than they all; yet not I, but the grace of God which was with me." Then as we look at the wonderful deeds done by Paul, his self-sacrifices which he made for the elect's sake, it was grace working in him. If we ask what it was that distinguished this eminent man of God, we shall be bound to say that grace did it. God gave the grace. Then who maketh us to differ? God makes the difference; for the same grace that wrought in Paul also wrought in Peter, James and John. The Lord was with Paul, as well as with Peter, James and John. The secret was that the Lord was there. And now, when we do anything for the good of the church and the glory of God, rest assured the Lord is in it. He worketh in his people to will and to do of his own good pleasure. Then if we feel that we need grace, why not go to the throne of grace? Paul so admonishes. "Let us come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need." This grace is all in all. Paul said to Titus, "For the grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world." So we see the effect of grace in the heart. Grace means Christ in us the hope of glory. Grace carries the idea of faith, life, and every gift which God has bestowed upon us, by Christ Jesus his Son. Hence the breadth, the length, the height and depth of this unsearchable wisdom of our God, who worketh in us to will and to do of his good pleasure, teaching us every lesson we need to know in time, who have been brought into

the school of Christ; for thus by grace we are brought, subject to Jesus, the great Teacher of Israel, even the true Israel of our God. This grace teaches kindness, charity and meekness. What Christ was in this world, this grace dwelling in the heart teaches us to follow; who made himself of no reputation, and took on him the form of a servant, and became obedient unto death, even the death of the cross. God grant us this grace, that we may walk worthy of the high calling of our God.

Yours in hope,

W. LIVELY.

HEBRON, Ill.

DEAR BRETHREN BEEBE:—I do not send this for publication, but to give you some idea of the days of darkness and distress I spoke of in my experience, written a year ago this past winter, feeling at the time that I could not write as I would like about it.

Soon after being baptized, great darkness seemed to settle down upon me. I was tempted with the most blasphemous thoughts against that blessed Savior I had thought I loved so well. The precious promises contained in God's holy word, which once I had thought were mine, were now taken from me, and instead thereof such Scripture as the following was all that I could claim as mine: "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 to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." I think I have since then been made to see that the Lord's hand was leading me through this fiery trial, teaching me that my strength was utter weakness. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." "Whomsoever the Son makes free shall be free indeed." I was again made to rejoice, I trust, in him who doeth all things well.

I was married on Dec. 20th, 1849. My husband was not a professor of religion at the time, neither was he an opposer. After a few years it pleased the Lord to show him his lost condition as a sinner, and revealed himself to him as his Savior, while our eldest, a little boy of four and one-half years, lay a corpse in the house. He attended the covenant meeting the next Saturday, and there expressed his desire to follow the Savior in the ordinances of his house, which was granted, and (with three others) was baptized the next day. He lived a little over seven years a humble and devoted christian, and died Oct. 16th, 1854, in the hope of a blessed immortality beyond the grave. My mother and myself were taking the SIGNS OF THE TIMES and the "Southern Bap-

tist Messenger" while living in Massachusetts, between thirty and forty years ago. We came west in the spring of 1862. My mother's father, James Greene, commenced taking the SIGNS, I think, at the first of its publication, and continued until his death, which occurred in April, 1842. My aunt, F. L. Bagg, took it afterward, until a few weeks before her death, which occurred April 22, 1888, she being the last of the family. The many years I have been taking the SIGNS, I am fully convinced, the doctrine it advocates is in accordance with the teaching of the Bible. The editorials and the many communications that have been written on portions of Scripture, have been to me truly edifying and instructive. We read, "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." The SIGNS comes to me regularly. I do not feel willing to do without it. I cannot go to meeting, and if I did I would not hear the preaching that is food for me. I am not able to go around the house without crutches. My health is very poor. I cannot say it is better than a year ago. Some of this was written quite a while ago. I then thought you would think it weakness in me to send it. As it is, I will send it, hoping you will throw over it the mantle of charity. You will know more of the trials I passed through in the early part of my christian experience, if indeed I have any. I cannot see that I grow better as years pass by; but I find that when I would do good, evil is present with me. If saved it is all of grace. Yes,

"Grace all the work shall crown  
Through everlasting days;  
It lays in heaven the topmost stone,  
And well deserves the praise."

M. L. PETTIBONE.

**INQUIRIES AFTER TRUTH.**

WILL brother Wm. J. Casey, of Lead Hill, Ark., be so kind as to give through the SIGNS OF THE TIMES his views on Ephesians ii. 3, especially the last clause of the verse, and oblige a poor sinner? The passage reads as follows: "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Affectionately,

JOSEPH BRODERS.

ALEXANDRIA, Va.

**CHANGE OF ADDRESS.**

HENRY GRABLE having changed his address from Broughton, Ill., to Rileyville, Saline Co., Ill., desires his correspondents to address him at the latter place.

**FOR SALE.**

GILL'S Commentaries on the Old and New Testaments, complete in nine volumes. This work can be had at the very low price of twenty dollars. Address G. Beebe's Sons Middletown, N. Y.

**MARRIAGES.**

At the residence of the bride's parents, Middletown, N. Y., Sept. 13th, 1892, by Elder Benton Jenkins, Mr. George Irving Edwards and Miss Lena Jane Purdy, daughter of Mr. L. L. Purdy, all of Middletown, N. Y.

On August 4th, 1892, by Elder Wm. J. Purington, at his residence in Hopewell Borough, Mr. Wm. A. McPherson and Miss Anna Mesroll, both of Hopewell, N. J.

On August 13th, 1892, by the same, at the residence of the groom, Mr. John Swaim and Mrs. Sarah E. Bowman, both of Hopewell, N. J.

On August 30th, 1892, by the same, at his residence in Hopewell Borough, Mr. George R. Carver and Miss Annie E. Stout, both of Hopewell, N. J.

**OBITUARY NOTICES.**

DIED—July 16th, 1892, brother James Cudworth, of Mainesburgh, Tioga Co., Pa.

The deceased was born August 17th, 1826; was married on May 30th, 1849, to Miss Lydia Jane Whitaker; was baptized (with his wife) by Elder Eli Gitchell, in June, 1858, and remained a firm, truth-loving Baptist until his death. He was well-versed in the Scriptures, and never willing to yield one point of gospel truth to please the world. His membership was with the Cherry Flats Church, and had been for many years. The loss will be greatly felt by the little church, as well as by the family.

He leaves a widow, sister Cudworth, and three children: Mrs. Julia L. Dewitt, Mrs. Virginia L. Parkhurst and James C. Cudworth. If it is God's will, may our dear afflicted sister and children realize the presence of his reconciling countenance in this dark and trying hour of affliction, is the desire of the unworthy writer, who was well acquainted with the deceased and his wife. His disease was creeping paralysis, beginning in his feet more than a year ago, and working up to his brain. Though a great sufferer, he bore his sufferings with much patience, never swerving from the truth that all things work together for good to them that love God, to them who are the called according to his purpose.

"God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm."

D. M. VAIL.

WAVERLY, Lackawanna Co., Pa.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—In compliance with the request of the afflicted family I now forward for publication in the SIGNS OF THE TIMES a notice of the death of **John H. Blackwell**, who departed this life Sept. 2d, 1892, aged 18 years and 7 days.

Connected with the death of this young man there are circumstances which are not only wonderful, but of great interest to his relatives and dear friends; for he was a youth of unblemished character, and was much respected by all who knew him. About two years ago he stated to his dear mother, and I think some other members of the family, that when he was eighteen years old he would die. The dear family tried to turn his mind away from such a thought, but he told them that he desired to die at that time, and did not wish to live any longer; and he went so far as to say that he prayed that such might be the case. Last winter, while away from home attending school, he was taken sick, and returned home from school. In a few days he seemed so much better that he went back to school again, but soon had to come home; and

it became evident to the dear family that he was very sick. A physician was called, and medicine was ordered, which was given according to directions, and sometimes it would appear to give temporary relief; but the deep-seated disease could not be removed. All the time, and when suffering very much, not a murmuring word was uttered by him; and he would bear his bodily pain with so much resignation that it caused wonder and great surprise, not only in his own family, but to his numerous friends. It was supposed that the disease called "La Grippe" was the real cause of his disease, which became much complicated before his death, so that all medical skill failed; and as he became weaker he manifested no desire to be restored to health, but wished to die. Hemorrhages soon commenced, and he discharged much blood, soon causing him to be very weak; and for a number of months he had to sit nearly all the time in a chair, not being so that he could lie down. One night, several weeks before he died, he told his dear mother that the twenty-third Psalm had been applied to him with so much comfort, especially the words, "He maketh me to lie down in green pastures: he leadeth me beside the still waters." It was no uncommon thing for him in the night to openly pray to his God, but was never heard to pray to be restored to health. On the contrary, he desired to depart from this life, which caused his friends great amazement, as he was a young man of such great promise, and taken away before the sun of life had arisen to the meridian; but it showed the power of reigning grace. A very short time before his death I visited him, and then he told me that he wanted to go. Said I, "John, are you afraid to die?" He readily replied, "No;" but he was afraid that he was not prepared. To this I answered, "John, if you feel that way it is an evidence that you are prepared, for hypocrites do not talk that way." This reply brought a cheerful look or expression on his countenance; and it certainly was wonderful to see such resignation, and when his dissolution was so near. The dear family, in the death of the loved child and brother, have their cup of joy and sorrow mingled; joy that he was prepared for the great change, and sorrow to have him taken from them to return no more. He has left a dear father, an affectionate mother, three brothers and four sisters; but their loss is his eternal gain.

His funeral was very numerously attended on the 4th instant, and his favorite hymn, No. 1276, Beebe's Collection, was read; also, No. 1257 was read and sung. The text used upon the sad occasion was Psalm xxiii. 1-4.

WM. J. PURINGTON.

HOPEWELL, N. J., Sept. 12, 1892.

**ORDINATIONS.**

THE Regular Predestinarian Baptist Church of Jesus Christ called Lime Creek, at Nora Springs, Iowa, at her regular meeting for business, on Saturday, July 2d, 1892, took up the reference of the ordination of our beloved brother, A. B. LESTER, to the office of Deacon; and Elder A. J. Norton being present, from the West Fork Church, the presbytery proceeded to set the brother apart in the usual manner.

Prayer by Elder A. J. Norton.  
Laying on of hands by the presbytery.  
Charge by Elder Garrett Murphy.

On Sunday the church and visiting brethren and sisters partook of the sacramental emblems, and Elder Norton preached a very able discourse to an interested audience.

GARRETT MURPHY.

## ASSOCIATIONAL.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will hold her next session, the Lord willing, with the Big Blue Church, in Johnson Co., Kansas, to commence at two o'clock p. m. on Friday before the second Saturday in October, 1892. We extend a cordial invitation to all brethren and sisters who are in good standing and sound in the faith, and ministers especially.

Those coming from the east will be met at Lenexa, on the Kansas City, Ft. Scott & Memphis R. R., on Friday morning. Those coming from the west on the Atchison, Topeka & Santa Fe R. R., and those from the south on the Kansas City, Ft. Scott & Memphis R. R., will be met at Olathe on the morning of the same day. The train leaves Kansas City now at 9:20 a. m.

WM. L. HALL.

THE Juniata Old School Baptist Association will convene with the Fairview Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1892.

We extend a cordial invitation to all of our faith and order to meet with us. All coming by railroad will have to come on the B. & O. R. R. to Hancock, Md., on Tuesday. Try to be there as early in the day as possible, as it will be about sixteen miles to places of entertainment. All will be met and cheerfully cared for to the best of our ability.

AHIMAAZ MELLOTT.

THE First Regular or Old School Baptist Association called Kansas will be held, if the Lord will, with the West Union Church, commencing on Friday before the last Saturday in September, and continuing the two succeeding days. All who believe and love the truth are invited to visit us.

Those coming by rail will come to the Union Pacific depot, in North Topeka, on Thursday before, where they will be met and conveyed to the place of meeting, about four miles northeast of North Topeka, Kansas.

R. THOMAS, Mod.

P. BRISTOW, Clerk.

A. D. JONES, Ass't Clerk.

THE Lexington Association of Primitive Baptists will, the Lord willing, hold her next annual session with the Old School Baptist Church of Schoharie, N. Y., at her house, three miles west of Schoharie C. H., commencing on the third Wednesday in September (21st), 1892, at ten o'clock a. m.

All who come by rail will be met at Howe's Cave on the previous day.

Brethren and friends who desire the peace and welfare of the church are cordially invited.

G. W. GUERNSEY, Church Clerk.

## YEARLY MEETINGS.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly meeting, commencing at ten o'clock a. m., on the first Saturday and Sunday in October, 1892.

Those coming from the south and east will be met at Napoleon, and those from the west at Woodstock, on the day before. A cordial invitation is given to all lovers of the truth.

WM. L. BROWN, Clerk.

THE yearly meeting at Indiantown, near Powellville, Md., will be held as heretofore, on Wednesday and Thursday after the first Sunday in October, 1892. We will gladly welcome all who desire to be with us. Any wishing to attend, and who are not acquainted with the route, and having no place in view to stop at, if they will drop me a line at

Powellville, Md., I will give them directions, and also meet them at Pittsville.

L. A. HALL, Clerk.

A YEARLY meeting is appointed with the Clovesville Church, Delaware Co., N. Y., to begin on Saturday, October 1st, 1892, at 10:30 a. m. Those coming on the cars will be met at Fleishmann's Station.

A. J. GREEN, Clerk.

A YEARLY meeting is appointed with the Andes Church, Union Grove, Delaware Co., N. Y., on Wednesday and Thursday, October 5th and 6th, 1892. Services to begin at 10:30 a. m.

J. A. HUNTLEY, Clerk.

THE Old School Baptist Church of Otego, N. Y., will hold her annual meeting at Otego on Wednesday and Thursday following the second Sunday in October (12th and 13th).

We cordially invite all lovers of the truth to meet with us. The place of our meeting is but a short distance from the depot of the Delaware & Hudson R. R. at this place. Friends will be met at the depot.

G. M. FRENCH, Clerk.

A YEARLY or three days meeting is appointed to be held with the Lime Creek Church, at Nora Junction, Floyd County, Iowa, at the residence of Wm. C. Brown, to commence on Friday evening before the first Sunday in October, 1892.

Nora Junction is the crossing of the Burlington, Cedar Rapids & Northern and the Chicago, Milwaukee & St. Paul Railroads. Brethren in the ministry and all the faithful in Christ are invited. Those who come will please inquire for Wm. C. Brown, who lives near the station. I will meet all trains, the Lord permitting.

WM. C. BROWN, Clerk.

## TWO DAYS MEETINGS.

A two days meeting is appointed to be held, the Lord willing, with the Bethlehem Church, Prince William Co., Va., on Wednesday and Thursday, September 28th and 29th.

Four trains per day from Washington and Alexandria stop at Manassas, which is less than a mile from the meeting-house. According to the present schedule, trains leave Washington for Manassas at 8:30 and 11:10 a. m. and 4:45 p. m.

Friends will be met at the depot on Tuesday and Wednesday morning. A hearty invitation is extended to brethren and friends who may wish to meet with us.

J. N. BADGER.

## HYMN BOOKS.

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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. 60.

MIDDLETOWN, N. Y., WEDNESDAY, SEPTEMBER 28, 1892.

NO. 39.

## POETRY.

### 'NEATH THE SHADOW O' HIS WING.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm xci. 1.

Sae cozily I nestle doon  
Aneath his ootspread wings;  
Nae place on earth is hauf sae dear,  
Sic peace an' rest it brings.  
A shadow frae the scorching heat,  
A shelter frae the blast,  
Whaur I can coorie doon an' hide  
Till a' the storm is past.  
Sae come an' rest you here awhile,  
Your cares a' frae ye fling;  
There's naught to fear gin ye abide  
In the shadow o' his wing.

The downie feathers o' his wing  
Sae softly roun' me fa',  
I dinna feel the bitin' frost,  
Nor heed the drivin' snow;  
For safely in my hidin' place,  
Sae coothe an' sae warm,  
The powers o' darkness strive in vain  
To hurt me or alarm.

Wi' dowie heart an' weary feet,  
Boo'd doon wi' cank'rin' care,  
I trudg'd along a dreary road,  
An' maist sunk in despair.  
But noo; thick clouds may gather roun',  
An' a' in darkness hide—  
Nae evil thing hae I to fear  
Sae lang as here I bide.

Destruction sair, wi' reckless han',  
On ilka side I've seen;  
But frae the wily fowler's snare  
I hae delivered been.  
Sae noo to him wha reigns aboon  
Wi' grateful heart I sing;  
May he ay be my dwelling-place,  
An' hide me 'neath his wing.

ELIZA CRAWFURD.

## CORRESPONDENCE.

STATE ROAD, N. C., Sept. 12, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have this day copied two letters from sister Creel, and will send them to you for publication, as I believe they would be read with interest by the readers of the SIGNS OF THE TIMES, being from that far off and isolated country. Please publish them, and oblige all concerned.

I am as ever, your unworthy brother in hope of a better life,

WM. R. WELBORN.

HEALDTON, Chickasaw Nation, }  
Ind. Ter., May 4, 1892. }

ELDER WM. R. WELBORN—DEAR BROTHER IN CHRIST:—My mind is impressed to write to you, and has been ever since I read your book, which was a great pleasure to me. How can you doubt with such evidence? We are strangers in the flesh, but I hope and trust we are brother and sister in the spiritual kingdom of Jesus. I believe our

names are written in the Lamb's book of life, and that we were remembered in the covenant that God made with and for his chosen before the world began. Therefore we are eternally saved. O bless the Lord. I believe in election, the free grace of God, and the predestination of all things whatsoever come to pass, creative or otherwise. I believe God created all things for a purpose, and that they will fill the very purpose that he created them for. The God of heaven and all the earth created all things for himself; for he is the sovereign Ruler of all worlds, having all power in heaven and in earth. All the powers that be are ordained of him. Thanks be to his holy name, he so rules that nothing can hurt his children without his will.

Your book told my experience and travel of mind so well that I was made to greatly rejoice, and felt to praise God. It was alone my feeling of unworthiness that caused me to put off writing to you, and now I do not feel that I can write anything that will be any comfort to you. I believe God's children are bound together with the chains of the everlasting love of God. I want to tell you how long it was before I found the true church of Christ. I first joined the so-called Missionary Baptist Church, in the year 1875, on the seventh day of September. I thought it all the Baptist Church there was in the world. But when I got there I was walled up. I was called a Hard Shell. I did not know what they believed. I met brother Swinford in 1889. He was the first Primitive Baptist I ever talked with. O what comfort it was to me to hear him talk on the subject of the predestination of all things. He talked just what I believed. I tried to believe what the Missionaries believed, but could not. In the year 1890 I heard brother Gilbreath preach the gospel as it is in Christ Jesus, for the first time. O what glorious news it was to me. O how I wanted to praise the Lord. For several days I went on praising God; for it seemed to me that everything was praising him for his goodness to me. I felt like using the language of Ruth, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God my God." To hear the gospel of our salvation preached, after we have lived in Babylon for fifteen years, and never got a crumb in all

that time, only as it was given directly from our blessed Savior's hand, is a feast indeed. But I believe I found the church just at the appointed time of the Father. I now live close to brother and sister Swinford, and O what a comfort it is to me to be with them and talk with them of the goodness of God. We have a church of six members here, and all seem to be in full fellowship with each other. Brethren Gilbreath and Hudspath preach for us the unsearchable riches of Christ, and my soul is filled with joy when they preach. It seems to me I can see all the saints of God standing before the throne of God, praising him who has redeemed them, saved, cleansed and washed them in his own blood, and called them with an 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. Yes, brother Welborn, if I am saved with an everlasting salvation it is by free grace alone. If we were chosen in Christ Jesus before time, we will by and by bask in his eternal love beyond this vale of tears, and shall not want, but shall ever be happy; for he is our Savior, Priest and King. It seems to me at times that I can hardly hope, I get so low down in the valley, and the waves almost cover me, and I am made to cry out, "Lord, be merciful to me, a sinner." Then I feel so unworthy that when I meet my brethren and sisters I do not feel worthy to even kneel at their feet. I do wish I could hear you preach. If I were able I would send you money to come here. I have written this, I hope, in love. I would write more, but fear I will not comfort you by anything I have written or might write. I would like to read one letter from you privately, as I have read in the SIGNS. I am taking that paper, which I read every week, and would like to read more of your writings in it. Please, dear brother, pray for me, one who feels to be the least of all saints, if a saint at all. I hope to meet you and all the saints in the mansions of eternal bliss. May the saving grace of our Lord and Savior Jesus Christ rest and dwell with you henceforth and forever. May you live long on the earth, and ever be ready and able to preach Christ and him crucified, that many of the saints may be comforted, is my prayer.

NANCY CREEL.

HEALDTON, Ind. Ter., Aug. 18, 1892.

ELDER WM. R. WELBORN—DEAR BROTHER IN THE LORD:—I have

received your kind letter, which was a great comfort to me. It found me in the valley of doubts and fears, where I am most of the time; but your kind letter was such a feast to my soul of the good things of the kingdom that I was lifted up, and on eagle wings I did fly. "Bless the Lord, O my soul; and all that is within me, bless his holy name." What a joy, it was to me to think I was worthy to receive a letter from a child of God. When I wrote that letter to you I read it over and over before I sent it, and my mind was so impressed that I could not forbear sending it. Since I have received your reply, and learned what a round my letter had taken before reaching you, O how I was rejoiced to think the blessed Lord had so directed my feeble message to you. My education is very limited; but I do not believe a child of God has to have the education of this world, which man gives, in order to know the love of God; for God says that all his children shall be taught of him, and not of man. When we are taught of the Lord, he fills our hearts with the Canaan language, and gives our tongues utterance. Our mouths are filled with proper words to speak. When my mind goes back to my first experience, and I can realize how the blessed Lord did lead me along in paths I had not known, O how I rejoice, and say, How can I doubt any more? O what ups and downs I have. I find that when I would do good, evil is present with me. The things I would do, I do not; and the things I would not do, them I do. Yes, dear brother, I endure many persecutions on account of what I believe. But the Savior says, "Blessed are they which are persecuted for righteousness' sake." Again, "Whom the Lord loveth he chasteneth." Whosoever trusteth in the Lord shall live. The more I am persecuted the stronger is my belief in the doctrine of absolute predestination. Who can believe in the Savior without believing the predestination of all things? The first thing I ever believed was that God is the sovereign Ruler over all things. That was when I was in deep trouble about my soul's salvation; when I was without hope in the world, I had a little Testament, but O how I wanted a complete Bible; for all I read in the Testament condemned me. I wanted to read the whole Bible, to see if all condemned me. Many words were given me by my blessed Lord that I had never read.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." With this I began to look at the visible creation; and I said, Surely there is a God, who created all things, and that for himself. Then I said, He is a God of might, and surely he had a purpose in all things. Then great fear and trembling came upon me, and I could not see how God could be just and the justifier of such a wretch as I was. After I had joined the Missionaries I bought a Bible, and began to read it, and found, from the first word of Genesis to the last in Revelation, the predestination of God. When I saw how God could be just and save such a wretch as I was, then I could appreciate this doctrine. I saw that God alone must lead us in the way of true holiness, and in the path of judgment, and cause those he had made to love him to inherit substance. He has promised to fill their treasure. Yes, he fills our hearts with love. "For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me." I am the Lord, and there is none else, there is no God beside me." "I the Lord speak righteousness, I declare things that are right." "Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Again, he says, "As I have purposed, so shall it come to pass," &c. All the vessels of mercy are complete in Christ; for he is their Surety, and keeps them by his power; and when he shall have gathered them all home in glory, they will sing that new song, "Thou art worthy," &c. Yes, I believe with all my heart and strength that the God of heaven absolutely predestinated all things to come to pass that do come to pass. He fills immensity. If anything takes place contrary to his purpose, he is not absolutely God. I have believed this ever since the year 1833.

I will close by asking you to read my letter closely, and if it is not written in accordance with the Scriptures please tell me so; for if I know myself I want to know the truth as it is in Christ Jesus. If you think my letters worthy a place in our paper you may have them published. I never read a religious book or paper, aside from the Bible, until last year. I am taking the SIGNS OF THE TIMES this year. All the members of our little church take it, so far as I know. Please excuse my errors. Love to you and your little family. Remember me in your prayers. I feel to be the least of all. I am your humble sister in hope of eternal life,

NANCY CREEL.

HORACE, Texas, Aug. 26, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I have permission to send you the inclosed letter from our dear brother Chick, bearing on the subject of the spiritual birth, to be published in the SIGNS if you see proper. I think some of your readers would read it with interest, and perhaps with profit. The subject is a sublime one, and one, when rightly understood, abounding with pleasant and profitable meditation by those taught of God. When searching the Scriptures for the truth on this or any other subject we should never read with a mere view to carry a point or sustain a former position, nor to oppose the position of some one else. The birth is used as a figure of that work of the Holy Spirit which delivers from bondage, and manifests the subjects of God's electing love as such in this world. Sons and daughters of Adam's race are those predestinated unto the adoption of children, chosen in Christ Jesus before the foundation of the world, elect according to the foreknowledge of God the Father, &c. Such were given spiritual life in Jesus Christ before the foundation of the world.—Eph. i. 3. They were all given natural life in the first Adam. The same character then is by natural relation a child of an earthly Adam, and by a natural birth is manifested as such; and by heavenly relationship is a child of God, and by a spiritual birth is manifested as such. The spiritual life given them in Christ Jesus, and manifested in them in time, is not the child, as some conclude, but is the life of the child. "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." "His name shall be called Jesus; for he shall save his people from their sins." Not the spirits or souls of his people, but "his people." Sinners are the subjects of sanctification by God the Father, preserved in Jesus Christ, and called by the Holy Spirit.

Yours in hope,

H. B. JONES.

REISTERSTOWN, Md., July 12, 1892.

ELDER H. B. JONES—MY DEAR BROTHER IN CHRIST:—Your last kind favor has been by me for some time. I enjoyed it when it came, and I have enjoyed reading it again to-day. So far as I can see, we do not differ in the least with regard to the subjects of which you wrote. It seems to me sometimes that besides spiritual life we need a little sanctified common sense in reading and interpreting the Scriptures. It is never right to isolate any given verse or sentence from the rest and dwell upon its especial language. It is not right to isolate even a chapter or a book from all the rest and conform ourselves to it. Most of those who have some theory to uphold do this; not purposely, I suppose, but yet they do it. I know of no case where

this has been done more than when discussing the new birth or the warfare. One other thing we should guard against, viz., taking figurative expressions literally, or literal expressions figuratively. Many figurative expressions have, in discussing this theme of the new birth, been used as though they were literal. Moreover, it is hard to meet arguments based upon such a use of the Scriptures as amounts to a mere play upon words, or a perversion of them. I have always felt very suspicious of any theory that would seem even to deny salvation for sinners, of which the new birth is a part. The only being in all the universe that needs salvation is the sinner. It is the sinner that cannot see the kingdom except he be born again. The Lord said, "Except a man be born again." He did not say "the new man" nor "the old man," but simply "a man." This is the man that was made upright, but has sought out many inventions. By this new birth of God there is given to the man a new nature, which is of God; for we are "partakers of the divine nature." It is not this divine nature by itself that is born of God, or called a child of God; neither are we called children of God separate from this divine nature. But when we are made partakers of the divine nature we are said to be born again, or born from above; and we being now partakers of the divine nature, are called children of God. Not the sinner alone, nor the divine nature alone, is a child of God; but in the child of God we find both the sinner and the divine nature, and neither without the other is a child of God. In the one man dwell two opposing and enduring forces. Neither of them is the man himself, but they dwell in the man. The one the man is told to put off; the other the man is told to put on. One is called the new man, the spirit, the law in the mind; the other is called the old man, the flesh, the law in our members. We, men, redeemed sinners, are told to put on the one and to put off the other. These two powers strive within us, so that we cannot do the good that we would. Before we were born again, born of this divine nature, we had no warfare within, because we had but one controlling spirit. The old man, the flesh, reigned supreme without a rival, and his house and his goods were at peace; but now the Spirit of life in Christ, the new man, has come in, and at once in us is a warfare. But, thanks be to God, we shall finally be redeemed from the old man of sin, and the law of holiness shall at last reign in us a victor forever. The old man is not saved, but we shall be saved from the old man. The new man is not saved; but the new man reigns in the christian, and redeems him from the dominion of the old man. It is neither the old man nor the new man that is born again, but the man or woman in whom these two principles abide.

Thus I have tried to comply with

your request to say a few things about the new birth. I have not covered the ground, but have tried to suggest a few leading thoughts as they have been presented to my mind for years past. If any of these things do not command your approval frankly say so, and I shall not quarrel with you. I hope all jars upon this matter may cease among all our brethren north and south ere long, that we may all see eye to eye, and walk together in peace.

I remain, as ever, your brother in a precious hope,

F. A. CHICK.

CENTER VILLAGE, Ohio.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I send you the inclosed letter for publication in the SIGNS, but submit the case, of course, to your better judgment. With much love to you and all that love our Lord Jesus Christ in sincerity.

Yours to serve in the afflictions of the gospel,

L. B. HANOVER.

MARENGO, Ohio, Sept. 6, 1891.

ELDER L. B. HANOVER—DEAR SIR:—It seems I cannot refrain from writing to you this beautiful Sunday morning. Father and mother have gone to meeting. It is Elder Thomas' appointment, and I am left at home with a weeping heart. I never before went to any one with my trouble, but I feel if you were here this morning, I could tell you all the conversation you had with me when I last visited at your home. It has been with me night and day ever since. My heart was a heart of stone, cold, O! so cold that day that I could not say a word. It seemed so easy for you to talk, and it did my doubting soul good; for it seemed you were reading my very thoughts, and telling them better than I could. But if you could have seen my deceitful, wicked heart as I could see it myself, surely you could not have talked so. I cannot remember a time when I did not have a regard for sacred things, and desired to be better than I was. I would be troubled often, and I wondered if I were to die what would become of me. I would read the Bible, but could not understand it. Then I would think I was too young; that it was not intended for me to know it. I had great respect for people that belonged to the church, and thought they were good people; and it greatly troubled me because my father and mother did not belong to the church. I then desired to be a christian myself, and so went about to set my house in order. I went to meeting, read the Bible, practiced evening prayer, and tried to do just as near right as I knew how; but I did not succeed very well. When I went to meeting I heard the doctrine that salvation is of the Lord, and that he saved his people according to his own purpose and grace; that they were chosen in Christ before the founda-

tion of the world, &c. Also, if we loved the Lord we should obey the order and commands of his house; for he has said, "If ye love me, keep my commandments." How can any say they love him, and do not the things he commands? Poor, ignorant wretch that I was, I once more turned to the sacred word to know his commands. It was here that I learned I was condemned before the law; for "by the deeds of the law shall no flesh be justified." It is "not by works of righteousness which we have done, but according to his mercy he saved us," &c. O wicked wretch, unclean, undone! I now saw and felt that in myself I could do nothing. I felt, and do feel to this day, if I am lost I can do nothing to merit God's salvation; but if I am saved, it must be through the mercy of an all-wise God. I try to drive these troublesome thoughts from me, but I cannot. It is a feeling, a spirit, that worketh in me, which I have no control over. Today I feel to be without hope or God in the world. O! dear Elder, what must I do?

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

This one thing I do know, there is a people that I love; but I am not worthy of their love or notice. My mind is with them, and I love to meet with them. When I think of the love I have for the brethren, I think of a visitation meeting I attended two years ago, at Rocky Fork Church. Elders Curry, McGlade, J. Smith and L. E. Thomas were all there. It seems strange that I have no remembrance of any of them preaching except Elder McGlade. It was on Sunday evening. He read the 88th Psalm, and I think he selected the first clause of the third verse, "My soul is full of troubles." When he got thus far he hesitated, saying the text expressed his feelings; that he was in darkness, did not feel like talking at all, and unless the Lord lifted the vail of darkness his attempt to speak would be in vain. By-and-by it seemed to me his prayer was answered. I believe the Lord was with him, he spoke with such power and feeling. Words came faster than he could speak them. Perhaps it was only in me, but such a sermon I never had heard. It pierced my very soul. It seemed that every word was for me. I do not think I ever had my feelings told so plainly. My heart was full, and I wept bitterly, for it seemed that he was reading my death sentence. How long he preached I know not, for when I next realized he and Elder Curry were singing that beautiful hymn, "A poor sinner like me," &c. This was the sweetest singing I ever had heard. It filled my poor soul with joy, and love for God and his people. I was carried above on the wings of his love, and the angels seemed to be singing his praises. It was a heaven below. My eyes were a fountain of tears,

and my heart was filled with God's praises for saving a sinner like me. Surely it was not an earthly scene. Words fail to express what I then felt and realized. After the meeting Elder McGlade came to me and said that when I returned home he wanted me to go forward in the discharge of my duty and obey the Lord. O! dear Elder, what a feeling entered my heart. I was a stranger, and I wondered why he spoke to me thus. But, like the advice of many others, I could not, cannot accept it. I am too unworthy, too unfit. It would be acting the hypocrite for me to join any church, and so long as I feel this way I feel I cannot, although I love the brethren. I am interested in their welfare, and love to see them in peace and fellowship. I think they are Christ's true followers. I believe God has a people that he is able to save, whether they have ever joined the visible church or not. "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." There is only one thing that can make me happy, and that is to entertain a hope that when through with the trials in this low ground of sorrow I will be at rest.

"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?"

O that these doubts might all remove, that I might feel his pardoning love. I know I am prone to ill. O may his power subdue my will. I feel reconciled to leave all with God. He is just. His will be done, not mine.

Elder Hanover, I beg your pardon for writing. I know not why I have written; but it seems that ever since your were here last June I have been impressed to write to you. I have now imparted to you something I never did to any one else; yet I have been talked to time and again. I have been speechless as it were. I shun them. Then when by myself I think I will tell them all next time. You seemed so sure that I was a fit subject for the church, and I felt you were deceived. I cannot rest until I have told you the truth. I know when you have read this you will acknowledge that you were wrong in your advice. I am sincere in this. O may I be brought in that strait and narrow way. I ask an interest in your prayers. I am your sincere friend,

BELLE GORSUCH.

PHREE, Tenn., Feb., 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—Inclosed you will find two dollars for that ever blessed medium of correspondence, the SIGNS OF THE TIMES. You will please set up my date to the time it pays to. While it is true that times are hard, and money is hard to get, yet I do not want to be without the SIGNS. It comes to me laden with the rich blessings of our heavenly Father. I

like the SIGNS better than any religious paper I ever saw. While the doctrine set forth therein has many enemies, yet we should thank God and take courage, knowing that our God has said, "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." May you, dear brethren, long be spared to wield the sword of the Lord and of Gideon. Excuse me for not remitting sooner. If you can find room in one corner of the SIGNS, you may publish this as a token to the brethren of my high appreciation of the SIGNS OF THE TIMES. According to my experience and understanding of the word of God, it speaks the pure language of Canaan. Yours in hope,  
BERRY ELLISON.

BRINKLEY, Ark., Feb. 24, 1892.

ELDER G. BEEBE'S SONS:—I wish I did, but I do not, feel worthy to say dear brethren. I feel very much cast down. It seems to me that the great I Am, heaven and rest are very far away; yes, gone forever. I wish it were with me now as in the days of old, when the glorious light of Jesus was flowing in my soul. But alas! for me there seems to be no rest. Although I know I justly deserve such a state of mind, I am so rebellious and self-willed. I fear that I have missed the substance and caught at the shadow instead. If indeed I have been born again, and tasted of the heavenly gift, and the powers of the world to come, why am I thus? Why is my every thought and action wicked continually? For the last six months my inward cry has been, "Lord, restore unto me the joy of thy salvation?"

Well, I sat down to write for the renewal of my subscription; but I felt so depressed in spirit that I wanted to unburden myself to some of God's humble poor, who probably have passed through some such trials, and been at times shrouded in darkness as I have been, and am yet. I hope and feel that you will understand my case, and will pardon me for intruding on your time. I remain a halting, trembling sinner,

MRS. M. L. McQUEEN.

CORRECTIONS.

SCHOHARIE, N. Y., Sept. 19, 1892.

MESSRS. EDITORS:—Please correct the error that I made in the notice of the death of Olive Palmatier, and published in the SIGNS of last week. At the funeral the speaker was Elder John Clark, instead of Elder Balas Bundy, as I gave it in the notice.

Yours as ever,

P. S. KINNEY.

CIRCULAR LETTERS.

The Maine Old School Baptist Conference, in session with the North Berwick Old School Baptist Church, in North Berwick, York Co., Maine, Sept. 2nd, 3rd and 4th, 1892, sends greeting to the associations and churches with whom we correspond.

DEAR BRETHREN:—When the Lord Jesus was about to leave his sorrowing disciples he said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And shall we be afraid of a world already conquered? The almighty Victor, within view of his crown, turns to his faint and weary soldiers and bids them take courage. They are not fighting their way through untried enemies. The God-man Mediator knows their sorrows. The way to heaven is consecrated by his foot-prints. Every thorn that wounds them has wounded him before. Every cross they can bear he has borne before. Every tear they shed he has shed before.

Brethren, are you ready to faint under your tribulations? Is it a seducing world, a wandering, wayward heart? Consider him that endured. Listen to your adorable Redeemer, stooping from his throne, and saying, "I have overcome the world." He came forth unscathed from its snares, with the same heavenly weapon he bids you wield. Three times did he repel the tempter, saying, "It is written." Is it some crushing trial or overwhelming grief? He is acquainted with grief. He, the mighty Vine, knows the minutest fibers of sorrow in the branches. When the pruning knife touches them it touches him. He has gone through every class in our wilderness school. He brings his people into untried and perplexing places, that they may seek out the guiding pillar and prize its radiance. He puts them on the darkening waves, that they may follow the guiding light hung out astern from the only bark of pure and unsullied humanity that was ever proof against the storm. Be assured there is disguised love in all he does. He who knows us infinitely better than we know ourselves, often puts a thorn in our nest, to drive us to the wing, that we may not be grovelers always. It is upon the smooth ice we slip. The rough path is the safest for the feet. The tearless and undimmed eye is not to be coveted here. That is reserved for heaven. Who can tell what muffled and disguised "needs be" there may lurk under these world tribulations? His true spiritual seed are often planted deep in the soil. They have to make their way through a load of sorrow, before they reach the surface; but their roots are thereby the firmer and deeper struck. He often leads his people still, as he led them of old, to a high mountain apart; but it is a high mountain, above the

(Continued on page 309.)

## EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 28, 1892.

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

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

G. BEEBE'S SONS.

## THE LEGION CAST OUT.

G. BEEBE'S SONS—DEAR FRIENDS:—Will you kindly give me through the SIGNS OF THE TIMES, or by private letter, a few general remarks on Mark v. 2-20, especially verses 2-7? I do not understand anything about the meaning of those tombs spoken of, and the character having his dwelling among the tombs. I ask this favor rather hesitatingly, as it is my first request of an editor or editors. Should you reply, please withhold my name. Very truly yours, \* \* \*

APRIL 20, 1891.

## R E P L Y .

"And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; and no man could bind him, no, not with chains; because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones. But when he saw Jesus afar off, he ran and worshiped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not."—Mark v. 2-7.

Our friend is assured that the delay in responding to his request has not been designed by us; but so numerous are the accumulated inquiries submitted by our correspondents, it is impossible for us to be as prompt in answering them as would be desirable. In addition to this impossibility of compliance with every request for our views, a more serious obstacle arises from the very limited understanding of the things of the kingdom which has been given to us. Our friend will therefore receive our remarks only as expressing such light as we have, and carefully compare them with the infallible standard of revealed truth as recorded by the pen of inspiration. Only that which bears the seal of divine authority is worthy of acceptance.

It is needless to assert the divine character of this Jesus, whom even the legion of devils recognized as having unlimited control over them. The whole testimony of the sacred Scriptures bears witness of him as being the embodiment of the invisible God. In the dawn of recorded revelation he is presented as the omnipotent Word by which all created things were called into being. There is no case mentioned in which he was disappointed in affecting his purpose. Even when "Being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross," his authority was never questioned by the elements of nature; neither

dared all the powers of darkness delay obedience to his will. The immediately preceding context records his silencing the tempest by the majesty of his voice. It is humiliating to the pride of man that he is less able to comprehend the character of his Creator than are the inanimate winds and waters, and that he is more stubbornly rebellious than the devils of the bottomless pit. There is no case on record where a devil hesitated to obey the commandment of our Lord. Sinful man alone exalts himself in his vain imagination above all that is called God.

In the miraculous manifestation of his sovereignty by our Lord on which our friend desires our views, there was certainly no room to question the appointment of God that every incident must be exactly as it came to pass. It was not merely to excite the wonder of those who witnessed this incident that Jesus came over the sea into the country of the Gadarenes. As when he needs must go through Samaria, on another occasion, he would exhibit his care for his afflicted and poor people by going to meet this chosen vessel of his grace. The fact that he had his dwelling among the tombs rendered him a very striking representative of all the subjects of redeeming grace. In no other place has Jesus found any of his people. While the statement given is doubtless a literal account of what was done on the occasion, yet there is deep significance in the circumstances as left on record for our learning. Every conscious sinner has his dwelling "among the tombs" until he is blessed with the manifestation of Jesus as his deliverer. He finds no vessel of his mercy in any other place but where he found Jacob, "in a desert land, and in the waste howling wilderness." This is not only the condition of enmity and death where all men are by their natural relation to a sinning Adam, but when quickened by the light of eternal life shining in their heart they are always found wandering in a vain search through the wilderness of legal bondage, seeking rest in works of obedience to be rendered by themselves, from which they hope to attain to righteousness in the sight of God. In this hopeless state of utter ruin, what is said of the man in our text is well suited to describe all who look to the law for justification. They dwell among the tombs, since "As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them." This curse is death, and tombs are the dwellings appointed for the dead. Neither can any fetters restrain the madness of such as are roving among these tombs, seeking life among the dead. It is not written how long this man had been afflicted with the unclean spirit; but it is evident that he had been subjected to the efforts of incompetent physicians, who had

vainly tried to tame him. All their chains and fetters had been useless. "And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones." To the natural mind this is only an account of the ravings of a maniac. But when the light of the Spirit of truth shines in the heart of a sinner, he reads his own experience in every specification. His dwelling is with the dead; no chains can bind him; the strongest resolutions which can be formed are powerless to restrain the madness of sin by which he is controlled; always, night and day, he is crying, and cutting himself with the stony demands of that law by which is the knowledge of sin. There is no voice but the omnipotent word of the Lord which can deliver the raving madman from the bondage of delusion under which he seeks for justification by the works of the law. Even after they have been delivered from this cruel servitude of legal works, the saints are often deceived by their carnal mind so that they look to that house of the dead for evidences of the life of Christ dwelling in them. The law cannot give one word of consolation to the sinner who resorts to it. By the law is the knowledge of sin; and as many as are of the works of the law are subjects of condemnation.

When the conscious sinner sees Jesus afar off, he has no understanding of his gracious character, although he does indeed worship him in the confession of his holiness and purity. Having no knowledge of God except that which is revealed in his holy law, he can conceive of no other purpose for which the divine perfection can be manifested in Jesus but to visit upon him the terrible vengeance of that justice which consigns him to death. It is worthy of the consideration of every troubled sinner that there is no such thing as worshiping Jesus without confessing his divinity. "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. Without the personal experience of this revelation of the Spirit it is impossible that any sinner should have a knowledge of the glorious perfection which is in Jesus as the Savior of his people from their sins. Ignorance of this essential truth is the darkness which forbids the idolatrous worshippers of the world ever to attain to the knowledge of God, which is life eternal. Since God has purposely hid this vital secret from the wise and prudent, every humanly devised system of religion is exposed when brought to this test. Even to common reason this exhibits the falsehood of those doctrines and commandments of men which represent that God has done all in his power to save every sinner, and now anxiously solicits the consent of those sinners that he may bring them into his glorious presence. Certainly

Jesus is not the Lord if he has less power than those sinners whom he has tried to save. Hence, it is manifest that those who teach such things do not say that Jesus is the Lord. But when the first view of Jesus is given to the sinner, his holiness is seen, and he is indeed a great way from the polluted one who feels his vileness. He sees Jesus as the embodiment of holiness, while he knows himself as a justly condemned sinner. In this sight of Jesus he "afar off," yet he is recognized as worthy of divine worship; and the quickened sinner at once confesses his infinite superiority by worshiping him. This does not consist in mere forms and words which have been learned from religious teachers. The only true worship is that which is rendered in spirit and in truth as it is wrought in the subject of salvation by the power of God. None ever have that view of Jesus as the Lord without feeling themselves guilty and vile in his sight. When this revelation was shown to Isaiah he immediately said, "Woe is me! for I am undone; because 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."—Isa. vi. 5. Under the same experience of the perfection of the Lord Job exclaims, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken, yea, twice; but I will proceed no further." Such confession of sin, and ascription of all power and perfection to the Lord, constitute the worship of God which is in spirit and in truth. It can be rendered only by those who have seen an end of all perfection in themselves, all their righteousnesses being exposed as filthy rags in the light of divine holiness. Instead of claiming worthiness to approach the holy God, they feel that there can be nothing but condemnation awarded them by the decree of infinite justice. Therefore the revelation of the divine presence is a source of terror to them. The most they can dare to ask of the righteous Judge is that they may not be visited with immediate torment. To every subject of redeeming grace it is a wonderful mystery how God can be just, and yet be merciful to the unrighteousness of such a guilty rebel as he is made to see himself. It is not upon the ground of his own righteousness that such a sinner can hope for acceptance in the sight of God. Only when Jesus comes where the condemned sinner is, and is revealed as being made sin for him, can the fullness of joy be afforded by his presence. Then being delivered from the power of the unclean spirit, and clothed in the perfect robe of that righteousness of Christ which exceeds the righteousness of the scribes and Pharisees, the justified sinner feels the glorious liberty of the sons of God. No sinner ever was moved by his carnal mind to desire conformity to the holiness of God.

Wherever that desire exists it is certain that the Spirit of Christ dwells in the sinner by whom it is felt. Surely there can be no such pure emotion produced by the enmity of the carnal mind. That corrupt fountain cannot send forth the pure stream of such hunger and thirst after righteousness. Carnal selfishness would take occasion to continue in sin if it could be assured that salvation is not dependent upon the works of the sinner. This manifests that sin is the element of such as still take pleasure in it. Those who have been made free from its dominion by the grace of God, while they feel the motions of sin working in them, yet long for deliverance from its oppression. This clearly marks the difference between them and all those who are still in the state of death in sin, which is the condition of all who have not the Spirit of Christ. Only by the grace of God can any sinner be made to hate his own life because of the sin by which it is defiled. While the selfishness of nature may desire to escape the punishment due to sin, and to enjoy the bliss of eternal happiness, nothing but the love of God can produce the desire for freedom from sin in the present experience of the sinner who feels it is as a hated burden. There is no more sure evidence that one of the children of Adam is born from above, than the fact that he cannot live, as he earnestly desires to do, free from the dominion of sin. The devils which afflicted this dweller among the tombs had no desire to dwell in the presence of Jesus; but while they recognized his power and confessed their subjection to his will, they chose their abode in the great heard of unclean swine. It is not explained by what authority the swine were kept in that country, since the Jews were prohibited from eating swine's flesh, and they were the symbol of abomination under the ceremonial law; but it is an exhibition of the universal dominion of God, that even the evil spirits and the unclean swine were made subservient to the display of the power of that grace which was in Christ Jesus. The devils could do no more than express their terror at the coming of the Son of the most high God; and the swine must be at hand for them to beg the liberty to destroy. But it is clear that the glorious purpose of the Lord was the deliverance of the man from the power of those devils, and that this gracious purpose was accomplished.

In the case of this subject of divine mercy and grace there is an example of the manner of the gathering of all the saints by the power of our Redeemer. Instead of making an effort to draw near to God, as is directed by all systems of will-worship, so long as he was controlled by the legion this sufferer's only wish was to escape from the presence of that holy God. His dwelling among the tombs was preferable to the consciousness of that divine holiness which

shines in the face of Jesus Christ. Therefore under that evil control he besought the Lord that he would not torment him. It should be observed that the very same presence of the Lord which is the heaven of his reconciled saints, is the most intolerable torment of all his enemies, whether men or devils. By nature all men hate the light of the presence of God. Therefore it is unmistakable evidence of the possession of the Spirit of Christ when any man can rejoice in that presence, and mourn the hiding of his face. It is recorded of this man that after he was released from the power of the legion he prayed Jesus that he might be with him. Nothing more desirable than this can be conceived of by the ransomed sinner who has been delivered from his sins by the grace of God. By this mark is identified every subject of redemption. None who are yet under the control of natural enmity against God can ever have the desire to be with Jesus. Neither chains of law nor fetters of good resolutions can bind the natural mind so that its enmity against God shall be restrained. All such fetters are broken in pieces, and such chains are plucked asunder. He madly persists in dwelling among the tombs where the dead are his companions.

There is bitter irony in the record of the prayer of the fellow-countrymen of this man when he had been delivered by the power of Jesus. Instead of rejoicing that such a sufferer was healed, they seemed to have thought of nothing but the loss of those swine. "And they began to pray him to depart out of their coasts." So much more value has the vile swine, in the estimation of reason, than the afflicted and poor sinner whom Jesus had delivered from the bondage of the legion. Doubtless the keeping of swine was a source of profit to those who were so anxious for Jesus to depart out of their coasts. There was no money in the deliverance of the oppressed man; but the swine might have been sold to the Gentiles for large profit. Can it be that this is written for application to anybody in after ages? Is there a possibility that such covetousness should ever rule in the mind of any subject of divine grace, that his own gain of worldly treasures or honors should be a higher consideration with him than the declaration of the glory of God in the salvation of a sinner from his sins? May there be some of the chosen vessels of salvation who say by their conduct that they would have preferred that those swine should have been saved for market, rather than that the legion should have been cast out of the man? Of course, when presented in this form, there can be but one answer to these questions. But if the love of God rules in the heart of one who hopes in the grace of God for salvation, is it consistent that he should allow his natural reason to interpose objections to his rendering implicit and immediate obedience to the commandment of his Lord by following him? Every compliance with the suggestions of the natural mind is a practical indorsement of the prayer of those swine-raisers mentioned in the subject under consideration. We sincerely trust that our inquiring friend is not condemning himself by such an unwise course of consultation with his fleshly mind.

(Continued from page 207.)

world. And better still, he who himself hath overcome the world leadeth them there, and speaketh unto them these comforting words, "Fear not, little flock; it is your Father's good pleasure to give you the kingdom." The music of the Shepherd's voice again, and how tender. A little flock, but a beloved flock, and soon to be a glorified flock, safe in the fold, secure within the kingdom. That kingdom is the believer's by an irreversible and inalienable charter-right. "I appoint unto you," says Jesus, "a kingdom, as my Father hath appointed unto me." It is as sure as everlasting love and almighty power can make it. Satan, the great foe of the kingdom, must first pluck the crown from the brow upon the throne, before he can weaken or impair this sure word of promise. If it pleased the Lord to bruise the shepherd, it will surely please him to make happy the purchased flock. If he smote his fellow when the sheep were scattered, surely it will rejoice him for the shepherd's sake to turn his hand upon the little ones. Brethren, think of this. "It is your Father's good pleasure." Let the melody of the Shepherd's reed fall gently on your ear. "It is your Father's good pleasure." He has given you the best proof that it is his. In order to purchase that kingdom he died for you. "As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so [says God] will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day." "Fear not [then]; little flock," though yours for awhile should be the bleak mountain and sterile waste, seeking your way Zionward. It may be with torn fleeces and bleeding feet. "It is not the will of your Father which is in heaven that one of these little ones should perish." "He is faithful that promised." "The Lord will give grace and glory."

Dear brethren, well may we exclaim, O happy day when this toilsome warfare will all be ended, Jordan crossed, Canaan entered, the legion of enemies of the wilderness no longer dreaded, sorrow, sighing, death, and worse of all, sin, no more, either to be felt or feared. Here is the terminating link in the golden chain of the everlasting covenant. It began with grace, it ends with glory. It began with sovereign grace in a by-past eternity, and no link will be wanting till the ransomed spirit be presented before the throne.

"Now to the God of victory  
Immortal thanks be paid,  
Who makes us conquerors when we die,  
Through Christ, our living Head."

Dear brethren, since sending your our last epistle of love and fellowship our beloved pastor, Elder Wm. Quint, who has labored with us faithfully for more than forty-two years, has been removed from us by

the hand of death; but while we mourn our loss, and feel sad and lonely, we rejoice that in his last hours the grave was divested of all its terrors, and he longed to go away and be at rest. His last enemy is now conquered, his last tear shed, his last sigh of sorrow, pain and suffering is now over, and in peaceful and unclouded bliss he has been enabled to sing, "O death, where, is thy sting? O grave, where is thy victory?" Thanks be to God who giveth us the victory through our Lord Jesus Christ. Welcome, vanquished foe. To die is gain. And while we are as sheep without a shepherd, our trust is in God. He makes no mistakes. The righteous Judge of all the earth doth justly. O for a faith amid frowning providences to say, "I know that thy judgments are right," and relying in the dark to exclaim, "Though he slay me, yet will I trust in him." O the blessedness of thus lying passive in the hands of God, and saying, Undertake thou for me; dwelling with holy gratitude on past mercies and interpositions; taking these as pledges of future faithfulness and love; hearing a voice behind us, amid life's manifold perplexities, exclaiming, "This is the way; walk ye in it." Though there has been much to create sadness in our meeting, yet we have been favored with peace and comfort, and some have been helped to rejoice in the Lord. The preaching has been of Christ and him crucified, the ever blessed and only Savior of sinners. Many have felt that it was good to meet in Jesus' name.

Our next meeting is appointed to be held at North Berwick, Maine, to begin on Friday before the first Monday in September, 1893. We hope many of you will come and see us then.

F. A. CHICK, Mod.  
LEWIS BUTLER, Clerk.

*The Roxbury Old School or Primitive Baptist Association, in session with the First Roxbury Church, Delaware Co., N. Y., Sept. 7th and 8th, 1892, to the several churches in our fellowship, sends christian salutation.*

DEARLY BELOVED BROTHERS:—Through the goodness of a covenant-keeping God we have been preserved through another year, and now are permitted to meet together in an associate capacity, to hear from each other, and talk of our spiritual travel in this world of sin and sorrow. We will present a few thoughts, the Lord willing, on the subject of redemption, based on the words recorded in 1 Peter i. 18, 19. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot."

This language was addressed to

certain characters that were scattered abroad, who were of like precious faith, called "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." This language will apply to the same characters to-day, as well as to those who were addressed at that time. That which the apostle says "ye know," cannot be taught in the schools of men. It must be taught by the one Teacher, who teaches as never man taught. This teaching begins by imparting to them the knowledge that they are sinners by nature, without God and without hope in the world, and that without the saving grace and mercy of God extended to them they must be forever lost. When it pleases the Lord to reveal unto us Jesus as the way, the truth and the life, we then begin to have some knowledge of the way of life and salvation through the crucified and risen Savior; for him hath God exalted with his right hand, a Prince and Savior, to give repentance unto Israel and the forgiveness of sins. The prophet Isaiah calls them sheep, saying, "All we [all the elect] 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 Savior also says, "Other sheep I have, which are not of this fold [Jewish fold]; them also I must bring [Jews and Gentiles], and they shall hear my voice; and there shall be one fold and one Shepherd." We find that Christ being the elect of God, these sheep were chosen in him before the foundation of the world, that they should be holy and without blame before him in love. As there could be no redemption without the shedding of blood, and as the sacrifices and offerings under the law could not make the comers there to perfect, Jesus says, "Lo, I come: in the volume of the book it is written of me, to do thy will, O God." This brings to view the precious doctrine of election, predestination, and the purpose of God in the salvation of his people; for all things written in the law and the prophets concerning Jesus must be fulfilled. It is written, "Unto us a child is born, unto us a son is given," &c. In the fullness of time he is manifested in the world, made of a woman, made under the law, to redeem them that were under the law. "Unto you is born this day in the city of David a Savior, which is Christ the Lord." Let us follow him from his birth to his baptism by his servant John. From there let us go with him to the mount of Olives, when the time drew near for him to lay down his life. "Being in an agony, he prayed more earnestly; and his sweat was, as it were, great drops of blood falling to the ground." Was all this for the sins of his people?

"'Twas you, my sins, my cruel sins,  
His chief tormenters were."

The apostle says, "He was made sin for us, who knew no sin." Thus we find that he laid down his life for the sins and transgression of his people; and on the cross he cried, "It is finished," yielded up his spirit, and came under the power of death. It was here he poured out his precious blood, showing that the redemption of his people was sealed with his own blood; so we can truly say, There is salvation in no other name but that of Jesus. But then were his disciples sad. He was laid in the tomb. But on the third, the appointed morning the news was heralded abroad that he was risen. "He is risen; he is not here. Behold the place where they laid him." All those to-day who are led by the Spirit of God, and made to believe in the finished work of the Redeemer, when met together to worship God in spirit and in truth, and feel the love of God shed abroad in their hearts by the Holy Ghost, find it a pleasant meeting. In conclusion we will say, May brotherly love continue with us as an association, in the future as in the past.

J. D. HUBBELL, Mod.

WILLIAM BALLARD, Clerk.

*The Licking Association of Particular Baptists, now in session with the church at Little Flock, Anderson Co., Ky., to the churches of which she is composed, sendeth love in the Lord.*

DEAR BRETHREN:—In addressing to you this our annual letter we feel that our desire is not simply to comply with a custom, but we hope we are actuated by a fervent love to God and one another, and a prayerful desire for the peace and welfare of the Zion of our God. With that object in view, we only would write those things that make for peace, and those things wherewith one may edify another. None but the living in Jerusalem can be benefited by such things, for none others are able to comprehend them, and they must have them applied by the Spirit of God; for it is declared that "the things of God knoweth no man, but the Spirit of God."—1 Cor. ii. 11. Hence we must conclude that the children of God can know nothing except those things that have been revealed to them by that Spirit that takes of the things of God and shows them unto them. We understand that those children are the redeemed sons and daughters of Adam, who have been redeemed out of every nation, kindred, tongue and people, and are made kings and priests unto God, by the power of that Spirit that raised up Jesus from the dead; who have been born again, not of blood, nor of the will of the flesh, but of God. They are those who are by nature children of wrath, even as others, but who have been quickened together with Christ, and made to sit together in heavenly places. They are those of whom the Master

spoke when he declared that he had been given power over all flesh, that he should give eternal life to as many as the Father had given him; that this is life eternal, that they might know God, and Jesus Christ whom he had sent. It is this life given to a poor lost sinner that makes known to him his true condition as such; that convinces of sin, of righteousness, and of judgment, and prepares him to hear and receive the sweet message of Jesus when he speaks to his troubled soul, saying, "Thy sins, though many, are all forgiven thee." These children have peculiar characteristics. They are sinners, who in their standing in the earthly Adam are under the curse of the holy law of God, devoid of any ability to extricate themselves; are without hope, and without God in the world; but who, because of the love wherewith they were loved of God, even when dead in sins, have been redeemed by the precious blood of Jesus; and, having been redeemed, are made acquainted with their lost condition, by the revelation of God, in that he has shined in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; who have by the same power been enabled to hope in his mercy, through the precious blood of Jesus; as it is written, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. They are now convinced of two things; first, their condition as poor, helpless sinners, and of the power and efficacy of the finished work of God in the salvation of his chosen people. They still have a carnal mind, which is enmity to God, and which oftentimes leads them in by and forbidden paths. But they (these same ones) have also the mind of Christ within them. Hence the warfare; the flesh lusting against the Spirit, and the Spirit against the flesh, so that they cannot do the things they would. This truth is attested by the daily experience of every subject of grace. This knowledge comes by revelation; and just here we will say, that so long as the dear children of God are content to rest on and trust alone in what their heavenly Father has been pleased to reveal in them, there will be no room for strife or contention. He fashioneth their hearts alike, and teacheth them the same truth. God's ways are ways of peace. All his paths are paths of peace. But the many admonitions in the Scriptures of divine truth, and our own experience, teach us how prone to go astray are the saints of God in their pilgrimage here below. Now, dear brethren, what was written aforetime was written for our learning, that we through patience and comfort of the Scriptures might have hope, and we do well to take earnest heed to them. Being called out of darkness, and translated into the light and liberty of the sons of God, we are commanded to walk as chil-

dren of God; to so let our light shine, that others seeing our good works may glorify our Father in heaven. The blessed Master has said, "Ye are my disciples indeed if you do whatsoever I command you." Having loved you with an everlasting love, redeemed you by his blood, called you by his grace, enabled you to hope in his mercy, he is your King, your Judge, your Lawgiver, and commands you to follow him; that you walk worthy of the vocation wherewith you are called; that you adorn the doctrine of God your Savior by a pious walk and godly conversation; that you love God supremely, and each other sincerely. O what a debt of love and gratitude we owe our dear Redeemer, and how willing we should feel to obey his every command. His commandments are not grievous, but joyous. He has said, "If ye keep my commandments, ye shall abide in my love." The apostle declares, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." While he speaks so tenderly to his obedient children, in sweet assurances of love and care in all their pathway, in joy, in sorrow, in trials and temptations, knowing their weakness, he also admonishes them, and tells them of the painful fruits of disobedience, saying, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—Rom. viii. 13. How often in our experience has this truth been brought home to us; living after the flesh, following the dictates of the carnal mind, the traditions of men; some saying they are of Paul, some of Apollos, some of Cephas, and some of Christ; bringing upon ourselves darkness, gloom, and sore chastenings. Have we hatred toward our brother? Are our hearts filled with envy and malice toward any of God's people? Is there a spirit of strife or contention within you? Then you are living after the flesh, and must die; for your God is as faithful in visiting you with his chastening rod in disobedience, as in fulfilling his promises of peace and joy to those that walk uprightly. The children of God need not be deceived as to the spirit that moves them. The fruit of the Spirit being love, joy, peace, long-suffering, gentleness, patience, &c.; while the fruits of the flesh are hatred, malice, strife and everything that tends to confusion. Try the spirits, whether they be of God. How full the joy we feel when our churches are all in peace, walking in love and fellowship, keeping the unity of the Spirit in the bond of peace, and letting brotherly love continue.

"When each can feel a brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart."

Love is the golden chain that binds  
our hearts in christian fellowship;  
for we are assured that love is of

God, and they that love are born of God. May we ever be found thus walking, is our prayer for Jesus' sake.

H. COX, Mod.  
J. W. WALLIS, Clerk.  
J. T. McCOUN, Ass't Clerk.

*The Pocatolico Primitive Baptist Association, in session with the Hope-well Church, to the several churches of which she is composed, being of like precious faith.*

DEAR BRETHREN IN THE LORD JESUS:—Inasmuch as you will expect a Circular Letter to accompany your Minutes, for the edifying of the saints of God, we are constrained to pen a few thoughts, and sincerely hope and trust we may be led by his unerring Spirit while we attempt to speak of his goodness and mercy. We know of no subject or portion of God's holy word that could be more edifying to the dear saints of God than the language of our dear Lord and Savior to his apostles, just preceding his crucifixion, which may be found in John xv. 9, and reads thus, "As the Father hath loved me, so have I loved you: continue ye in my love." He then told them, "If ye keep my commandments ye shall abide in my love, even as I have kept my Father's commandments and abide in his love." Our Savior tells us, "He that hath my commandments and keepeth them, he it is that loveth me."—John xiv. 21. This language of our Savior most beautifully and strikingly harmonizes with the following Scripture, "For Christ is the end of the law for righteousness to every one that believeth."—Rom. x. 4. We are told that God is love; and as the Son and the Father are one, and love is the fulfilling of the law, we are compelled to conclude that "By grace ye are saved, through faith; and that not of yourselves; it is the gift of God."—Eph. ii. 5. Again, "Grace and truth came by Jesus Christ."—John i. 17. Then, dear brethren, where are our works? We are prone to wander into sin, and then we drift into doubts and fears, and grope in darkness; and when we look for comfort and light it can nowhere be found, except in the life-giving power of our dear Redeemer. When that still small voice breaks forth with love and mercy in the burdened soul, it causes the clouds of mist and gloom to pass away, and we are made to exclaim, as did Jonah, "Salvation is of the Lord." Now, brethren, God worketh in you to will and to do of his own good pleasure. Let us see what the fruit of the Spirit is, which is manifested for our comfort and welfare. "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." And this is all the fruit we need; for "against such there is no law."—Gal. v. 22, 23. "If God be for us, who can be against us?" "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God."

No wonder Solomon said, "I am sick of love." We cannot better describe the striking fullness of God's love than by quoting the language of David, "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart. The commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring forever. The judgments of the Lord are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover by them is thy servant warned, and in keeping of them there is great reward." What a fullness is here discovered in the love of God. What wonderful beauty there is in its consolation. We are informed that it is strong as death.—Song viii. 6. It passes the love of women. "Greater love hath no man than this, that a man lay down his life for his friends." We are made to realize God's love shed abroad in our hearts, and are made to love one another. We are made to trust in our dear Redeemer through that faith that works by love.

Now, dear brethren, the quotations we have made are for your consideration. Let us take heed to the admonitions of the apostles. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." "And let us consider one another, to provoke unto love and to good works. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more as ye see the day approaching."

Brethren, one of our chief delights on earth is found when the brethren and sisters meet together, and set together in heavenly places, and talk of the goodness of God. By this our love to our dear Lord is made manifest, and that we love one another, and continue in his love. The candle that is lit and put under a bushel does not shed forth much light. Jesus says, "If the light that is in you be darkness, how great is that darkness."

Now unto the King eternal, the all-wise God, be glory and honor forever. Amen.

WM. A. MELTON, Mod.  
A. EGGLETON, Clerk.

CORRESPONDING LETTERS.

*The Roxbury Old School or Primitive Baptist Association, in session with the First Old School Baptist Church of Roxbury, Delaware Co., N. Y., Sept. 7th and 8th, 1892, to the associations and corresponding meetings with which we correspond, sends christian salutation.*

BELOVED BRETHREN:—Another year has passed away, and we are still receiving manifold mercies at the hand of our covenant-keeping

God. We are reminded again of our duty and privilege to thus address you, to reciprocate in some measure in this epistle for your messages and messengers, which have come to us laden with love in the Lord. We greet one another as the called in one hope of our calling, being, as we trust, all of the one body, or branches of the true Vine, having no other motive in view than to glorify God in our bodies and spirits which are his. The present occasion brings us under great obligations to the Father of lights, from whom descends every good and perfect gift. The several churches which compose this association are well represented; and though there has been no great ingathering, they are strong in the Lord, and blessed with that peace which the world cannot give. Our meeting has been harmonious, and the communication and preaching edifying; and seeing it is so with us, we desire a continuance of your correspondence and of your messengers when we again meet, which, if the Lord so wills, will be with the Andes Church, Union Grove, Delaware Co., N. Y., on the first Wednesday and Thursday in September, 1893, commencing at ten o'clock a. m.

J. D. HUBBELL, Mod.  
WILLIAM BALLARD, Clerk.

*The Licking Association of Particular Baptists, in session with the church at Little Flock, Anderson Co., Ky., Sept. 9th, 10th and 11th, 1892, to the associations and corresponding meetings with whom she corresponds, sendeth christian love.*

BELOVED BRETHREN IN THE LORD:—Again we have enjoyed the privilege of meeting in the capacity of an association. We have listened to the joyful proclamation of the gospel as presented by the apostles and prophets, salvation by grace, by able ministers of our faith and order. Each has spoken with power, to the comfort of those that have eyes to see and ears to hear. We desire a continuance of your correspondence and fellowship.

The next session of our association is appointed to be held with Mt. Gilead Church, to begin on Friday before the second Saturday in September, 1893, when and where we hope to meet and greet your messengers in the fellowship of the Spirit.

H. COX, Mod.  
J. W. WALLIS, Clerk.  
J. T. McCOUN Ass't Clerk.

*The Pocatolico Primitive Baptist Association, to the several Associations with whom she corresponds, sendeth christian salutation.*

DEAR BRETHREN:—We have been greatly comforted and edified by the coming of your ministers, laden with the rich and eternal truth of our Lord and Savior Jesus Christ. We greatly desire a continuance of your christian correspondence for the time to come. Our Minutes will inform you of the time and place of our next association.

Dear brethren, farewell. May the God of love and peace be with us all.

WM. A. MELTON, Mod.  
A. EGGLETON, Clerk.

TO OUR DELINQUENTS.

IT IS a long time since anything has appeared in the SIGNS OF THE TIMES under the above caption; consequently a large number of our subscribers have become forgetful of their delinquency. Every one can tell just how his or her account stands by looking at the date next to their name on the printed slip pasted either on the margin of their paper or on the wrapper containing it. This date denotes when the subscription expired. Will our subscribers please each one look at their date, and all who find it in arrears send us a remittance, as we need the money to meet our heavy expenses? If you find you are a few months in arrears, and are not able to send the money now, but expect to be soon, do not order your paper discontinued, as we would prefer to carry the account for any reasonable length of time than to lose your patronage altogether.

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## OBITUARY NOTICES.

**Mrs. Ellie E. McCarver**, wife of Moore McCarver, was born Sept. 28th, 1867, and died Feb. 12th, 1892.

She was a kind and loving wife, an affectionate mother, and a kind and obedient daughter. Those who knew her best loved her most. She never made a public profession, but I believe from what she said to me the last time she was at home that she was a child of grace. She leaves a kind husband, and a little girl three years old. Her little babe, Nathaniel M., aged one year, died thirty-eight hours after his mother. They were buried in the same grave. This is the second time that I have been called upon to give up two at a time. I have had to give up two husbands, four children and one little grandchild. I sometimes find myself murmuring that I have more trouble than any one else, but I know that is wrong; for what God wills is best, and I try to be resigned to his will.

MRS. M. J. TOLAND.

## ASSOCIATIONAL.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will hold her next session, the Lord willing, with the Big Blue Church, in Johnson Co., Kansas, to commence at two o'clock p. m. on Friday before the second Saturday in October, 1892. We extend a cordial invitation to all brethren and sisters who are in good standing and sound in the faith, and ministers especially.

Those coming from the east will be met at Lenexa, on the Kansas City, Ft. Scott & Memphis R. R., on Friday morning. Those coming from the west on the Atchison, Topeka & Santa Fe R. R., and those from the south on the Kansas City, Ft. Scott & Memphis R. R., will be met at Olathe on the morning of the same day. The train leaves Kansas City now at 9:20 a. m.

WM. L. HALL.

THE Juniata Old School Baptist Association will convene with the Fairview Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1892.

We extend a cordial invitation to all of our faith and order to meet with us. All coming by railroad will have to come on the B. & O. R. R. to Hancock, Md., on Tuesday. Try to be there as early in the day as possible, as it will be about sixteen miles to places of entertainment. All will be met and cheerfully cared for to the best of our ability.

AHIMAAZ MELLOTT.

## YEARLY MEETINGS.

THE yearly meeting at London Tract, Chester Co., Pa., will take place October 15th, 16th and 17th, beginning at two o'clock p. m. on the 15th, and closing at one o'clock p. m. on the 17th. We cordially invite ministers of our faith, and brethren and friends, to meet with us.

Those coming from Philadelphia and Wilmington will take train on the P., W. & B. R. R. from Broad Street station at 11:55 a. m.; Wilmington at 12:54 p. m. Ticket for Newark Centre, and there change cars for Yeatman's, near the place of meeting. From Baltimore leave Union Station at 9:15 a. m. Ticket for Newark, where they will be met and cared for.

A. B. FRANCIS.

THE Old School Baptist Church of Columbia, Jackson Co., Mich., will hold her yearly meeting, commencing at ten o'clock a. m., on the first Saturday and Sunday in October, 1892.

Those coming from the south and east will be met at Napoleon, and those from the west at Woodstock, on the day before. A cordial invitation is given to all lovers of the truth.

WM. L. BROWN, Clerk.

THE yearly meeting at Indiantown, near Powellville, Md., will be held as heretofore, on Wednesday and Thursday after the first Sunday in October, 1892. We will gladly welcome all who desire to be with us. Any wishing to attend, and who are not acquainted with the route, and having no place in view to stop at, if they will drop me a line at

Powellville, Md., I will give them directions, and also meet them at Pittsville.

L. A. HALL, Clerk.

A YEARLY meeting is appointed with the Clovesville Church, Delaware Co., N. Y., to begin on Saturday, October 1st, 1892, at 10:30 a. m. Those coming on the cars will be met at Fleischmann's Station.

A. J. GREEN, Clerk.

A YEARLY meeting is appointed with the Andes Church, Union Grove, Delaware Co., N. Y., on Wednesday and Thursday, October 5th and 6th, 1892. Services to begin at 10:30 a. m.

J. A. HUNTLEY, Clerk.

THE Old School Baptist Church of Otego, N. Y., will hold her annual meeting at Otego on Wednesday and Thursday following the second Sunday in October (12th and 13th).

We cordially invite all lovers of the truth to meet with us. The place of our meeting is but a short distance from the depot of the Delaware & Hudson R. R. at this place. Friends will be met at the depot.

G. M. FRENCH, Clerk.

A YEARLY or three days meeting is appointed to be held with the Lime Creek Church, at Nora Junction, Floyd County, Iowa, at the residence of Wm. C. Brown, to commence on Friday evening before the first Sunday in October, 1892.

Nora Junction is the crossing of the Burlington, Cedar Rapids & Northern and the Chicago, Milwaukee & St. Paul Railroads. Brethren in the ministry and all the faithful in Christ are invited. Those who come will please inquire for Wm. C. Brown, who lives near the station. I will meet all trains, the Lord permitting.

WM. C. BROWN, Clerk.

## TWO DAYS MEETINGS.

A two days meeting is appointed to be held, the Lord willing, with the Bethlehem Church, Prince William Co., Va., on Wednesday and Thursday, September 28th and 29th.

Four trains per day from Washington and Alexandria stop at Manassas, which is less than a mile from the meeting-house. According to the present schedule, trains leave Washington for Manassas at 8:30 and 11:10 a. m. and 4:45 p. m.

Friends will be met at the depot on Tuesday and Wednesday morning. A hearty invitation is extended to brethren and friends who may wish to meet with us.

J. N. BADGER.

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Middletown, Orange Co., N. Y.

# Signs of the Times.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

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NO. 40.

## POETRY.

### CENTENNIAL HYMN.

The following verses were sung at the one hundredth anniversary of the opening of the Brookfield meeting-house, Orange Co., N. Y., Sept. 1st, 1892.

AIR—"Bonny Doon."

ALONE upon the hill it stands,  
Where it was reared so long ago  
By pioneers who tilled the lands,  
Those sons of toil of ninety-two.  
Though winds have blown these many  
years,  
And storms have beat and shook its  
frame,  
The old house stands with towering spire,  
A monument of olden time.  
The people came from miles around  
To worship in this ancient place,  
Where Lathrop did the word expound,  
Inspired by faith in sovereign grace.  
And here bold Caton did proclaim  
God's everlasting truth and love;  
The wonder "Sweet," Ball sang the same,  
And Conklin bade them look above.  
This old-time meeting-house and grounds  
Could they but speak might volumes  
tell;  
Those time-stained walls did oft resound  
With songs of praise or funeral knell.  
But they who sang or mourned their dead  
In days gone by are heard no more;  
While others worship in their stead,  
From time to time as they of yore.  
Though many years have come and gone,  
That pulpit stands with Bible crowned;  
The flight of time keeps rolling on—  
Those by-gone days will ne'er return.  
Blow, blow ye winds, bend low, ye trees,  
Ye poplars tall of Lombardy;  
Bear the sweet vesper on the breeze,  
Praise God, the all-wise Deity.

C. D. W.

### GOD WILL TAKE CARE OF YOU.

God will take care of you, be not afraid;  
He's your Protector through sunshine  
and shade.  
Tenderly watching and keeping his own,  
He will not leave you to wander alone.  
God will take care of you through all the  
day,  
Guiding your footsteps, leading the way;  
He is your Shepherd, the only true Guide,  
Leading his children where still waters  
glide.  
God will take care of you, long as you  
live,  
Granting you blessings no other can give.  
O what a mercy to have such a Friend,  
And all eternity with him to spend!

### HUMILITY.

THE bird that soars on brightest wing  
Builds on the ground her lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest  
In lark and nightingale we see  
What honor hath Humility.  
When Mary chose the better part  
She meekly sat at Jesus' feet;  
And Lydia's godly-open'd heart  
Was made for God's own temple meet.  
Fairest and best adorn'd is she  
Whose clothing is Humility.

## CORRESPONDENCE.

MACOMB, Ill., June 1, 1892.

ELDER S. H. DURAND—DEAR BROTHER IN CHRIST:—If you have light, please write through the SIGNS on Luke xi. 24-26, and oblige me and others.

I. N. VANMETER.

DEAR BROTHER VANMETER:—For many years I have answered such requests as yours only by private letter, except in a few instances where the impression of the subject remained with me. I have the subject you have suggested upon my mind now, and will occupy the little leisure I now have in trying to express my thoughts upon it; but I feel that it would be much more suitable for you to write about it to me.

The text reads, "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first."

The Savior had just manifested his gracious power by casting out a devil. Some of them who stood by expressed the malignant enmity of the carnal mind against the doctrine of God's sovereign power unto salvation by saying, "He casteth out devils through Beelzebub the chief of the devils." Jesus clearly showed the impossibility of this, and then said, "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. He that is not with me is against me; and he that gathereth not with me scattereth." Here he has clearly presented himself as the Stronger, as having "power over all flesh, that he should give eternal life to as many as the Father hath given him."—John xvii. 2. By this parable he has shown also the subjection of the flesh to the Spirit. The strong man is bound.—Matt. xii. 29. He is not cast out. He is the same strong man, just as vile in his nature, just as little to be trusted as before; but he is bound, and his goods are spoiled, so that he cannot do the evil that he would like to do. The king-

dom of God is now within that house; the reigning power of his grace is felt there. The subject of this wonderful work, the poor sinner, who has felt the terrible and blighting power of the strong man, and who now feels at times the sweet, gracious, subduing power of the Stronger, is sometimes made to rest and rejoice in this controlling power of the dear Savior; but again is in great perplexity, tossed between hope and fear, apprehensive lest, if the strong man ever has been bound, he will get loose again and destroy all hopes of final deliverance.

The parable which immediately follows appears to contrast natural religion, the voluntary work of the creature, with the sovereign power of grace, as taught in the absolute control of the Stronger over the strong man, so that the poor, helpless sinner may clearly see which is his experience. Here the unclean spirit voluntarily goes out of a man. There has been no battle, no victory, no defeat, no casting out. The man has decided to reform. There is a turning from this or that openly wicked course of conduct. Some more powerful motive has caused fleshly lusts and appetites, or intellectual enjoyments, to lose their control over him. He has been made to fear punishment for his crimes, or has had his selfish desires awakened for the imaginary pleasures of an imaginary heaven, which he is made to believe will be given as a reward for what he may do that is good, and refrain from doing that which is evil; or he may have such a strong desire for the admiration of people who highly esteem religion that all that is necessary to win that admiration becomes a pleasure to him.

The unclean spirit finds no rest outside of a man. It is only as manifested in the mortal flesh of the people of God that the Spirit of Christ can be known in this world, with all his glorious power and goodness and love; and the spirit of evil, the unclean spirit, can only be seen or known as it works its wicked will through men. There is its only place of rest, of gratifying its hellish propensities. This appears to be taught in the peculiar expression, "He walketh through dry places, seeking rest." Outside of this chosen field of the devil, the heart of man, which "is deceitful above all things, and desperately wicked," he finds only dry places, no place to cultivate and sow with seeds of evil, no field in which to display his wicked nature.

The going out of this unclean spirit appears also to show his depth of wicked wiles in withdrawing for a season from a certain line of temptations, in order to display greater evil in some other direction, and by strong delusions lead the deceived wretch still farther away from the kingdom of heaven, and make him sevenfold more the child of hell than before.

When the unclean spirit returns to the house from which he went out he finds it empty, "swept and garnished." Sometimes it seems difficult to decide concerning one who makes a profession as to whether he has had an experience of grace or not. Certainly, we have to acknowledge, there has been a great change in this man. He was a notorious infidel, perhaps, profane, dissipated, given to acts of wickedness. Now he believes, prays, has forsaken his evil ways, appears humble, is found studying the Scriptures, is diligent in the services of the church. He professes also to believe in salvation by grace, and acknowledges that the Lord has done all the work. He may talk much of experience, and have clear views of the doctrine of grace; and yet the dear people of God, without distrusting the genuineness of his professions, find something lacking. They cannot get a feeling of sweet fellowship. There is no oneness felt, no "at home" feeling. They do not find themselves "sitting down together" with him, as they do with others, and yet cannot say at times but that the fault is with themselves; for certainly there has been a great change in him, and he talks so confidently of his present hope, and has such assurance, and is so good.

Ah, there is the difficulty. The house is swept. How long you have been trying to sweep your heart; but at every attempt the dust of sin would rise and nearly smother out all hope. You tried to obey the command to "wash your heart from wickedness," but you could never do it. You forsook your evil ways, if you had been given to outbreaching sins, but that did not help you at all in this respect, although you felt thankful to the Lord for taking you away from those evil ways which you now hate; but instead of seeing anything in that whereof to boast, you feared all the more at times that you were but a hypocrite. But somehow, at some time, you never could tell exactly how nor when, you felt a sweet sense of pardon and peace,

a deliverance from sin, a fullness of love and praise and joy, and a wonderful hope. Since then the Lord has been your hope, and at times you have been enabled to rejoice in him; but you have found that you still have a vain, deceitful heart, full of sin and evil, which you can never sweep out, and you have never been able to do one thing in which you could boast. You have been thankful that you have been led in paths of obedience, and have been powerfully held by the dear Savior, when otherwise you feel sure that you would have destroyed yourself; but you have no good works of your own to speak of. No wonder you cannot feel at home with this man, for he has swept out his heart, and keeps it swept out; and not only that, but it is garnished with many works of his that appear to him very good and praiseworthy. You do not feel that he has such troubles as you have on account of sinfulness and a depraved nature. It seems to you that he must be better than you are, not so troubled by evil thoughts and unbelief. You cannot look to him for sympathy. Not only is he not troubled as you are on account of sin, but his joys appear different. Your joys appear as a surprise to you. You can see no good reason for them in yourself. They are unexpected. While you are looking for expressions of deserved wrath from a holy God, you are surprised by manifestations of love that passeth knowledge, and peace that passeth all understanding, and joy that is inexpressible. On the contrary, when the unclean spirit has gone out of a man voluntarily, giving him a chance to sweep out his heart, and garnish himself with meritorious works, his joy is a reasonable result. He rejoices in what he has done. The good works of the natural man are the foundation of his hope and the cause of his joy.

But while this house out of which the unclean spirit is gone is swept and garnished, it is empty: Christ is not there. He is in his people the hope of glory. In him is all their comfort and joy. When they cannot realize his presence they are lonely and wretched, for they have only their own miserable depravity to contemplate; but when he is pleased to manifest himself in them, what peace and comfort they feel in his love. His word is then sweeter to them than honey and the honeycomb. "His mouth is most sweet; his love is better than wine." The natural man knows nothing of such an experience as this, and cares nothing for it. The house is empty. Only self and selfish desires are there. It is not the presence of the Savior, as the supreme object of his love, that he desires and longs for and rejoices in, but some reward, some exaltation of self, something to gratify pride, ambition, carnal desire.

The unclean spirit comes back at his own will and finds no hindrance, no other occupant of the house, no

Stronger being to keep him out nor to bind him. Then he goes and takes seven other spirits more wicked than himself, and they dwell there. The number seven appears in the Scriptures to represent perfection, whether of good or evil; and the most perfect device of the unclean spirit to attain perfection in the manifestation of wickedness is to get a man to fancy that he has cleaned his heart from wickedness, and has done some things that the Lord admires, and then fill him with the spirit of false religion. Spiritual wickedness is the most perfect of all wickedness. Nowhere is there such vile hypocrisy, such bitter hatred of the truth, such malignant persecution of the Lord's people, as in the Pharisee, and the proselyte which the Pharisees have made.

DEAR BRETHREN BEEBE:—I find the above, which was written some time during the summer. I believe I laid it aside as unsatisfactory, as I have done often. I now send it, without addition or revision, for you to publish if you see fit. It is very incomplete, and very imperfectly expressed; but it is what I believe concerning the text, and I submit it to brother Vanmeter and all others who may read it.

Your brother in the hope of the gospel,

SILAS H. DURAND.

SOUTHAMPTON, Pa., Sept. 19, 1892.

JOHN VIII. 31, 32.

"THEN said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

While the Savior was on earth preaching the gospel of the kingdom, seeking and saving those which were lost, he never sought to make proselytes, or to persuade any one to become his disciple and follow him, by concealing the difficulties of the way and the trials they would have to pass through for his name's sake. He did not represent the way as a smooth, easy, broad way, in which they might travel with pleasure; but he plainly told all who expressed a willingness to follow him that it was a strait and narrow way, a trying path, leading through much tribulation, temptation, a crucifying of the flesh with the affections and lusts. Nor did he suffer any to deceive themselves with a false hope or vain belief that they were his friends and followers, when he saw insincerity, dissimulation or hypocrisy in their hearts.

From the reading of this chapter it appears that many of those carnal Jews with whom he conversed "believed on him" (verse 30); but from their words and actions it appears that the work of faith was not wrought in them by the Spirit of God; that they believed not with the heart unto righteousness; and so it was not saving faith, the faith of God's elect. For when Jesus told them what would be the effect and

fruit of true faith, in the words of the text, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free," they answered him, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" They could not bear the idea of their being in bondage. It touched the pride of their hearts, and raised the enmity of their minds; and the conclusion of the whole conversation was that Jesus declared them children of the wicked one. "Ye are of your father the devil, and the lusts of your father ye will do." For telling them this plain truth, "They took up stones to cast at him; but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by."

Thus it is proved that a man may have a historical or theoretical faith in Christ, and yet have no grace in the heart, and remain under the power of Satan, and die in his sins. Instead of flattering these empty, pretended believers, and buoying them up with vain hopes, our Lord faithfully and plainly told the real state of their case. "If ye continue in my word, then are ye my disciples indeed." Here is the test of discipleship. It is evident from the very manner of expression, "If ye continue in my word," that Jesus did not intend to hold forth continuance in his word as a condition, but as a test of discipleship; that their continuing in his word would not make them his disciples, but would make it manifest that they were such; for their continuing in his word would not bring them into the household of faith and make them true believers; as though now they were carnal, alienated from the life of God, but if they would continue to profess their belief they would by virtue of it be changed into grace, or by their exertion and perseverance they would "get religion." No. Their continuance in his word was not to be the condition of their discipleship, but the test of it; for as "the truth" was the subject of conversation between them and Christ, their not continuing in his word would make it manifest that they were not his disciples indeed. Thus Jesus foresaw that instead of their continuing to profess belief in him, they would deny him and seek to stone him.

This word "continue" points to some previous reception of the truth, or to a work begun and carried on in the heart; that the word of Christ in which they are to continue must in some degree have been impressed upon their consciences, and sealed with power upon their hearts, before they could "continue" in it. When the word of truth is thus ingrafted in the heart by the Spirit, it produces certain effects, such as Jesus has pointed out. He compares it to leaven. It does not lay there still, lifeless and inoperative, without producing any effect. Old things pass

away, and all things become new. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Jesus also compares it to seed cast into the ground, which does not lie dead, but undergoes a certain process. Light, warmth and moisture combine to cause a root to grow downward and a sprout upward. Thus it is with the word sown in the heart. The light, heat and moisture of the Spirit cause it to grow both ways—downward and upward. Humility roots downward in the soul, and the profession of faith sprouts upward, manifesting itself. "First the blade, then the ear, then the full corn in the ear." "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward." This is the difference between receiving the word in the letter and receiving it in the power of the Spirit. "Receive with meekness the ingrafted word, which is able to save your souls." In grafting fruit-trees a wound or incision is first made in the stock, and the graft is then inserted into it, which grows both into and out of it. The word of Jesus does not lie lifeless and inactive in the recipient of it; but the heart being wounded and opened by the power and work of the Spirit, forms a receptacle for the word of life, causing a bringing forth of fruit unto holiness and eternal life. Wherever the word of Christ thus grows into and out of the heart, the subject will continue in it. He will not renounce his faith nor lose it; because he shall be kept by the power of God through faith unto salvation. He may sink into deep troubles of soul, may be buried in the cares of the world for a time, and appear dead, dark and cold for a season, but yet the life of the Spirit remains in him. Being once quickened into spiritual life, he shall never perish; for Jesus has declared, "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." Therefore he must needs continue in his word; because he who has begun the good work will perform it until the day of Jesus Christ.

"Then are ye my disciples indeed." Our Savior seems to lay great stress on the word "indeed;" thereby intimating that there may be a discipleship which is not in reality. In this expression our Savior pronounced a solemn sentence, "Then are ye my disciples indeed;" hereby giving us to understand that many who were said to believe on him did not in reality believe with the heart unto the saving of the soul, and consequently were not his "disciples indeed."

A disciple of Jesus in spirit and in truth is one who is made so by the power of the Spirit. When he was on earth he personally called them unto him, as we read, "And he goeth

up into a mountain, and calleth unto him whom he would; and they came unto him." All who are his disciples indeed are effectually called by his Spirit, speaking with power to their hearts; and these may be known by certain marks. One mark is devotedness to his service, which the very name disciple implies; for the moment he called his disciples they forsook all and followed him, devoting themselves to his service. Thomas spoke what they all felt in their hearts, when he said, "Let us also go to Jerusalem, that we may die with him;" feeling such an attachment to him that neither life nor death could separate them. If we do not follow him, and walk as he walked, being taught, led and governed by him, we lack the one essential mark of discipleship, and are like Israel of old, of whom it was said, "Their heart is divided; now shall they be found faulty."—Hosea x. 2.

When Matthew was called, he left the receipt of customs; Peter and Andrew left their nets; James and John left their ship and their father, and followed the Savior. As the disciples of Jesus, we are required to come out from the world, and be separated from all corrupt and dead professors. A proud professor cannot walk in fellowship with the lowly Jesus. A worldly minded professor can have no fellowship with him who was not of this world. A hypocrite cannot have communion with him in whom there was no guile. "The disciple must be as his Master, and the servant as his Lord.—Mat. x. 25.

"Ye shall know the truth, and the truth shall make you free." The truth here spoken of comprehends all that God has revealed in his word. Jesus himself is the way, the truth and the life. Everything connected with the work, blood, love, grace and glory of the Lord Jesus Christ, as revealed in the Scriptures for the instruction and comfort of his people, shall be known, at least so much as is needful and profitable. Of this gospel truth Jesus promises to give his true disciples a saving knowledge. "Ye shall know the truth," not only in the letter, but in the spirit and power of it. They shall know it by experience. They shall know their own ignorance, darkness and helplessness. They often walk in darkness. This ignorance which God's people feel, this darkness of mind under which they often groan, and the very clouds that hang over their path, are blessed of the Lord to teach them that they cannot instruct or guide themselves into the knowledge of the truth as it is in Jesus. Thus they are led to cry unto the Lord to apply his truth with power to their hearts. And when it pleases the Lord to enlighten their minds, and to anoint their eyes with eye-salve, then they see and know experimentally the truth, which makes them free.

"And the truth shall make you free." This implies that by nature

we are slaves and bondmen, the servants of sin, Satan and the world. Only so far as the Lord brings us out of this bondage do we come in any measure into spiritual freedom. This liberty of the sons of God, although a glorious liberty, is not perfect in all respects in this time state, while they sojourn in this wilderness of sin and sorrow. The fullness is reserved for them in the world to come. Here they are not freed from Satan's temptations and assaults, but are subject to his artful devices and molestations. Here they are not freed from afflictions; for what son is there whom the Father chasteneth not? If ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons. But they are free from the law and its curse, and from the dominion of sin; for the apostle assures us, "Sin shall not have dominion over you; for ye are not under the law, but under grace."—Rom. vi. 14. The law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in them, who walk not after the flesh, but after the Spirit.—Rom. viii. 1-4. They are not yet freed from mortality; but this mortal shall put on immortality, and this corruptible shall put on incorruption, and then shall be brought to pass the saying that is written, "Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."—1 Cor. xv. 54-58.

Brethren Beebe, the forgoing is the substance of a discourse delivered some time ago, and is forwarded to you for publication in the SIGNS, hoping it will be of interest to the readers of our family paper.

A SUBSCRIBER.

PARABLE OF THE TALENTS.

Matthew xxv. 14.

THERE is a striking similarity and apparent unity of purpose in this parable and that recorded in Luke xix. 12, of the parable of the ten pounds, though evidently spoken in different language, in the hearing of partly different witnesses. In both, treasures are entrusted to the care of servants, in different quantities, in like circumstances, apparently all being servants, not sons, in the one point of their likeness to each other, but each manifesting a different capacity from the others;

as well as showing the wisdom of the lord of those servants in selecting the proper one for each measure of trust confided to him. Had that lord bestowed those gifts in a reverse order, it would not have answered the point of illustration designed by our Savior, to show his disciples the lesson intended. Jesus always chose appropriate lessons, as presented in parables, as well as in every other mode of illustration; and we should bear this in mind. The lord called three servants to him, previous to departing on his journey and divided to them his goods, to every man according to his "several ability." Let us first notice this fact, and the lesson implied. I cannot but think that this lord knew those "several abilities" before he made the division to them, and the result was not unexpected. His goods were safe, whatever those abilities implied; for they were eventually returned to him. This thought leads me to conclude, as I hope the Lord has also taught me in other wonderful lessons, that Christ here referred to his universal lordship, and that he perfectly knew and had planned every step in his kingdom, both in providence and in grace. He was here in the world, and in the midst of the citizens of the world, and all were created by him and for him; therefore all were subject to him, their own enmity notwithstanding.—John i. 3; Col. i. 16. In this sense all men are his servants, and receive their one talent in and of the world, and he by right claims and uses each and every one of them when and where it pleases him; but he is not wholly of the world, only as he took part of flesh and blood. In his divinity he is "God with us." He came from the bosom of his Father, yet parting from no part of his measure. "For in him dwelleth all the fullness of the Godhead bodily."—Col. ii. 9; i. 19; John iii. 34. Jesus used this parable not by guess, but by knowledge; foreshadowing his departure from his disciples in particular, and from the people in general. These three servants are selected by him from actual incidents of life; as I understand every parable to be a real, as well as an illustrative fact, and were designed to show his unerring wisdom, and at the same time give his disciples fore-glances of his will, and to prepare them for recollections that must prove the correctness of their faith in him. He came into the world that he had made, walked in the midst of a wicked and perverse generation, just like the grumbling one talented man he had selected to illustrate their character. They were of the world; all they had was in the world; they buried it there, and at death returned it again to him, whom they said they know; but they knew him not; they comprehended him not.—John i. 5-11. He came to his own, and his own received him not. This one talented man will comprehend every natural

man in the possession of every natural gift of God, whether he possesses physical, intellectual or natural religious gifts; for every religion, whether stoical, scientific, pagan or Jewish, belongs only to the world; but God had always had use for them all; and whatever deceptive influence they have wielded over the minds of worldly men, it has been under the divine disposal. "If a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel."—Ezek. xiv. 9; 1 Kings xxii. 23. This one talented servant also fitly illustrates the nature of the carnal mind, which even the elect have in common with all men. Paul says to the saints, "To be carnally minded is death;" and he prays to be delivered from this body of death. Thus proving by his and their experience that they have a carnal mind, just like every other natural man. This leads me to speak of the second talent added, making two talents, the second of which none but the elect receive, and that is given according as God hath dealt to every man the measure of faith.—Romans xii. 3. The two talented man was as profitable in proportion to his gift or talents as the five talented servant was; therefore there was no mistake in the bestowal of any of them; each servant filled the measure of his gift; and there was no discrepancy in the parable by which we might be led to suppose that God ever gave a wrong gift to his people, either in nature or in grace. He not only made of one blood all nations of men to dwell on all the face of the earth, but hath set the times before appointed, and the bounds of their habitation. But most wonderful of all, he did choose his spiritual family as sons, not merely as servants alone, in Christ before the world began; thus making this second talent to represent the addition of eternal life, to life already given in time; and this comfort is bestowed as the evidences of the new birth show forth the praise of God. "But the manifestation of the Spirit is given to every man [of the generation of Jesus Christ] to profit with all."—1 Cor. vii. 7. This one manifestation, this one grace given, is as sure to bring forth fruit as it is sure that God gave it. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain."—John xv. 16. To apply this parable all to the ministry, as though God made some mistake in placing his servants in positions that they were not quite prepared for, and were not able to fill, is not where the Lord has shown me it belongs; for I cannot conceive how he could make such a failure in his arrangements. It would seem to reflect that his choice of servants was

(Continued on page 319.)

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 5, 1892.

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

G. BEEBE'S SONS.

## LIFE IN HEARING.

"VERILY, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."—John v. 25.

In his note on page 287, current volume of the SIGNS OF THE TIMES, W. J. May requests our exposition of this portion of the doctrine of our Lord.

"Verily, verily, I say unto you." In his discourse for the instruction of his disciples, Jesus never taught them anything of trivial importance. It is not to be understood that he designed to intimate that any other portion of his words was untrue or of minor consequence; but knowing the infirmity of those to whom this important truth was addressed he kindly emphasized his words by way of assisting them in realizing the importance of that essential point of doctrine which he here taught them. The word which is translated in this verse by our word "verily," is the same word which in other portions of the Scriptures is transferred without translation, and which is one of the names by which our Lord is himself designated, "Amen." No scientific research can explain why this word is so often used in the teaching of Jesus; in the experience of the subjects of his grace is found the only reason for the solemn form of assurance by which this particular declaration is confirmed. If the gospel were merely offered for the acceptance or rejection of natural minds, as is universally taught by the advocates of conditional salvation, there would be no occasion for such confirmation of the assertion of the unlimited sovereignty of the voice of the Son of God. In this case, as in that cited in Hebrews, is displayed the gracious will of God to show unto the heirs of promise the immutability of his counsel, which is confirmed by an oath.—Heb. vi. 17, 18. The truth of God is not rendered more sure by this confirmation; but its proclamation is more clearly shown to the heirs of promise. They are included in the specification "I say unto you." This assurance does not interest any but those who are called by his grace to that knowledge of God which is eternal life. To them it is a heavenly revelation of his tender solicitude for their consolation, that he is thus mindful of their weakness and their need of perpetual support against the temptations and accusations of unbelief in their own hearts, and the cruel assaults of their adversary the devil. To them this wonderful truth is of vital power

to sustain their fainting hope in his salvation. That Word of the Lord which is the life-giving power of God unto the salvation of sinners who are dead, is the unfailing refuge and support of every one whose hope is in Jesus. To such the sweet comfort of this divine truth can never be expressed. Let the Jews still require a sign, and the Greeks seek after wisdom; they who are called, whether by nature Jews or Greeks, know him only as their salvation whose voice is omnipotent, and whose power is manifest in quickening whom he will. Unto all such Christ Jesus is of God made "Wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord." Much confusion arises in reading the inspired record from failure to observe the characters to whom the language written is addressed. The same words have a very different signification when spoken to living children of God who are alone able to hear spiritual truth, from that which is expressed by them when spoken to those who are enemies and haters of the truth of the gospel of God our Savior. Therefore it is essentially important to observe this specific address. Only he that heareth the word of Jesus can receive the life which is confined to him that is specified in the verse preceding our text. It is of no interest to any one except those living children.

"The hour is coming, and now is." Naturally there can be no such thing as that an hour which "now is," should still be "coming." The hour which is present is passing away, and must be forever gone, instead of coming in the future. But our divine Redeemer did not come into the world to teach natural things. His name was declared before his birth as signifying the work which was given him to accomplish. The angel said to Joseph, "Thou shalt call his name JESUS, for he shall save his people from their sins." The chosen subjects of that salvation were by nature the children of wrath even as others. In common with all the children of Adam, they were dead in trespasses and sins. When their Savior was revealed as God manifest in the flesh he did not come to keep them from being lost; he said himself, "The Son of man is come to save *that which was lost*."—Matt. xviii. 11. No created being could perform such a marvelous work; the most that reason can claim for the saviors whom it can comprehend, is that they should provide means to keep sinners from being lost. This is the essential principle in which all false religion is agreed, from the first preacher of man's ability, in the garden of Eden, down to the most fashionable teacher of worldly religion in the present age. None of them talk of salvation from sin; they teach only the escape of the best of sinners from the punishment due to them as transgressors of the rigorous law of Moses. This is represented as sub-

ject to their own choice, and dependent upon their compliance with conditions offered as grounds for their deliverance from the justice of that holy commandment. In such systems there can be no grace displayed, since every sinner who complies with the conditions offered is rightfully entitled to receive all the reward for compliance. This would make the whole salvation of all who were delivered from condemnation the just reward of their own action in meeting the condition proposed. To the Israelites under the law of Sinai such a conditional covenant was given and in its observance they were blessed with temporal favors. But not even in compliance with all the provisions of that holy commandment of God was there any promise of a single blessing beyond this earthly state of existence. To the obedient Israelite that law gave nothing but protection in the enjoyment of natural prosperity and favors. That dispensation must continue until in the fulfillment of every precept of the law it should pass away. Jesus only was the holy One of whom Moses wrote in every prophetic declaration of the execution of all the requirements of that law of which he was the minister. No other man ever did or ever can satisfy the demand of that law which is spiritual; while every child of Adam is carnal, and already sold under sin.—Rom. vii. 14. While in his eternal Godhead our Lord did indeed manifest his present power in causing the dead to hear his life-giving voice, in his humiliation he was himself a servant under that law which he must fulfill in order that he might take it out of the way, before the glory of his gospel kingdom could be revealed. Although he was then learning obedience by the things which he suffered, even then he caused the dead to hear his voice, and gave unto them the eternal life which was in himself. There never was a time when our Lord did not call his chosen people, and deliver them from the power of sin and death by his omnipotent grace. His divine power is not restricted to times or places. His grace was revealed in Abel as freely as in calling his immediate disciples when he was manifest in the flesh with them. There never was a saint, in any condition or time, but that Jesus was with him even in the depth of his affliction and guilt. Time does not limit him. Yet in the revelation of the gracious purpose of God in the salvation of his people, he has established the order of temporal dispensations; first, the patriarchal; then the legal; and last, the gospel day, which is in our text called the coming hour. In this hour is revealed the divine glory of our exalted Redeemer, as having conquered death and hell, and by the one offering of himself "perfected forever them that are sanctified." In himself this victorious hour is ever present, while in the manifestation of it to created beings it was when he spoke the words here writ-

ten, yet "coming" in the future. Not until he had made an end of sins by the suffering of death, did that hour come in its manifestation. After his resurrection he said, "All power is given unto me in heaven and in earth." This is certainly in his character as the Mediator and Redeemer of his chosen people. In his omnipotent Godhead no power could be given unto him.

"When the dead shall hear the voice of the Son of God." Whether it be understood as referring to those who are dead in sin, as are all the children of men, or as signifying the calling from literal death of those who have passed away from this earthly existence, the voice of the Son of God is the only authority which can secure the obedience of those who are called. In the sense in which we understand the Lord as speaking in this text he declares the quickening efficacy of his word in translating the chosen subjects of his grace from the power of darkness into the kingdom of the dear Son of God. Being by nature the children of wrath even as others, they are certainly in that sense, as the children of the sinning Adam, utterly dead. Not even before the handwriting of ordinances had been literally blotted out by the blood of Jesus, could there have been a vessel of divine mercy called by grace except as the voice of the Son of God was heard in that irresistible calling. No other word can penetrate the darkness of death. The mystery of this eternal majesty of the Son of God can never be explained to the comprehension of finite intelligence. The fact must be received as the revelation given "through the faith of the operation of God, who hath raised him from the dead." To every one who can receive this truth it is an unmistakable assurance that the Spirit of Christ dwells in that one as the eternal life which Jesus gives to his sheep. So Paul says, "No man speaking by the Spirit of God calleth Jesus accursed; and no man can say that Jesus is the Lord, but by the Holy Ghost."—1 Cor. xii. 3. In no case can there be an exception to this definite decision which has been left on record for the learning of the saints. The whole family of Adam must be included in one or the other of these two descriptions. Every one who denies the complete salvation from sin of every one for whom Jesus died, certainly calls Jesus accursed; since his failure to save his people from their sins necessarily implies that he did not satisfy divine justice. And since he was made a curse for his people, if the curse is not removed from all for whom he gave himself a ransom it must still rest upon him. When presented in this form, perhaps no subject of grace would utter so glaring a denial of the power of Jesus in accomplishing all that he came into the world to do. But the devices of the tempter are so deceptive that under his strong temptations they may be so

far deceived as to doubt his victory over their sins, and thereby become involved in the necessary conclusion that he is himself yet under the curse which he has failed to remove from his people. Whenever this suggestion is presented to the saints it is certain that it is not the Spirit of God by whom it is originated. In this there is comfort for the tempted one. But it should also be borne in mind that none can ascribe sovereignty to Jesus as the Savior of sinners but by the Holy Ghost. Then it necessarily follows that no sinner is able to trust in him for salvation unless by the Holy Ghost he is made to call him the Lord in whom all power is vested. So Jesus is worshiped in the cry of the lost sinner who looks to him for salvation. None ever did thus call on the name of the Lord without receiving the deliverance which is the gracious answer of that call. Hearing the life-giving voice of the Son of God is the only source from which such calling can originate. Since the dead know not anything, there can be no inclination to call on the name of the Lord until life is given by his gracious word.

Since the words which Jesus speaks are spirit and life, it is evident that none hear his voice without receiving that life. In that sense it will not be doubted that the word of the Lord always prosper in the thing whereto he sends it. While it is true that the word "hear" is in many portions of the Scriptures used to signify obedience, yet in the text it has appeared to our understanding that the same individuals who are made to hear the voice of the Son of God, are in every instance quickened by that word into eternal life which Jesus gives to those who were dead before they heard his word. This is the miracle of grace. It is absurd to suppose that the dead can have any power to choose whether they will hear the living word. They are made alive by the Spirit before they know anything. Their first consciousness reveals the justice of God in their condemnation. The voice of the Son of God was never heard in supplication to gain the favor of the dead sinner. There is no separation between that word and the life which is communicated by it. The voice of the Son of God has never failed to be heard by any dead sinner to whom it was addressed. A dying thief, a bloody Manasseh, and a raging Saul breathing slaughter, can no more resist this almighty voice than could the infant Samuel or Jeremiah, or the unborn John the Baptist.

"And they that hear shall live." It will be clear to those who are able to understand the truth of this word of Jesus, that there can be no room for failure in this wonderful announcement. There is no intimation that the opportunity of living will be submitted to the dead, and the result will be according to their choice. It is asserted with equally

positive certainty that they shall live as that they shall hear. In this infallible decree of our God is the strong consolation of the gospel of his grace. If there had been but one exception left on record, there never was and never could be a saint who would feel that any other sinner except himself could be that exception. The gospel itself would thus be deprived of its heavenly glory. It is a common form of emphatic designation by which the living hearers of the voice of the Son of God are here specified. None can possibly be included among these living ones but those who hear that voice which causes the dead to live. Evidently the only will which selects those who hear this lifegiving voice must be the will of him who speaks. Clearly it is the Son of God alone who calls his own sheep by name, and leads them out of the prison house of death.

The Lord in this text is not inculcating that obedience to his commandments which is the practical life of those who love him. He proclaims that gracious provision of the gospel by which sinners are called from death to life; and the wonderful truth is accompanied with the assurance that there shall be no failure in a single case. Every one who is called with that holy calling shall hear; and every one who hears shall live. This verse appears to be a more emphatic reiteration of that which is declared in the preceding verse. "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." If there could be any possibility of misconstruing the language in one of these verses separately, that possibility is destroyed by taking the two verses together as they are recorded by the pen of inspiration.

Having submitted briefly such views as we have been favored with, we unite with our earnest inquirer in soliciting the views of some of our correspondents upon this deeply interesting subject. In this case, as in all that we write or speak concerning the unsearchable mystery of godliness, we sincerely desire that it shall be received by our readers only so far as it is consistent with the inspired record.

ROMANS I. 20.

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse."

This epistle, like all the communications of the Spirit, is for the exclusive benefit of the saints. What the Spirit saith, it saith to the churches; and so it is written at the close of the messages to each of the seven churches of Asia, "He that hath an ear, let him hear what the Spirit saith unto the churches." The apostle Paul addresses this letter

"To all that be at Rome, beloved of God, called (to be) saints." He longed to see them, that he might impart unto them some spiritual gift, to the end they might be established; "that is," he says, "that I might be comforted together with you by the mutual faith both of you and me." He acknowledged himself a debtor to the saints, whether Jews or Gentiles; and so, as much as in him was, he was ready to preach the gospel to them. He was not a law preacher, but a gospel preacher. He tells the saints at Galatia, that the law is not of faith, but is a system of works. "And the law is not of faith; but, The man that doeth them shall live in them." But the gospel is a system of faith, resting on the promise of God, and the work of Jesus Christ, and not on the works or faithfulness of the creature. Thus the apostle often uses the word "faith" when speaking of the gospel, in distinction from the law. So he says, "But before faith came [that is, before the gospel came] we were kept under the law, shut up unto the faith [or gospel] which should afterwards be revealed."—Gal. iii. 23. The apostle was not ashamed of this gospel, because it is the power of God, and not the power of men. None who receive it shall ever be ashamed or confounded, for it is salvation, and that of God, whose works are all perfect. This gospel, or system of faith (for faith always embraces the promise of God), unlike the law, reveals life and salvation. The law, which is not of faith, reveals and works death. It reveals the righteousness of God in the condemnation of a sinner. By the deeds of the law no flesh shall be justified in the sight of God; for by the law is the knowledge of sin.—Rom. iii. 20. But the apostle says of the gospel, "Therein is the righteousness of God revealed, from faith to faith." Not from the faith of one man to the faith of another man; nor from one degree of faith to another degree of faith in men; but the gospel, which is called faith, is revealed to the faith of those who are born of the Spirit, and have that faith as a fruit of the Spirit. None have ever heard and rejoiced in that gospel until they were in possession of that faith. The revelation is never made to their carnal mind or sense. This is clearly the meaning of the apostle. The gospel reveals to the saints the righteousness of God in Christ Jesus, whereby they are enabled to see what they never saw before, how God can be just, and the justifier of an ungodly sinner. What a wonderful gospel is this! "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 Christ Jesus unto all and upon all them that believe; for there is no difference," whether they be Jews or Gentiles.—Rom. iii. 21, 22. "As is written, The just shall live by faith," or by this gospel of the grace

of God, and not by their own works, or the works of the law; for there is no life found in the law; but it is found to be a ministration of death. The saints can find no life or comfort in it; only condemnation. As the just who are freely justified by the grace of God, through the redemption which is in Christ Jesus, they only live or find comfort and liberty in the gospel. "In hope of eternal life, which God, who cannot lie, promised before the world began." When the saints in their experience are brought into the bondage of the law by false teachers, or otherwise, there is no comfort, or life, or liberty, felt in their soul until this system of faith, or the gospel, is revealed to their faith. Thus the revelation is "from faith to faith." God has ordained that his justified people shall live only by this faith. They can find life or comfort in no other system. If they live or walk after the flesh they die.

The quotation of the apostle, "The just shall live by faith," is from the prophecy of Habakkuk. This prophet and child of God was in the flesh, in a fleshly frame of mind, and blind for the time as to the truth of God's predestination and purpose respecting evil, and therefore was out of the faith; for no one can be in the faith while blind to and denying the absolute sovereignty of God over all beings and all events. God's predestination of all things is so fully and clearly declared in the Scriptures that men nor devils shall ever be able to disprove it, although both try to do so. How little of reverence and godly fear was manifest in the words of this prophet as he comes before God in his blindness and fleshly mindedness. Could we recognize his utterances as prayer? Hear him. "O Lord, how long shall I cry, and thou wilt not hear? even cry out unto thee of violence, and thou wilt not save. Why dost thou shew me iniquity, and cause me to behold grievance? for spoiling and violence are before me, and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth not go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth." But when the Lord opened the understanding of the prophet, and brought him into the faith, teaching him that all that wickedness and violence was embraced in the purpose of God, and yet God was pure and holy, the prophet, being converted from his error, like Peter, is made to utter words of truth for the comfort of God's people throughout all succeeding time. "Art thou not from everlasting, O Lord, my God, mine holy One? We shall not die. O Lord, thou hast ordained them for judgment; and, O mighty God, thou hast established them for correction." "The just shall live by his faith" in that almighty God who not only knew, but also declared the end from the beginning, saying, "My counsel shall stand, and I will do all

my pleasure." Even the most wicked and diabolical act ever committed by men, of which we have a record in the Scriptures, by inspiration of God is declared to be according to God's predeterminate counsel. "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." "For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done."—Acts iii. 18; iv. 27, 28. These Scriptures will never become "threadbare" to those who are in the faith, and whose only hope and trust, in the midst of all the wickedness and abominations in the world, is in that God who "has made all (things) for himself, yea, even the wicked for the day of evil." Says the prophet Habakkuk, "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his [the wicked, the proud, the scoffer] soul which is lifted up is not upright in him; but the just shall live by his faith."

The apostle then declares, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness; because that which may be known of God is manifest in them; for God hath shewed it unto them." First, the apostle declares here that the wrath of God is a revelation from heaven. Without a revelation from heaven no one can know that wrath. It is not revealed to-day to men in the absence of God's law written in the heart. Nothing can be known of the wrath of God aside from his law, and none but his people have or know that law. It is a new covenant blessing, "I will put my law in their inward parts, and write it in their hearts."—Jer. xxxi. 33; Heb. viii. 10. There is a vast difference between the fear of hell and torment, which natural men sometimes experience, and the wrath of God, which is revealed in the experience of the Lord's people, who have his law in their hearts. The apostle says, "When the Gentiles, which have not the law [for unto Jews alone "were committed the oracles of God"], do by nature the things contained in the law, these, having not the law, are a law unto themselves; which shew the work of the law written in their hearts," &c. These must be children of God, as none others have the law of God written in the heart. Unto them the wrath of God is revealed, and this

wrath they shall feel when holding the truth in unrighteousness. Certainly none but children of God can hold the truth, either in righteousness or unrighteousness. Can a man hold that which he has not? Certainly not. It would be holding the truth in unrighteousness if a child of God should say, "All wickedness is embraced in the purpose of God; therefore I am not accountable for my ungodly and unrighteous conduct;" and, in the Lord's time, such child of God would be made to experience that of which the apostle speaks in the epistle to the Hebrews, "A certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries;" but not devour the child of God, in whom are the adversaries. A child of God cannot walk after the flesh without eventually experiencing the rod of God's chastisement upon him. He cannot plead ignorance, "Because that which may be known of God is manifest in them; for God hath shewed it unto them;" for he has put his law in their inward parts. The wrath of God is revealed to every subject of grace against all their ungodliness and unrighteousness. The apostle has named a catalogue of sins which men have been guilty of, and adds, "Who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Child of God, read the catalogue, and answer the apostle's question, "What then? are we better than they?" The apostle himself answers his question thus, "No, in no wise." While we may not be left to manifest these corrupt principles, yet are they within our flesh. Peter did not seem to understand that sin dwelt in him, although chosen to be an apostle of the Lord Jesus. He did not suppose he could ever be guilty of cursing and swearing falsely; yet he did so. Did he afterward justify himself in his ungodly and unrighteous conduct? No indeed. The Lord looked on him, and he went out and wept bitterly. He was without excuse, although the Savior had positively declared that he should do as he did. The truth is, there is no length in sin to which the subjects of God's grace may not run, unless restrained by the grace and power of God. Says the apostle, "But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God, who will render to every man according to his

deeds." The apostle is certainly speaking of the people of God, for he was not an apostle or teacher to any others; and he has said, "What have I to do to judge them that are without?" "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" will be rendered to them; for "he that soweth to the Spirit, shall of the Spirit reap life everlasting." But unto them [of the saints] that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish," shall be rendered by God, whether they be Jew or Gentile; "for there is no respect of persons with God." "It is a fearful thing to fall into the hands of the living God," as every ungodly and unrighteous one among God's people shall find.

The things of God, the things of the Spirit, the things of God's kingdom, are invisible, eternal things. "The things that are seen are temporal, but the things that are not seen are eternal." These invisible things of God from the creation of the world, wonderful to tell, have been clearly seen by the creatures of God, as God has been pleased to reveal them unto his people, who are created things. From the days of Abel, if not from the days of Adam and Eve, these invisible things of God have been clearly seen, for God has shewed them unto them. They could not be excused in walking in an ungodly and unrighteous manner, for God had shown things to them which he had not shown to others. In a sense the gospel was preached before the coming of Christ, and even before the giving of the law from Sinai. The gospel was preached unto Abraham. The apostle, speaking of those saints, says, "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."

The apostle does not say that the invisible things of God are understood through the things that are made. We do not understand him to teach that the invisible things of God, his eternal power and Godhead, are understood through the things he has created, such as the sun, moon, stars, trees, &c. God's people are made to see such created things as types of spiritual things. The revelation of God is not made to them in that way, but through the law written in their hearts. However much any may have studied the things of God in natural creation, and imagined they have "looked up through nature to nature's God," yet when called by the grace of God, as was Saul of Tarsus, they confess their former ignorance of him, as did he, saying, "Who art thou, Lord?" Saul had been brought up and trained in such a manner that he was familiar with the letter of the law; yet it had not given him a knowledge of God. The invisible things of God

he was totally ignorant of. He knew nothing of the wrath of God, which the apostle speaks of, until the law of God was written in his inward parts. Thus it is with everyone who has been given an understanding of the "eternal power and Godhead." By the law written in the heart is the knowledge of sin; and where there is this knowledge of sin there is the knowledge of the "eternal power and Godhead," so that they are without excuse.

We have briefly stated our understanding of the apostle's words, and submit what we have written to the readers of the SIGNS, hoping they will accept what we have written only so far as it is found to be in harmony with the inspired record and the experience of the people of God. J.

### MEMORIALS.

(By the Lexington Association.)

WHEREAS, Since the last session of our association our God has seen fit to remove from our number by death three of our dearly beloved brethren, who for many years have been faithful ministers of the New Testament, and beloved and honored pastors among our churches, viz., Elders Isaac Hewitt, David Earl and I. B. Whitcomb, we desire to record upon our Minutes an expression of our sorrow in this triple bereavement, and a tribute of love and respect to their memory.

We feel indeed to be sorely bereaved, and are sad that we shall see their faces no more on earth. We doubt not that our loss is their eternal gain, and desire to comfort one another with this most blessed assurance. We shall deeply miss them at our meetings, our homes, and in all the order of the church; but we would remember that the God of Israel still lives and reigns, and is able to raise up others to go in and out before us. Jesus, the chief Shepherd, is still near, though the undershepherds fail and lie down in death. Their labors are ended, and they have entered into rest. We remain yet a little longer to toil and suffer. May God ever comfort and keep us by his grace. We desire to tender an expression of our deep sympathy with the bereaved families of our departed brethren. May God be their stay and portion forever; and may we all be helped to say, The will of the Lord be done.

JOHN CLARK, Mod.

JOHN A. MORSE, Clerk.

JAMES AVERY, Ass't Clerk.

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(Continued from page 315.)

not wisely made; but we need not fear the result of his choice, nor the failure of his purpose for each saint to fill. How comforting this thought is to the feeble lambs of God with but two talents. They cannot help seeing them both by faith, for they have not only the promise of the life that now is, but of that which is to come. While distressed on account of sin, there is a sure token that eternal life is theirs; and as sure as they hunger and thirst after righteousness, that sure this second talent is theirs, and the added profit in trade or exchange of holy thought that each saint enjoys is sure to follow. None but the one talented or natural man can fail, ultimately, in this God-given investment. The quickened soul is as sure of his increase of holy joy as it is sure that God is eternal. "As thy days, so shall thy strength be." And have you eternal life? This natural life may apparently perish; but the very grave must give up its dead. This mortal shall put on immortality. "Then they that feared the Lord spake often one to another; and the Lord harkened and heard it; and a book of remembrance was written before him, for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spareth his own son that serveth him." "Then shall ye return, and discern between him that serveth God, and him that serveth him not."—Mal. iii. 16-18. Here is a key to the fact that God's children are servants as well; and Jesus humbled himself as a servant, was obedient unto death, and after death rose again, and appeared unto his disciples, blessing every one whom he had then chosen to reveal himself to (more than five hundred brethren at one time, and a few scattered ones at others); thus proving his abundant power to take full oversight of his people, even after death, and to instruct them individually and collectively as to the place that each should fill in his holy service. Having briefly hinted at the application of the parable to the one talented servant, and to the two talented one, I would refer to Paul's beautiful application of the services of the church at Rome (xii. chapter), and request each saint to read and see if he can see any place where the Lord made any mistake in placing all the members in the body, since they were only to prove what was that good, and acceptable, and perfect will of God."—See latter clause of verse 2. Space forbids recounting all that is presented to my mind relative to the five talents. All I hoped to do at the first was to try to call attention to the parable, to show how blessedly wonderful God's gift of grace can fill his holy mission. Let me only say, in conclusion, that as sure as the blessed Master bestows eternal life,

that sure the soul is safe for heaven, and consequent purity from sin; and the one with five talents may only serve his brethren while here in various ways; but, as God gives him grace, he will not say, like the one talented or worldly minded man, that he has served the Lord in vain.

May the blessed Master bestow more grace on us all; for only as grace abounds can love and joy and peace and holy obedience abound.

As ever, in love,  
A. B. BREES.  
SPENCERVILLE, Ohio, Sept. 19, 1892.

ST. THOMAS, Ont., Sept. 6, 1892.

DEAR BROTHERS BEEBE:—Inclosed you will find two dollars to pay for the dear old SIGNS. As has been said by others, I cannot do without it very well, I prize it so highly. I feel more anxious about it every Thursday than any other portion of my mail matter. Its theme has been, and is, all honor to God, and debasing poor creature man. It is by far the best religious paper I have ever seen. My dear father and I have taken it over forty years, and I expect to take it all along, even though it should get to be double the price it is now. I hope the dear brethren will continue to write, as their able communications are a great comfort to your numerous readers, especially, I believe, to those who are isolated from hearing the word preached, either by distance, or old age, or other causes. In reading over the number for August 31st, my attention was drawn to an article written by sister S. Garrard. O how my heart went out in sympathy for her, as she spoke of her troubles in the loss of her dear husband, and the difficulties she was called to undergo; also of her helpless children. O that the dear Lord would look in much mercy upon her, and give her strength sufficient for her day, is my sincere desire for his dear name's sake.

Your brother, I hope,  
A. J. BLACK.

CIRCULAR LETTERS.

*The Lexington Old School Baptist Association, to the several churches of which she is composed.*

DEAR BROTHERS AND SISTERS—Who love our Lord Jesus Christ, and regard him as the faithful Husband of his bride, namely, his church, his elect, chosen in him, that they should be holy and without blame before him in love, and that through the sanctification of the Spirit unto the belief of the truth; also, as the one who rose from the dead as the first fruits of them that slept, and will be finally glorified in the complete salvation of every member of his body.

In this our annual Circular Letter our desire is to dwell to some extent on the subject of the resurrection of the dead. In view of this purpose we will call your attention to the following inspired language, record-

ed in 1 Corinthians xv. 13, 14: "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."

Many are somewhat skeptical concerning the resurrection of the bodies of the saints, for the reason, perhaps, that they fail to comprehend the attributes of the Deity, the God who raises them, and therefore imagine it an impossibility. Ages have passed away since the body of Abel has returned to its mother dust. The thousands of passing years from that time to this have consigned millions to their sleeping graves, a part of many in the eastern world, another part in the western, a far distant land, besides many deep in the ocean's bed; all of whom have left no trace of a particle of the sacred seed of life visible to human understanding, but to the contrary. The most intelligent and profound minds during all the ages which have passed have discovered nothing visible to their mortal eyes, nor comprehensible to their understanding. All is silent, undisturbed even by the quaking earth or peals of thunder. There is nothing but lifeless dust. Accordingly, say they, there is no resurrection of the dead; and if so, then is Christ not risen, and our preaching is vain. But, brethren, be not deceived. "Evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God." Christ is risen, and has become the first fruits of them that slept. Death has no more dominion over him. He has suffered in the flesh, made his soul an offering for sin, to the complete satisfaction of the law's demands. Joseph's new tomb can hold him no longer than until the third day. He rises, comes forth, meets his disciples, and salutes them, saying, "All hail." "All power in heaven and on earth is given into my hands." Paul says (Romans vi. 9), "Death hath no more dominion over him." Also of the saints, that they should reckon themselves dead indeed unto sin, but alive unto God. Here we remark that his disciples, his bride, or the church, the members of his mystical body, are to be regarded as simultaneous with him in his suffering, death and resurrection; and as he is the first fruits, they will necessarily rise from the dead, awake in his likeness, and be satisfied.

Some will say, How are the dead raised, and with what body do they come? The apostle Paul's reply is, "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." "It is sown a natural body, it is raised a spiritual body." So this vile body is changed, and fashioned like unto Christ's glorious body.

In our opinion it is a matter of

mere speculation whether or not this vile body is changed before it comes forth from its dusty bed. If raised before, it would be the same as those who are alive and remain until the coming of our Lord. All will be changed. "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound [God himself shall sound it], and the dead shall be raised incorruptible, and we shall be changed." "Then shall be brought to pass the saying that is written, Death is swallowed up in victory." Christ is glorified in the complete sanctification of his saints. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." So let it be.

JOHN CLARK, Mod.  
JOHN A. MORSE, Clerk.  
JAMES AVERY, Ass't Clerk.

CORRESPONDING LETTERS.

*The Lexington Old School Baptist Association, in session with the Schoharie Church, Schoharie Co., N. Y., to the several associations and meetings with which we correspond, and to the household of faith where these lines may come, sends christian love.*

DEAR BROTHERS:—Another year has passed, and we as individuals and as an association are still in the land of the living, which fact constrains us to acknowledge the goodness and mercy of the Lord; for we can surely say, with Paul, that it is by the grace of God that we are what we are. Our session has been blessed, we feel, by the presence of the son of peace, and also by the coming of a goodly number of richly laden servants of our God, which we feel to bless our God for, and take courage. Although there seem to be some questions of order that we do not see our way clear, in regard to corresponding with some we formerly were connected with, we would say to them, Let brotherly love continue. Let not our prayers be hindered for each other. Send your servants among us; we will not stone them. We will send them away in peace. We feel to say, O that the Lord would bring again Zion, and make them like them that dream.

Our next session is appointed to be held with the Lexington Church, Greene Co., N. Y., where we hope to receive your messengers and messages of love, with also the Prince of peace.

JOHN CLARK, Mod.  
JOHN A. MORSE, Clerk.  
JAMES AVERY, Ass't Clerk.

BOOK NOTICES.

DEAR BROTHERS BEEBE:—Will you please give notice through the SIGNS that "Reminiscences and Letters of Mary Parker" is now ready? Price one dollar; 12 for ten dollars; 25 for twenty dollars.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

## MARRIAGES.

At the residence of Mr. John Freeny, Sept. 12th 1892, by Elder T. M. Poulson, Mr. Peter J. Dryden, of Baltimore, and Miss Naoma A. Morris, of Wicomico Co., Md.

By the same, Sept. 21st, 1892, at the residence of the bride's parents, Mr. Alfred W. Redish and Miss Ettie C. Dennis, both of Wicomico Co., Md.

SEPT. 14th, 1892, at the home of the bride, by Elder B. Bundy, in Tompkins, Delaware Co., N. Y., Mr. Lavurn D. Clark, of Sidney Centre, Delaware Co., N. Y., and Miss Minnie E. McLaughlin, of Trout Creek, Delaware Co., N. Y.

## OBITUARY NOTICES.

**N. L. Kirk** passed away on the 30th of August, 1892. He met with an accident on the 22d of August, while tearing down an old bridge at Felton, Santa Cruz Co., California. I think he joined the Old School Baptists when he was twenty-one years old. His heart had always been with them. He received much comfort and pleasure from the SIGNS OF THE TIMES. He was a dear, faithful husband, a fond and loving father, and a follower of Christ. His last words were, "Blessed Jesus!" He was willing and ready to meet his God, and told us that it was all well. He loved Christ with all his heart. His word was as good as his bond.

He was born in Cecil Co., Md., and was the son of Elisha E. and Rebecca Kirk. He was forty-three years old. His death has been a great loss to his wife and three daughters; but we know that our loss is his gain. We bow our heads in submission, and say, Thy will, O God, be done.

I am his lonely widow,

CARRIE F. KIRK.

ALAMEDA, Cal., Sept. 19, 1892.

**SISTER Mary Dicken Conner** fell asleep August 18th, 1892, after many years of patient suffering. She was a believer in Jesus, one of whom he said, "He that liveth and believeth in me shall never die." In her life she was not ashamed to confess Christ before men; and we have the evidence that he was not ashamed to confess her before his Father and all his holy angels.

Sister Conner was an exemplary christian woman, and a faithful member of the Old School Baptist Church since 1868. During all the days of her affliction she was never heard to murmur; and her last hours were hours of peace and holy resignation. She passed away as one falling into a peaceful sleep, as one who is weary sinks into the sweetness of rest. Only two children are left to mourn her departure and cherish her memory: Mrs. Clore, of Hebron, Ky., a member of the church at Mt. Pleasant, and Mrs. Casey, of Richmond, Va. She was born September 29th, 1814.

"Calm on the bosom of her God

Her spirit resteth now;  
E'en while with ours her footsteps trod  
His seal was on her brow.

"Dust to its narrow house beneath,  
Soul to its place on high;  
They that have seen her look in death  
No more may fear to die."

H. M. CURRY.

## ASSOCIATIONAL.

THE Salisbury Old School or Primitive Baptist Association will hold her session for 1892 with the Nassaongo Church, six miles southeast of Salisbury, commencing on Wednesday, October 19th, and continuing the two following days. We extend a cordial invitation to all lovers of truth, especially ministering brethren.

Those coming from the north and south

will take the trains arriving at Salisbury about two o'clock on Tuesday, as the trains pass at that place. The depot of the Baltimore & Eastern Shore Road will be attended to on that day also. It would afford satisfaction to the friends if those who contemplate coming would drop a card to D. J. Staton, at Salisbury, Md. Then they would know when they were prepared for the occasion.

We are hoping for a pleasant and profitable season; and it will be such if our gathering together is in the name of the Lord.

T. M. POULSON.

THE Pilgrims' Rest Association of Old School Predestinarian Baptists will hold her next session, the Lord willing, with the Big Blue Church, in Johnson Co., Kansas, to commence at two o'clock p. m. on Friday before the second Saturday in October, 1892. We extend a cordial invitation to all brethren and sisters who are in good standing and sound in the faith, and ministers especially.

Those coming from the east will be met at Lenexa, on the Kansas City, Ft. Scott & Memphis R. R., on Friday morning. Those coming from the west on the Atchison, Topeka & Santa Fe R. R., and those from the south on the Kansas City, Ft. Scott & Memphis R. R., will be met at Olathe, on the morning of the same day. The train leaves Kansas City now at 9:20 a. m.

WM. L. HALL.

THE Juniata Old School Baptist Association will convene with the Fairview Church, in Fulton Co., Pa., October 12th, 13th and 14th, 1892.

We extend a cordial invitation to all of our faith and order to meet with us. All coming by railroad will have to come on the B. & O. R. R. to Hancock, Md., on Tuesday. Try to be there as early in the day as possible, as it will be about sixteen miles to places of entertainment. All will be met and cheerfully cared for to the best of our ability.

AHIMAAZ MELLOTT.

## YEARLY MEETINGS.

THE Old School Baptist Church of Otego, N. Y., will hold her annual meeting at Otego on Wednesday and Thursday following the second Sunday in October (12th and 13th).

We cordially invite all lovers of the truth to meet with us. The place of our meeting is but a short distance from the depot of the Delaware & Hudson R. R. at this place. Friends will be met at the depot.

G. M. FRENCH, Clerk.

THE yearly meeting at London Tract, Chester Co., Pa., will take place October 15th, 16th and 17th, beginning at two o'clock p. m. on the 15th, and closing at one o'clock p. m. on the 17th. We cordially invite ministers of our faith, and brethren and friends, to meet with us.

Those coming from Philadelphia and Wilmington will take train on the P., W. & B. R. R. from Broad Street station at 11:55 a. m.; Wilmington at 12:54 p. m. Ticket for Newark Centre, and there change cars for Yeatman's, near the place of meeting. From Baltimore leave Union Station at 9:15 a. m. Ticket for Newark, where they will be met and cared for.

A. B. FRANCIS.

## TWO DAYS MEETINGS.

THE church of Christ called Old School Baptist, of Gilboa, N. Y., appoint the 8th and 9th days of October for the worship of God.

All who desire to worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, will receive a hearty welcome.

D. S. ELLIOTT, Clerk.

## The "Signs of the Times,"

(ESTABLISHED 1832.)

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IS PUBLISHED

EVERY WEDNESDAY,  
BY GILBERT BEEBE'S SONS,

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 12, 1892.

NO. 41.

## POETRY.

### DIVINE SYMPATHY.

Yes, Jesus wept! O why should he thus  
grieve?  
His grief was real, this we must be-  
lieve.  
'Twas real sorrow caused those tears to  
start;  
'Twas real compassion moved his tender  
heart.  
Yes, Jesus wept! O may that sacred  
word  
Sweet consolation to our hearts afford;  
And while we pass through sorrow, grief  
and care,  
Be comforted to find our Lord was there.  
And has he changed? Does he no longer  
care  
For his dear children, nor their sorrow  
share?  
Did I say share? He kindly takes the  
whole,  
And bids them on him all their sorrows  
roll.  
How sweet to know, though now upon  
his throne,  
He wears a body such as we shall own!  
A great High Priest, who can our suffer-  
ings feel:  
Who sympathizes with his children still.  
He knows the power of our old subtle  
foe;  
He knows the force with which tempta-  
tions blow;  
He knows the constant perils we are in;  
He knows the strength we need to con-  
quer sin.  
What though afflictions now our spirits  
toss!  
What though of all things we shall suffer  
loss!  
No real evil can our souls betide  
If Jesus but our trembling spirits guide.  
If he but guide we shall be safe indeed;  
The strongest foe shall not our course  
impede.  
The fiercest storm shall yield an inward  
calm  
If we by faith can view him at the helm.  
But O, alas! how oft are we like those  
Who were with him when that fierce  
storm arose,  
And Jesus slept amid the stormy scene,  
And yet controlling all by power unseen.  
His eyelids his disciples sorely tried;  
Worn out with fruitless toil, at last they  
cried,  
"Lord, save us, or we perish!" He  
awoke;  
To wind and waves those powerful words  
he spoke:  
"Peace, peace; be still!" and all was  
hushed and calm.  
Dear Savior, may we still thy voice dis-  
cern,  
Till we, supported by thy strength alone,  
Shall reach that land where sorrow is  
unknown.

R. A. B.

—Gospel Standard.

## CORRESPONDENCE.

DILLEY, Oregon.

ELDER G. BEEBE'S SONS:—The following was written after attend-  
ing the Siloam Association, which  
convened with the church called  
Cedar Creek, situated in Clackamas  
County, Oregon, June 29th, 1892.  
To the children of the most high  
God who are scattered throughout  
the length and the breadth of this  
vale of sin and sorrow, I would send  
christian salutation. Out of the full-  
ness of my heart I must speak, and  
tell my people that I have been made  
to dwell in heavenly places, and to  
feel that God is all in all. O that I  
might express in language not to be  
mistaken my feelings, which are ex-  
ultant, yet not boastful nor puffed  
up. Being weighed down with many  
cares, I had not thought it possible  
for me to attend our association this  
year, and tried to reconcile myself in  
the thought that duty plainly said I  
must stay at home; but as the time  
for holding meeting drew nigh the  
desire to attend grew to be so great  
that my heart felt ready to burst,  
and I could neither eat nor sleep  
well. At times tears would relieve  
me for a little time, and I would  
think reason had gained the mas-  
tery; but it would not be long until  
I felt as desirous to go as ever, and  
would often catch myself planning  
for us to attend, and leave the result  
with the Lord. I finally told my  
husband that it seemed as though I  
must go; and it seemed to me that  
life or death depended on his answer.  
He told me that he had been think-  
ing a great deal about it, and that I  
could as well go as not, and he would  
stay and take care of the children  
and our affairs, as he had attended  
last year. But no, that would not  
do; both must go, or I should stay  
at home. Immediately it seemed  
possible, and even easy, for us to  
arrange to go. But I must not make  
this tedious. We went, traveling  
more than forty miles with a horse  
and buggy, much of the road going  
over a succession of hills and ravines,  
and extremely rocky, while the heat  
was quite oppressive. Weary in  
body, we arrived at the place of  
entertainment on Thursday evening.  
Even before we had stopped I re-  
cognized familiar faces among the  
groups gathered here and there,  
chatting pleasantly, and greeting  
each new arrival with beaming coun-  
tenances. Among those I first re-  
cognized was the bowed form and  
hoary head of our much esteemed old

brother and minister in the gospel  
of our Lord Jesus Christ, Elder John  
Stipp. Once more I was permitted  
to take by the hand the dear old  
soldier, who twenty-one years ago  
led me down into the watery grave,  
together with a dear sister whom I  
have not seen for many years. A  
few years later the same dear old  
brother united in marriage myself  
and my beloved companion, J. K.  
Boyd. We joined the groups in  
turn, finding many pleasant sur-  
prises, and meeting many that I had  
never seen in the flesh. What a  
glorious time that was; and every  
one seemed prepared to feast on  
heavenly things, and to recognize in  
each other a kindred spirit. The  
preaching brethren present were  
Elders John Stipp, of Clackamas  
Co., W. S. Matthews, of Polk Co., V.  
J. Turnage, of Yam Hill Co., Silas  
Williams, of Linn Co., David Lilley,  
of Washington Co., Daniel Bridges,  
of Linn Co., brethren G. R. Gerard,  
of Linn Co., J. A. Grafton, of Mult-  
nomah Co., Amos Horner, of Clacka-  
mas Co., and Wm. J. Hess, of Gold-  
endale, Washington.

O what preaching! No note of  
discord found lodgment there, but  
Jesus and him crucified was the  
theme of one and all. The image of  
our Savior seemed visible in the face  
of every brother and sister present.  
What a hollow mockery all else  
seemed! Not one preached the  
works of the creature, but with one  
accord pointed to Jesus as the Re-  
deemer, the Prince of peace. O  
what love was manifest throughout  
the entire meeting! We felt that  
Jesus was there; and we looked for-  
ward with dread to the time when  
we must separate, and return to the  
toils and vexations of this life. For  
a time the old or fleshly man was  
lost sight of under the divine influ-  
ence felt by all. The Lord of lords  
and King of kings reigned supreme,  
and the world looked on and mocked.  
The worldlings even laughed aloud  
in derision at a set of "ignorant old  
fogy people," who could receive such  
hard things as gospel truth, shake  
hands, embrace and weep, because  
their hearts were full. But we cared  
not, and pitied their unbelief, know-  
ing that they knew not what they  
did. We sang,

"I'm not ashamed to own my Lord,  
Nor to defend his cause," &c.

Drawing our strength from our heav-  
enly Father, without stint, we fed  
on the sincere milk of the word.  
While in associate capacity, with one  
accord they denounced all worldly

institutions as unsuited to the degree  
of God's people, and pernicious to  
the peace and welfare of our churches.  
After each sermon a good old song  
was sung, every word seeming to  
have added meaning and to give new  
strength. With what zest we could  
sing,

"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?"

Not one of the dear saints could say  
anything in behalf of himself, but  
gloried in the thought that the love  
of the Father had saved his children;  
yes, saved them with an everlasting  
salvation. O, my friends, my undy-  
ing friends, do you understand me?  
for it is the language of my heart.  
Is it the language of a heaven-born  
child or not? It is all I know, and  
it has seemed sufficient. I have  
thought with great joy that I knew  
my people, but, alas! I am de-  
ceived, and am deceiving others,  
what a dreadful thought. But I  
cannot yet give way to doubts and  
fears, for I am still feasting to some  
extent on the blessed truth which  
the Father sent to his hungry chil-  
dren. I almost feel that I can never  
doubt so much again. O that Jesus  
might stay with us, for his presence  
disperses our gloom. This foretaste  
of heaven is sweeter and more pre-  
cious than all the treasures of earth;  
and though all the world point the  
finger of scorn at us we are rich, in  
that we have an inheritance that  
fadeth not away, eternal in the  
heavens. Being assured that we  
have an Advocate with the Father,  
we ought with much patience to  
endure all manner of persecutions  
while in this time state, believing  
that afflictions are good for us,  
though grievous to bear. No, dear  
little children, we do not want to get  
entangled or wrapped up in the  
things of this world, for we have  
tried it just enough to know that it  
is not edifying to our souls nor to  
each other. We are told that God's  
grace is sufficient for us, and we  
know that it is. Did we not hunger,  
and he filled us? Did we lack any-  
thing? O no; we were content. He  
made us to seek after him, and we  
found him, even in a waste, howling  
wilderness; and his banner over us  
was love. There was no backbiting  
there, no jealousies, to mar the peace  
that pervaded the camp of the chil-  
dren of God. A dear brother once

told me of a dream that opened his eyes to many things heretofore dark. He thought he saw a black, filthy pool of water, completely covered with a stiff, murky scum; and while he was wondering what it meant he saw faces pure and lovely, the filth having no effect at all upon them. While the filthy water was exceedingly obnoxious, the faces had all the loveliness of saints, which they represented; while the black, filthy pool was the fleshly nature, which is not born of incorruptible seed, and knows nothing of God nor godly things, but revels in that which is antagonistic to spiritual things. It struck me that here was something for me to think of; and I often do, when ready to take a brother or sister to task in my own heart. I love to think of it in connection with myself, and to feel that the many shortcomings and imperfections of my flesh will not contaminate the Spirit which dwells within. It is a glorious thought indeed, and one that should cheer and encourage in the time of despair, that the holy child of God cannot sin, being in fellowship with God. Then, seeing it is so, how easy it should be to reconcile all our difficulties with one another. None but God can take away the hard and stony heart, and give us one that can feel and understand these things. So long as we are cold and unfeeling we cannot enjoy the smiles of his face; but let him show his face and our troubles are forgotten, and we feast as "the wise and prudent" can never feast. Let us pray that he keep us from getting into this cold, indifferent condition again. There is no love there. We have tried it. His face was hid for a long time, we grew skeptical of each other, even of our brethren, and almost forgot that a heavenly relationship existed. The cares of this world crowded around thick and fast, and we had not time even to read a chapter in the Bible. We could not think about it if we did. We had worked hard all day, and we must rest at night, else we could not work to-morrow.

You see, brethren, I have been there, and groveled in darkness a long time. Is it any wonder that I rejoice in the light? I have often wished that we dwelt in caves, and fed on the fowls of the air and the fishes of the sea, that we might have more time to talk of our Father's kingdom. But I suppose that cares would still accumulate, for we have the promise, "In the world ye shall have tribulation." But be of good cheer, for ye are not of this world. O blessed thought, that we are not of this world. We look forward with an eye of faith to that place prepared for all the saints, when trouble in this life shall be swept away, and every eye shall be dried. Songs of praise pure and harmonious shall be sung, giving all honor and praise triumphant to the Father and the Son. There congregations shall never break up, and sabbaths never end.

Yours in the faith of God's elect,  
MRS. J. K. BOYD.

SOUTHAMPTON, Pa., Sept. 11, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Will your please publish the inclosed letters from dear sister Attie A. Curtis? It seems that she has been much afflicted, and been made to rejoice with joy unspeakable and full of glory. It seems the Lord has been pleased to speak peace to her troubled soul, and there was a great calm. I was very much comforted in reading her letters, as I have been very low down of late.

Your sister in bonds of love,  
R. F. HART.

BATH, Maine, Aug. 6, 1892.

MRS. R. F. HART—MY DEAR SISTER:—Your welcome letter came last evening, and it is with pleasure I take my pen to speak of many things to you, my dear sister, who have so kindly written me. I enjoyed a letter you wrote for the SIGNS, and thought I would write to you; but knowing myself so well, I did not have the courage. I asked our dear sister Bessie about you, and she wrote me loving words of you, and said you were not well and strong. I think I could sympathize with you, as it is now over twenty-one years since my health failed. No one thought I could live but a short time when first taken sick; but the Lord has spared my life all these many years, and filled them with so many blessings, I cannot thank and praise him enough. I have tried to write and speak of his goodness to me all the days of my life, and I often feel that I have told so little I have not touched the depth of it. There has been a good deal in my heart, both of joy and sorrow, which can never be expressed. The last five years I have gained in health, and was so much better last winter I hoped I should soon be able to meet the loved ones during cold weather. Then "La Grippe" made me a visit, and all spring and summer until the hot wave came I was feeling poorly. Now I am able to work some hours without resting, and hope to gain again. Last Saturday I had the privilege of going to North Berwick, and heard Elder Keene preach three sermons Sunday, and enjoyed every one of them. He preached Jesus Christ and him crucified. That is what I love to hear, love to sing, and love to talk about. I can speak of Jesus as the Savior of his people, and their perfect safety, no matter how far down in the depths I may be. The blessed assurance abides with me that his people are saved in the Lord with an everlasting salvation; and the foundation of God standeth sure, having this seal, "The Lord knoweth them that are his." O yes, dear sister, not a doubt comes into my mind concerning this "seal," "The Lord knoweth them that are his." What causes me anxious thought is, Am I one of the chosen vessels of mercy? The Lord has blessed me richly, in leading me into the green pastures and

beside the still waters, so my cup runneth over. It is twenty years this month since I was buried in baptism, and they have passed very quickly, quietly and peacefully, with the exception of four years, when I went down, down into the deep waters, and saw the works of the Lord and his wonders in the deep. My soul was melted because of trouble. But my cry was unto the Lord, for there was no other to help me. He did bring me out of my distress, made the storm a calm, so the waves thereof were still. I was glad because the waves were quiet, and he did bring me to my desired haven. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" The last two years I have felt so much as I did when the evidence of sins forgiven and love to the brethren was shed abroad in my heart. Jesus has been my joy and my song all the day long. It has been sweet and joyful to tell my brethren what great things he has done for me. These words at times seem to be in my heart, "I will declare thy name unto my brethren. In the midst of the church will I sing praise unto thee." I have no desire to sing the Lord's praise in the world; but I do desire, more than I can express, to sing his praise to those I love so well in the truth. I have been led in such a plain path. I know I cannot sing one note of praise unless God puts the new song into my mouth. I shall always find it new, and every time it will be "praise unto God." My dear sister, I know I am vile, sinful, and no good thing can be found dwelling in my flesh. I know the sorrow felt in the soul when all this spiritual joy is taken away, and "all is dark, and vain, and wild." I can say, I am glad I know this, for it makes me realize more fully that this sweet joy and peace does not spring from the flesh. It is the fruit of the Spirit. I am very glad you have written to me, and I hope this letter will not make you wish to never hear from me again. I have loved dear sister Bessie's name even before I was brought into the church, and I have taken more comfort than I can ever tell in writing to her the last two years. She has been so kind to allow me to write when I felt like it, and her letters to me have contained many precious things. I hope it will be the Lord's will for us to meet face to face. I have enjoyed writing this letter to you, because you have been in my mind, and I have talked with you. I know it will not seem, when I look it over, as my thoughts and feelings have been while writing. If I could write better I would; but if I try again it will be no better than this. My parents enjoyed your letter with me. I hope you will write again soon, so I can enjoy another talk with you about the precious things of the kingdom of God. May God make us meek and lowly, is the desire of your unworthy sister.

Love to all the saints whom you meet.

ATTIE A. CURTIS.

BATH, Maine, Sept. 8, 1892.

MRS. R. J. HART—DEAR SISTER:—A letter from sister Bessie this morning tells me you wish to have my letter to you published in the SIGNS. I cannot remember what I wrote to you that should make you have such a wish; but I would not dare tell you that you must not send it to the brethren Beebe; for if there is anything in it which you think will be of interest to the children of God, you have my consent, given cheerfully and willingly. I know the Lord must have directed my thoughts and pen, and all the praise is his. In and of myself I am nothing, less than nothing, and vanity. If I wrote anything like exalting the creature, I know brethren Beebe will not allow it a place in the SIGNS. I have full confidence in their judgment. I have been led in a way I knew not, and if I am not wholly deceived, I desire to be found ever speaking and writing of what the Lord has done for me. There is a name which is more precious to me than gold, silver, precious stones, or anything this world can give. Jesus is the name I love to have exalted, and I rejoice with joy unspeakable when the Lord leads my mind into the truth and makes me know that it pleased the Father that all fullness should dwell in Jesus. Then I see my worthiness, righteousness, redemption, wisdom and sanctification. I do not know of anything else I need. A finished salvation causes me to sing of Jesus all the day long. I suppose you will be surprised at the coming of this letter, but I could not write to any one else until I obeyed the impression. I must close, although I like to talk with you, even if we are strangers in the flesh. The love of God in our hearts has brought us very near each other. In love and fellowship your sister,

ATTIE A. CURTIS.

PORTLAND, Oregon, July 3, 1892.

ELDER G. BEEBE'S SONS—VERY DEAR BRETHREN IN CHRIST:—I desire a little space in your columns once more, having been requested by some of our dear kindred in Christ to write for publication. I will express such thoughts as may occur to my mind. Just eleven years ago to-day I took up my cross and followed our dear Savior into the liquid stream. I was baptized by my dear uncle, and our beloved brother, Elder Wm. Grafton, in Harford Co., Maryland. To-day finds me far away from the place of both my natural and spiritual birth. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." These two principles are as opposite as any two can be; and while to be carnally (or fleshly) minded is death, to be spiritually minded is joy and peace. The fruits

of these are just as much in opposition as the principles themselves; therefore "they that are in the flesh cannot please God." For "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore Paul could say, "I find a law in my members [flesh], warring against the law of my mind [spirit], and bringing me into captivity to the law of sin, which is in my members;" by reason of which he was made to cry out, "O wretched man that I am! who shall deliver me from the body of this death?" None but the living children of God ever did or ever will know anything of this experience of the apostle. "It is the Spirit that quickeneth; the flesh profiteth nothing." "Except a man be born again he cannot see the kingdom of God." For "Eye hath not seen, nor ear heard, neither have entered into the heart of [natural] man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit." Then in vain do men try to search out the mysteries of the kingdom, since they are hid from the wise and the prudent, and revealed unto babes. A host of other Scriptures might be produced to prove the doctrine of salvation by grace. "You hath he quickened, who were dead in trespasses and in sins," &c. How beautiful it is when we are enabled by the grace of God to stand still and see the salvation of the Lord. A man might as well go to the grave yard and preach to the dead there to turn to God and live, as to preach to sinners dead in sins to believe on the Lord Jesus Christ. This also is the work of the Lord, that ye believe on him whom he hath sent. A great deal is being said by the Arminian world of to-day about believing in the Lord Jesus. O how little importance they attach to the word believe. The flesh is not subject to the law of God, neither indeed can be. Let us take the child from the cradle, and follow it through all its Sunday school teaching, and all of its fond parental training, and what have we but a body of flesh instructed in the mere letter of the word? No man can call Jesus Lord, save by the Holy Ghost. Then to believe on the Lord Jesus Christ, to believe he is the Son of the living God, requires nothing less than the revelation of Christ himself. For no man knoweth the Son, save the Father; and no man knoweth the Father, save the Son, and he to whom the Son will reveal him. When Peter was asked by our Savior, "whom do men say that I am?" his answer went to show that while men truly believed that he was some notable man, they were of divers opinions; some saying he was one of the prophets, and some another. But when Peter was asked, "Whom do ye say that I am?" he could answer (by the Holy Ghost), "Thou art the Christ, the Son of the living God." Then comes

the precious language of our dear Lord and Master, "Blessed art thou, Simon Bar-jonah; for flesh and blood hath not revealed this unto thee, but my Father which is in heaven." In the beginning of this letter I quoted, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." These, I say, are contrary the one to the other. Thus the great conflict that is continually going on with the poor tempted child of God, who has received the spirit of truth, which the world cannot receive. The promise to all such is, that in the world they shall (not may) have tribulation; but in Jesus they shall (not may) have peace. But be of good cheer, for Jesus has overcome the world. Then happy are we if we suffer with him; for if we suffer with him, we shall also reign with him, and thus be brought off more than conquerors through him that loved us. "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." "That which is born of the flesh is flesh," and consequently knows nothing of the many crosses and afflictions that you, dear saint, are called to pass through. They that are born of the Spirit know that in them, that is, in their flesh, there dwells no good thing. While they that are only born of the flesh have no good thing dwelling in the flesh, yet they are without any knowledge of this fact. On the contrary, they are continually boasting of the good deeds they can and are doing to help God save themselves and others also. The apostle Paul gives the true condition of all of Adam's race, and says that we, including himself, are no better (by nature) than they. He says, "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 swiftness to shed blood. Destruction and misery are in their ways, and the way of peace they have not known. There is no fear of God before their eyes."—Rom. iii. 10-18. Such is the condition of "that which is born of the flesh." A horrid picture indeed when the light of God's eternal truth shines in the heart and gives the knowledge of the glory of God as revealed in the face of Jesus Christ. O what a contrast! Is it any wonder Paul should say, "We know the law is spiritual; but I am carnal, sold under sin?" I say, is it any wonder, when such a sink of sin presents itself, as the human heart really is, which is deceitful above all things, and desperately wicked? It is when we have such a glimpse as this that we can say with the poet,

"And if my soul were sent to hell,  
Thy righteous law approves it well."  
O then, dear saints, let us rejoice in Christ Jesus, and have no confidence in the flesh, for "it is the Spirit that quickeneth; the flesh profiteth nothing." "They that are in the flesh cannot please God." O no; there is no fear of God before their eyes; and there is none that understandeth; yet Job could say, "The fear of the Lord is wisdom, and to depart from evil is understanding," without which it is impossible to please God. But, blessed be God our Savior, "as a father pitieth his children, so the Lord pitieth them that fear him." "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom."

"A few more rolling suns at most  
Will land you on that heavenly coast,  
Where you shall sing the song of grace,  
And see your glorious hiding-place."

It doth not yet appear what we shall be; but when we see him, we shall be like him, for we shall see him as he is. O rapturous thought! no more to groan, or weep, or sigh; for there our glorious Lord will wipe all tears from our eyes, and sorrow and sighing shall be no more. This vile body will be changed, and made like unto his glorious body. Yes, dear saints, we hope for nothing less, and who could hope for more?

"Your harps, ye trembling saints,  
Down from the willows take;  
Loud to the praise of Christ our Lord  
Bid every string awake."

"Though in a foreign land,  
We are not far from home;  
And nearer to our home above  
We every moment come."

Dear brethren, I have written the above in much affliction of both body and mind. I am a constant sufferer. I am only delivered from one fiery trial to enter into another. I am trying to discharge the duty the church has laid upon me, with such ability as the good Lord gives me, and try to speak from eight to ten times a month at different places. There are only a handful of followers of the meek and lowly Jesus in these parts, but so far I know all are at peace in the Siloam Association. We have precious meetings monthly at the several churches, for which we desire to feel thankful to the great God of Jacob. With love in the Lord to all who love our Lord Jesus Christ, I am a poor sinner saved by grace, and your brother in hope of eternal life,

J. A. GRAFTON.

MACOMB, Ill., Sept. 14, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I forward you for publication in the SIGNS extracts from letters from Mrs. Belle Henman, of Orrsburg, Mo., to her father, Deacon Isaac Holeman, of Avon, Ill. Her full maiden name was Alice Bellzona Holeman, and she was baptized by Elder B. F. Querry, in the fellowship of New Hope Church, in October, 1889, together with five other females, three of whom were daughters of the writer. On December 25,

1889, I solemnized the marriage rite between her and Mr. Charles Henman, and they are now in Missouri.

I hope you will publish the following.

I. N. VANMETER.

DEAR FATHER:—I will try to write a few lines, in answer to your most gladly received letter. I was very glad as I ever am, to hear from home. \* \* \* A week ago last Sunday was our meeting, a very good meeting. Elder Roe was present, and preached both before and after noon. I enjoyed his preaching. It was their communion day, and, father, it is the first time I have partaken since the day I was baptized. O! it was a solemn occasion to me. I was made to see the blessed Savior hanging on the cross, and to see the blood flowing from his wounds, and myself such a miserable, sinful creature. Am I worthy of touching his broken body and shed blood? And as my sins rose up before me, I almost shrank from touching it.

Emma said in her letter that brother Querry is to be with you next meeting. How I would love to be there. Give him my christian love, and tell him I would love to see him, and shall never forget him, or the day he led me down to the watery grave, O what a solemn, glorious time! And I realized the fulness of God's love. "What wonderous love is this, O my soul!"

Father, as I have commenced thus, I will try in my feeble way to write a little of my experience. I have many doubts as to whether it is a true christian experience, it seems such a poor one to me. Ever since I have been old enough to know anything, I knew a person to become a christian must have some change of heart; but I never realized what a poor, helpless, sinful mortal I was until the day mother went forward and was received into the church. When she was received a voice said to me so plainly, "Your mother has gone where you cannot follow." O what anguish filled my soul! I burst out weeping, not for mother (she was safe), but for poor, lost, unworthy me. I left the meeting-house in a cloud of darkness that seemed to dull the brightness of the sun. This was in June, 1885. From that time I seemed like a wanderer in the dark wilderness. Each day seemed to grow darker and darker, and I was friendless. I felt like everybody hated me. Every body seemed to be my enemy. Poor, miserable, sinful, despised me, who could have any love or friendship for such a creature? I saw myself so corrupt, so vile, that I did not expect the least friendship from any one. I remained in this condition, the darkness growing more and more dense, and myself more miserable and despised. I would cry unto God for mercy, and try to pray, but O! there was no mercy for such as I. I went to stay a few months  
(Continued on page 327.)

## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 12, 1892.

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

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

G. BEEBE'S SONS.

## THE GIFT OF LOVE.

"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. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."—John iii. 16, 17.

Although this subject has been repeatedly discussed in our columns, both by our correspondents and editorially, requests are received from time to time, for views in regard to the meaning designed by our Lord in uttering this statement of the object for which he was sent into the world. It is not with the expectation of presenting the matter more clearly than it has already been expressed, nor of startling our readers with new light upon it, that we again endeavour to write in compliance with the wishes of those who have asked for our views on the true construction of this teaching of Jesus. However it may expose the falsehood of our most cherished theories, it must be admitted that this teaching of our Lord is the truth of God. Therefore it is of the utmost importance to rightly understand what is taught in this expression of Jesus. There can be no benefit resulting to any one from misconstruing this or any portion of the inspired record. O! that every disciple of our Redeemer could rightly discriminate between the truth as it is in Christ Jesus and the doctrines and commandments of men! It would relieve them of much anxiety, and dispel many doubts and unbelieving fears. Under the guidance of the Spirit of truth, may it be our privilege to examine this text in connection with the wonderful teaching of Jesus, of which it is a part.

It the first verse of our text is declared the cause for which the Son of man must be lifted up, as Moses lifted up the serpent in the wilderness. The occasion when the type was manifested in the wilderness was when the Lord sent fiery serpents to destroy the murmuring Israelites. Then much people of Israel died from the bite of those serpents. But every one who was bitten, when he beheld the serpent of brass was delivered from death. That serpent was lifted up by Moses at the commandment of the Lord; and its erection was not suggested by any of the learning which Moses had been taught in Egypt. It was by this type that the crucified Savior was shown through faith to the subjects of salvation under that shadowy dispensation. The serpent in the type was

the image of those deadly enemies by whom death was visited upon the rebellious Israelites. So the Son of man was made sin for the deliverance of his spiritual Israel from the power of sin, which in a more terribly fatal sense had bitten every one whom Jesus came to redeem from death, and to ransom them from the power of the grave. That event in the wilderness did not cause the suffering of Christ; it was only ordered that the brazen serpent should be thus lifted up, in order that it might fitly represent the manner of death to which Jesus must be subjected. Reason would never have devised such an expression of that great love with which God loved his chosen people even when they were dead in sin. Such infinite grace cannot be comprehended by the mind of man even when it is plainly declared in the revealed testimony of Jesus. However much the vileness and pollution of the conscious rebel against divine holiness, may cause him to doubt the reality of the interest he claims in the love of God, no question can ever be raised in regard to the reality of the love with which the perfect Son of God is loved by the eternal Father. The infinite fullness of that love is attested by the subjection of all the angels under him. Nothing in all the creation of God is exempted from the commandment to worship the only begotten Son. The stormy tempest and the rolling seas obeyed his word even when in his humiliation he learned obedience by the things which he suffered. In the hour and power of darkness, at his word more than twelve legions of angels were subject to his call. But the same inconceivable love which put all things under him, was manifested in appointing that he should be made sin for the salvation of his people from their sins. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." The object for which this appointment of God is designed is stated to be "That whosoever believeth in him should not perish, but have everlasting life." It would display the height of folly in a finite creature to make such a vast sacrifice for the accomplishment of a desired end, without the certainty of attaining the result for which it was made. Yet mortals are subject to disappointment in all their undertakings, because of their limited wisdom and power. These infirmities do not interfere with the execution of the design of God. Since he declares the end from the beginning, there can be no failure of the fulfillment of his eternal purpose. No other motive is revealed as moving God in the matter of saving his chosen people, except that which is stated by the inspired Paul, "But God who is rich in mercy, FOR HIS GREAT LOVE wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made

us sit together in heavenly places in Christ Jesus, that in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus."—Eph. ii. 4-7. This "great love" being eternal, it cannot be dependent upon any attraction in the object of it, as is the case with all natural love. On the contrary, it is for the manifestation of this infinite perfection of his own holiness that all the universe was brought into existence. "For by him (the "dear Son" of the "invisible God") were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17. Having declared the only way of salvation from sin by the sacrifice of himself, Jesus presents in our text the principle upon which God had ordained this living way.

"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." Even sound natural reason cannot construe this language as authorizing the doctrine of conditional salvation. Either the purpose of God in this wonderful gift was accomplished; or, it was not. If his design was the salvation of the whole natural world, then there is no possibility that one sinner is saved without the salvation of every one of the same whole world. The gift of his Son was effectual in the case of all, or it failed in the case of all for whom he was given. It is absurd to claim that the price paid for a hundred sheep bought some of them, while it was not sufficient to buy them all. But the inspired record plainly declares that some sinners are "Set forth for an example, suffering the vengeance of eternal fire."—Jude 7. As this was written two thousand years after the destruction of the cities spoken of, it could not simply signify the manner in which they were overthrown. Certainly, they were not saved from perishing by the gift of the Son of God. But if the natural world was the object of that love of God which was attested in the gift of his Son, the failure of that gift to prevent the perishing of those sinners, would necessarily include the failure to save any others. But the world for whom Jesus gave himself a ransom, have everlasting salvation in him. When he was about to be slain he prayed for the sanctification of those whom he had kept, all of whom were given him of his Father. He expressly declared, "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine." Instead of including all the world in this gift of the Father to our Redeemer, the testimony of revelation describes them as "a very small remnant." This is the same which is designated as a "remnant according to the elec-

tion of grace."—Isa. i. 9; Rom. xi. 5. It cannot be that God loved the world of those against whom he has indignation forever.—Mal. i. 4. Neither did he give his only begotten Son that Edom and Babylon should not perish, but have everlasting life. The same judgment of divine righteousness by which the Redeemer is justified, includes with him all for whom he gave himself a ransom. In him every one of them is judged, and in him they are condemned, or in him they are approved by the holy law of God. It was not needful that Jesus should come under the law for the condemnation of sinners; the whole family of Adam was under condemnation from the instant when sin entered into the world by the first transgression. "By one man sin entered into the world, and death by sin."—Rom. v. 12. Since all the family of Adam was in him when he transgressed the commandment of his Creator, it necessarily follows that the guilt of that sinful act rests upon all his children. Every child of Adam must inherit what the parent possessed. Sin brought him under the power of death; and he could leave to his children nothing but death as their heritage in him. Wherever death reigns it is certain that sin is its sting. Where there is no sin there can be no death. Hence Paul cites the universal reign of death from Adam to Moses as conclusive demonstration that the first transgression was the sin of all the race of man. It cannot be in the natural character of man that God loved the world, for God does not love sin. That love embraces nothing less holy than the God in whom it originates. No pollution can be the object of that love which is in itself the very purity of God. Herein is the mystery of godliness, which can never be understood by reason, neither can it be known except by the revelation which is shown to the faith of the children of God. The subjects of divine grace were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. This was not for any worth or merit in themselves; for they were by nature the children of wrath even as others. The sovereign will of God was not influenced by anything which might occur in time, since it was for the manifestation of this great love that all the material creation was brought into existence. Only in his own immutable will can be revealed the fountain of this great love. There is no tracing its beginning, since it is older than time.

Revelation goes no further than the eternal counsel of the will of God in showing the origin of his electing love. It has never been changed either in its nature or in the object on which it is fixed. In the beginning the love of God chose all the members of the body of the Redeemer that they should be holy and without blame before him in love. This is the world which he loved so

that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. There is no scriptural authority for the idea that the love of God was ever fixed upon any of the material creation which was made by his power. All the things which were made are alike the product of his creative word; and his care in providence is as much over the most insignificant worm as over the loftiest angel in the heaven of glory. Since all things were made alike for his own purpose, there can be no atom so minute but that he has appointed the precise point for it to occupy; and since all power is his, there can be nothing to resist his sovereign pleasure in working all things after the counsel of his own will. The manner in which he loved the world is shown by the amazing gift of his only begotten Son; and that gift certainly was not bestowed in vain. The love of God never was centered upon any other object but his dear Son; and the world was loved only as it was seen by infinite wisdom as embraced in Christ Jesus who is head over all to the church, which is his body and the fullness of him that filleth all in all.—Eph. i. 23. The sin of this world whom God loved was taken away by the Lamb of God, as declared by John the Baptist.—John i. 29. Well might the inspired apostle say, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! therefore the world knoweth us not, because it knew him not."—1 John iii. 1. Evidently the world which knows not the saints, is not the same world which God so loved that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The same word "world" is used in the Scriptures as designating the natural creation, the race of man, and the whole election of divine grace. The connection always determines in which sense it is to be understood. The following verse specifies the world to which our Lord referred in this declaration of the love of God.

"For God sent not his Son into the world to condemn the world; but that the world through him might be saved." Necessarily this purpose of God must have been accomplished, since both the wisdom and the power are in him. Nothing less than undisguised atheism can deny that "Our God is in the heavens; he hath done whatsoever he hath pleased."—Psalm cxv. 3. It is vain to argue with any opposer of this truth, since the blindness which cannot see the plain testimony of inspiration cannot be enlightened by any arguments of mortals. To the believer in Jesus it is clear that the work which the Son of God was sent to do was finished by him. If there was any defect in that service which he was sent to render, not only has there never been any sinner saved, but he is himself still under the power

of death. Such blasphemy is too manifestly absurd for consideration. But there is no middle ground between the flat denial of the fulfillment of the purpose of God, as declared in our text, and the confession that the world specified is completely saved through him who came to save that which was lost. However it may be doubted by the saint whether he is included in that world which is saved through the Son of God, there is no uncertainty about the accomplishment of all that God designed by the suffering and death of his Son. The next sentence immediately following our text definitely explains who it is that God sent his Son to save. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The fact that those who believe are not condemned is not the result of their believing; but their believing is conclusive testimony that they have received the gift of the Holy Ghost, by which they have the indwelling witness of that living faith, which is "the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1. Believing is the result of evidence; and in no case can it depend upon the will of the believer. Even in regard to natural things it is impossible to believe without satisfactory proof; and when that proof is presented to the mind it is impossible to refrain from believing. This truth being recognized, the connection is manifest between this teaching of Jesus and the announcement in the preceding context, in which he says, "Marvel not that I said unto thee, Ye must be born again." The natural birth cannot develop that holy faith by which alone it is possible to believe in the only begotten Son of God. Only such as "were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," can bear this peculiar mark. The world of them who believe, is that new creation of which God declared by the prophet, "Behold, I create new heavens and a new earth." And Peter says, "We, according to his promise look for new heavens and a new earth, wherein dwelleth righteousness." This is that "world to come," of which the witnesses of gospel truth speak in all their testimony of salvation by grace. The love of God embraces all his chosen people in Christ Jesus as constituting this new creation; and that same eternal love which is revealed in the unspeakable gift of his Son, has chosen every one of his members in him. They are sealed with the holy Spirit of promise, and that sure seal secures their final salvation from the bondage of corruption under which they now groan. This world is saved both temporally and eternally alone through the redemption that is in Christ Jesus, the only begotten Son of God.

REVELATION II. 17.

ELD. BENTON JENKINS—DEAR BROTHER:—Will you please give your views through the SIGNS OF THE TIMES on Rev. ii. 17, and oblige a sister?

R E P L Y .

"He that hath an ear, let him hear what the Spirit saith unto the churches. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it."

The subject of this address is the church in Pergamos. The speaker is Jesus Christ, who is "the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth;" who "hath made us kings and priests unto God and his Father; who "hath the sharp sword with two edges;" for "out of his mouth goeth a sharp sword, that with it he should smite the nations."

We understand the seven churches of Asia to represent the varied phases of the church of Jesus Christ throughout the gospel dispensation. While there are seven distinct messages to the seven churches, yet there are certain things said to all of them. First, "I know thy works." Second, "Him that overcometh." Third, "He that hath an ear, let him hear what the Spirit saith unto the churches." It is a comforting thought that the Lord knows all about his people; that his eye is ever upon them; that he knows all their trials and persecutions; that he is never deceived, but knows all their works; that he knows how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. As many as he loves, he rebukes and chastens. It is as true of them as of their Head, "The enemy shall not exact upon him, nor the son of wickedness afflict him."—Psa. lxxxix. 22. Death nor hell can do no more than what God has determined. He has ordained all their tribulation and sorrows, and he knows when it is best to deliver them out of them all. When he opens, none can shut; and when he shuts, none can open. This God is the God they adore, who is faithful, and will not suffer them to be tried above that they are able; for as their day, so shall their strength be.

The words, "Him that overcometh," indicate that the saints in every age of the gospel dispensation are in a state of conflict, having enemies within as well as without. Even though the fires of persecution from without are not kindled against them, yet they find a continual conflict within, a warfare, the flesh lusting against the Spirit, and the Spirit against the flesh, which are contrary the one to the other, so that they cannot do the things that they would. What pen or tongue can fully describe the fierceness of that conflict which at times is felt in the breast of the christian, who would do the will of God, and walk worthy of his vocation, but finds himself often out of the way, and in posses-

sion of a carnal mind, which is enmity against God, not subject to his law, neither indeed can be? But trying as this conflict is, it identifies them as the people of God, as the followers of Jesus, and companions of those who through faith and patience inherit the promises. The apostle says, "Yea, and all that will live godly in Christ Jesus shall suffer persecution." What are all the persecutions from enemies without, in comparison with the persecution which the christian encounters from those enemies which dwell in his flesh? But cheer up, ye tried and persecuted children, for you are safe in the hand of him whom the seas obey, and all your conflicts will soon end in everlasting rest, in that eternal port where storms shall never come.

"He that hath an ear, let him hear what the Spirit saith unto the churches;" for what the Spirit saith, it saith unto the churches; none others have an ear to hear the communications of the Spirit. Jesus said to the carnal Jews, "Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do." If any have an ear to hear the communications of the Spirit to the churches of the saints, if the character and words of Jesus are precious and sweet to them, it is incontestible evidence that the Spirit speaks to them, and dwells in them, and has sealed them as the members of Jesus. The privilege of all such is to eat the children's bread, and to follow the Lamb whithersoever he has led the way. What the Spirit saith to the churches is nothing more or less than what it saith in the experience of the individual members of the body of Jesus. Jesus says to all such, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." How many there are to-day standing without the fold, earnestly desiring the fellowship and companionship of the gospel church, yet fearing to ask for admission there, lest they may be deceived in regard to their real standing before God and their hope in his mercy. But that very feeling of fear and trembling is evidence of the indwelling Spirit. Such do not desire to do the lusts of the devil, but long for holiness, for conformity to the likeness of the Savior, to hear his voice, and to walk as he walked. There is no question about the condition and standing of such as hunger and thirst after righteousness, and have an ear to hear what the Spirit saith unto the churches. The Spirit and the bride say to all such, "Come in, thou blessed of the Lord; why standest thou without?"

Although this church in Pergamos was dwelling where Satan's seat was, and was subjected to the bitter persecution of her enemies, yet she still held fast the name of her gracious

and loving Redeemer, and would not deny the faith, "even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth." Like their blessed Master, they were despised and rejected by worldly religionists, and treated with the utmost indignity and contempt, and some of them put to death. But none of these things moved them, neither counted they their own lives dear unto them. They doubtless rejoiced that they were counted worthy to suffer shame and reproach for the dear Redeemer's sake. From time to time the earth has been drenched with the flood of the followers of the Lamb of God, even by the hands of those who have claimed to be the "defenders of the faith" of Jesus Christ, the Prince of peace, who said to Pilate, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." The true church, the pillar and ground of the truth, has never taken the sword of man to defend their faith, nor persecuted their enemies. The saints have ever been like lambs in the midst of wolves, preferring to suffer death rather than take up carnal weapons to defend their persons or their principles. Alas! what mankind are capable of when under the power and influence of carnal religion. Alas! what has sin done, to make men such monsters of cruelty, a curse to one another instead of a blessing. The dear Redeemer never used anything that had even the appearance of force or violence, except on one occasion; and that was to drive wicked men out of the temple of God, and not to drive them to a profession of discipleship.

Notwithstanding the commendation of this church by the Redeemer, for standing fast in the time of trial and persecution, yet he said he had a few things against her. How faithful is the dear Redeemer in pointing out the short-comings and rebuking his people for their sins. Those who are truly our friends, and love us, will tell us our faults for our own good; and if we are in a proper spirit we will appreciate their faithfulness. The wise man has said, "Open rebuke is better than secret love. Faithful are the wounds of a friend; but the kisses of an enemy are deceitful." The dear Redeemer rebukes his people in faithfulness and love, and then kisses them with the kisses of his mouth. "His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem." "Let him kiss me with the kisses of his mouth; for thy love is better than wine." After withering under the rebukes of our Beloved, how sweet are those kisses of his mouth, those sweet words of his lips, "Thou art mine." "Whom I love I rebuke and chasten."

Alas! how seldom, if ever, is the

church of Christ found walking in perfect gospel order. "How few, alas! approved and clear." The written history of the churches of Galatia proves to us that a gospel church may wander very far from the truth, become bewitched by legal teachers, and yet be regarded as a gospel church in disorder. What a serious heresy was embraced by those churches of Galatia, who ignored the Redeemer and his atonement, and accepted the heresy of the Judaizing teachers among them, saying that they could not be saved except they were circumcised and kept the law of Moses. Yet the apostle called them his brethren, and in love and faithfulness labored to restore them; and his labors were not in vain.

The Redeemer charges the church at Pergamos with holding the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. "So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth."

Balaam had been dead fully fifteen hundred years, but his doctrine was found in this gospel church, and may be found at times yet, even in the churches of the saints. It is not our purpose to discuss the real character of Balaam, as to whether he had any real knowledge of God. It is said by inspiration that he loved the wages of unrighteousness; and it is not difficult to-day to find those who are like him in this respect, and possibly among the Lord's people, judging from the conduct of some who are called Baptists. All his power seemed to consist in magic and cursing. It is said that the Hebrews believed Balaam knew the true God, and was a true prophet, but was corrupted by avarice. The apostle Paul tells us that some of the saints, through avarice, or the love of money, which is the root of all evil, have erred from the faith, and pierced themselves through with many sorrows. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Balaam advised Balak to seduce the Israelites to transgress against Jehovah, with the holiness of whose nature Balaam at least seems to have been acquainted. There is certainly something peculiar in the account of Balaam's divinations. "When he saw that it pleased the Lord to bless Israel, he went not, as at other times, to seek for enchantments."—Num. xxix. 1. It would appear that he pretended to intercourse with spiritual existences, who furnished him with supernatural intelligence, and who therefore could perform extraordinary feats of destruction. What he could not effect against Israel by force, he accomplished by fraud. This pre-

tence to supernatural powers has had professors and followers in every age, down to the present time, and some of the Lord's people have been led away by them. The Israelites who were betrayed by Balaam were slain by their brethren who continued unperverted; and Balaam, the author of it, was involved in the slaughter of the Midianites. "And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-peor, and the anger of the Lord was kindled against Israel," &c.—Num. xxv. 1-3. When the churches of the saints join with and partake with the daughters of spiritual Babylon, and eat of those things which are sacrificed to their numerous idols, they are then guilty of spiritual fornication.

"So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate." It is said in profane history that the Nicolaitans allowed a community of wives, and made no distinction between ordinary meats and those offered to idols; also, they taught that lewdness and idolatrous sacrifices were lawful; that they might still be believers in Jesus, though they eat of things offered to idols. This kind of doctrine would naturally lead astray those who wished to gratify their carnal propensities. This doctrine was hateful to the Redeemer then, as it is now, and to all those who love righteousness and hate iniquity. "Repent, or else I will come unto thee quickly, and will fight against them with the sword of my mouth." The church, with her ministry, those who have an ear to hear what the Spirit saith unto the churches, are admonished to have no fellowship with such ungodly doctrines and characters. If after due course of labor those who walk disorderly cannot be reclaimed, they should be put away from the church. The church at Ephesus was told to repent, or else her candlestick would be removed out of his place.

"To him that overcometh" all the abominable doctrines named, withstands all the temptations, and continues steadfast in the faith, contending for the faith and order of the church of God, certain gracious promises are given. First, the Redeemer will give him to eat of the hidden manna. He shall enjoy sweet communion with the heavenly Lover. He shall eat of that bread which came down from heaven, of which if a man eat he shall never die. He shall know what is the answer of a good conscience toward God. He shall live by faith upon the Son of God, eating his flesh and drinking his blood. The reference is to that manna which at the command of God to Moses was put in a pot, and laid up before the

Lord, of which we have a record in Exodus xvi. 32-35. "And Moses said, This is the thing which the Lord commandeth, Fill an omer of it to be kept for your generations, that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the testimony, to be kept. And the children of Israel did eat manna forty years, until they came to a land inhabited." The inspired writer of the epistle to the Hebrews makes mention of this hidden manna, as among the typical things that were hidden within the vail of the temple.—Heb. ix. 4. This is one of the things, in the antitype, into which the hope of the saints enters. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entered into *that* within the vail."—Heb. vi. 19. As the children of Israel were fed and sustained throughout all their wilderness journey by the manna which God rained down upon them, so those who overcome the temptations and trials, and the lusts of their flesh, have the promise of their gracious Redeemer that they shall be sustained and nourished through all their wilderness journey with spiritual food, and shall walk in the light of the countenance of their God.

"And will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." It is probable that there is in this an allusion to a custom among the ancients of giving a white stone to such as conquered in the Grecian games; also to the giving of a white stone to such as were acquitted in judgment. It was therefore an emblem of innocence and victory. In a spiritual sense it would denote that the saints to whom it is given shall be blessed with the manifest favor of the dear Redeemer, and shall feel that they have the tokens of his approval, as being free from those things which Jesus says he hates. Having the gift of Jesus, who is a white, a pure, a holy, a living, a tried and precious stone, they have all they can desire. While Jesus is a stone of stumbling and a rock of offense to certain characters, who know him not, to his beloved saints he is precious, the chiefest among ten thousand, and altogether lovely. Whatever else they might have given to them, without him they could not be satisfied and happy. To dwell in his manifest presence is heaven, fullness of joy, to his saints. One of them has sung, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth; but God is the strength of my heart, and my portion forever."—Psa. lxxiii. 25, 26. Having Jesus, we have the tokens of justification and

eternal victory. Truly he is a white stone; and in him is a name written which no one can possibly know until by faith they have received him as the end of the law for righteousness; as the mighty God, the everlasting Father, the Prince of peace; for in him dwelleth all the fullness of the Godhead bodily, and all his members are complete in him.

"Jesus, my God, I know his name,  
His name is all my trust;  
Nor will he put my soul to shame,  
Nor let my hope be lost."

"A new name." Doubtless there is in this expression an allusion to a custom almost as old as the world. It was the manner of kings and princes to give new names to those who held offices under them, particularly when they first attracted their notice and were taken into their employ; and when, subsequently, they were elevated to some new station, and crowned with additional honors. Pharaoh changed the name of Joseph to Zaphnath-paaneah, when he set him over all the land of Egypt. Another Pharaoh changed the name of Eliakim to Jehoiakim, when he elevated him. The Redeemer also gave new names to certain of his apostles. "Simon, son of Jona, thou shalt be called Cephas, which is by interpretation, A stone." "And James, the son of Zebedee, and John the brother of James, he surnamed them Boanerges, which is, The sons of thunder." But how shall we speak of the new name given to our gracious Redeemer? for a greater than Joseph or Eliakim is here. "Wherefore God hath also highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." "And he hath on his vesture and on his thigh a name written, KING OF KINGS AND LORD OF LORDS." Whatever be the name of the great Redeemer, it covers all the redeemed family, as the name of the bride in marriage is covered by the name of the bridegroom. Thus we see that a new name given was a token of distinction and honor. How blessed is the condition of those who overcome the world, the flesh and the devil, having the seal of God upon them and in them, owned and indorsed by the dear Savior, and distinguished from all such as have the mark of the beast, or his image, or the number of his name. These are they which follow the Lamb whithersoever he goeth, and are without fault before the throne of God. As the new name in the white stone declares the finished work and perfect triumph of the Stone that God has laid in Zion for a foundation, who has gone up with a shout of victory, so shall all for whom he gave his life a ransom in like manner overcome, and sit with him in his throne.

"Such is the conqueror's reward,  
Prepared and promised by the Lord;  
Let him that hath the ear of faith  
Attend to what the Spirit saith."

We submit the above thoughts to our anonymous correspondent, in the hope that they may be blessed of the Lord to her comfort, as well as to our readers generally

J.

(Continued from page 323.)

with grandfather, and while there it seemed to be my duty to repeat the Lord's prayer every night; and I thanked God for watching over me through the day. But all this seemed to do my poor, lost soul no good; still it seemed I must repeat the Lord's prayer. I don't know just how long I kept this up, but one night in December I knelt by the side of my bed before retiring, to implore God once more to be merciful to me, a sinner, and to set my feet in the right way, and to show me the way of truth and righteousness; and, as usual, I repeated the Lord's prayer. I felt I had no friend on earth or in heaven. The darkness had got so thick I could not see. Before I had done imploring mercy, a light burst forth, making the heavens brighter than the noonday sun. I saw it plainly. It looked like a large star, many times, larger than the sun. I stopped and looked, and a voice said, "Arise." I got up, and my sins were all gone; the darkness disappeared. Everything seemed so bright in the midst of natural darkness, and a peace came over me that I never felt before. When I awoke in the morning everything was praising God and rejoicing. It was a new world to me. Old things had passed away. But I kept very still, and never let any one know my condition. After awhile I began to doubt. Had I received a change or not. Father, you know when I came home, when I went to meeting it seemed so different. I could understand the Scriptures better when they were expounded in the pulpit by the dear saints of God. Well, I went on having doubts and fears, and felt like it was my duty to be baptized; but what! To think of poor, sinful me going to the church and asking them to receive such a creature among the saints to be one of their number! I could not until that day, when sisters Susie V. and Mary Shields went forward. I felt like I ought to go too; but I was not ready, and was not fit. Something kept drawing, it seemed, toward the church. One voice would say, "Go;" the other, "You will deceive yourself, and most of all the church;" and that I could not do. I thought I would say something to sister Hills, and ask her advice; but a voice said, "No, I will stay away; I don't have to join unless I want to." But after I got to meeting and took my seat I found out different. The wind was blowing and howling through the windows, and a voice from the wind cried out to me all through the service, "Go, go, go, do your duty." At last, just before I went, it cried louder than ever. I felt if I did not go the house would fall on me, and I would perish. That settled the case. I had to go or die.

Well, father, I must conclude, as the children have waked. I hope you will forgive this poor scribble,

as I have written in great haste. This is not worth reading, now that it is written; but it has relieved my mind. Father, I wish you would write some about the Bible to me. It would do me so much good. We could not send for the SIGNS this year, and I miss it so much. I have made so many blunders, I am ashamed of this. I hope you and mother will think a little of me at you meetings. I would love to be remembered by the brethren and sisters of the church, but do not feel worthy. I would love to see them all, and be with them, and my heart goes out to them in christian love every meeting.

Your most unworthy daughter,  
BELLE.

BATAVIA, N. Y., Sept. 12, 1892.

DEAR BETHREN BEEBE:—I have often noticed that writers for the SIGNS frequently express themselves as not being able to find words to convey their thoughts. This, it seems to me, does not seem very strange, from the fact that many of the wonderful things in the spiritual kingdom of Christ cannot be expressed in the language of this world. Paul said, "I knew a man in Christ above fourteen years ago (whether in the body I cannot tell; or whether out of the body I cannot tell; God knoweth); how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter." In the margin we read, "possible," for the word "lawful." It seems very plain that it was not possible for Paul to utter those "unspeakable words" which he heard in paradise. So I have thought it is for a similar reason that the children of God fail to express the love of God which they have felt in their hearts. I have been surprised, at times, to find that I could not express in words what seemed so clear in my experience. When the Spirit of God reveals to us that which "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," in seems so easy to tell it to others, or write it to some brother; but when we make the attempt we fail to find words which rightly express the wonders and glories of the salvation which Christ has wrought out for his people. The things of the Spirit of God are spiritually discerned; and if we fail to receive the Spirit to reveal them to us, the Scriptures become a sealed book to us. The words, although they still have their natural meaning, fail to give us any spiritual comfort or instruction. I have been surprised when listening to a minister who has been evidently preaching in the spirit, at the wonderful gift which God has given to men in preaching the gospel of his salvation. It seems sometimes, when spiritual things are revealed through his ministers, that the children of God can go even beyond the mere words

of the preacher, and read, as it were, "between the lines" the wonders of his grace and the power of his love. It then seems to matter very little whether these words are clothed in grammatical language or not. The eloquence of the speaker has nothing to do in giving the hungry soul the hidden manna. These things are spiritually discerned. It is not then surprising that the children of God fail to express the love of God which they have received and enjoyed. I recently had a letter from brother H. B. Elliott, in which he writes, "I would continue these few lines longer, but do not seem to express my feelings;" and yet his whole letter shows clearly that he has experienced the joys of salvation, and a personal interest in the redemption which is in Christ Jesus. But it would be useless for me to try to tell what the children of God receive and enjoy. It is beyond my feeble power to express, or my pen to describe. Others, far more able, have tried to express in words the spiritual joy in the finished salvation which Christ has wrought out for his people; but many have not been able to satisfy themselves in writing or speaking of it. We read in Matthew, "His name shall be called Jesus; for he shall save his people from their sins." In John we read, where Christ's prayer is recorded, "I have finished the work which thou gavest me to do." There can be no doubt, therefore, about the salvation of the people of God. It is a finished work; and Christ prayed, "Holy Father, keep through thine own name those whom thou has given me." Now, when one has the assurance of a personal interest in such a salvation, can he find words to express his joy? But we have reason to thank God that we can enjoy the love of God, which is hidden from the world. We can be thankful also that we can express to others something of the mysteries of this love, so that we can have sweet fellowship with our brethren. God has given wonderful gifts to some of his children, for the profit of his church. Paul says of himself, "Wherefore I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; 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." These gifts should be highly prized by the church, as also the gift of a "ready writer." But, as I expressed myself to a precious brother in a letter a short time ago, I have never yet written any letter to my brethren, or to the SIGNS, with which I was entirely satisfied.

Yours in fellowship,

B. F. HAMILTON.

## TO OUR DELINQUENTS.

IT IS a long time since anything has appeared in the SIGNS OF THE TIMES under the above caption; consequently a large number of our subscribers have become forgetful of their delinquency. Every one can tell just how his or her account stands by looking at the date next to their name on the printed slip pasted either on the margin of their paper or on the wrapper containing it. This date denotes when the subscription expired. Will our subscribers please each one look at their date, and all who find it in arrears send us a remittance, as we need the money to meet our heavy expenses? If you find you are a few months in arrears, and are not able to send the money now, but expect to be soon, do not order your paper discontinued, as we would prefer to carry the account for any reasonable length of time than to lose your patronage altogether.

## MARRIAGES.

ON October 5th, 1892, by Elder Benton Jenkins, at the residence of the bride's mother, Mr. Henry Wollenhaupt and Miss Mary C. Jordan, all of Middletown, N. Y.

## OBITUARY NOTICES.

DIED—At his residence in Uniontown, Bourbon Co., Kansas, on Tuesday, Sept. 13th, 1892, after a short illness of typhoid fever, **Elder Thomas Jobe.**

The deceased was born in Page Co., Va., Oct. 28th, 1849, and moved with his parents to Hancock Co., Ill., when four years old, and from there to Allen Co., Kansas, in 1870. He was united in marriage to Miss Laura Cummings in 1876, and removed in 1882 to Bourbon County, of which he was a continuous resident until called to reap the reward of the just and righteous. In 1873 he joined the Old School Baptist Church, entering soon afterward its ministry. He was widely known among its members in all parts of the United States, and had a short time before his death completed an able literary production in one of the standard publications of that church, having been appointed this year's valedictorian. As a man he was universally esteemed and respected by all who knew him, and had won the affections of a large number of friends, who feel that the loss cannot be retrieved.

The funeral services were held in the M. P. church-house at Uniontown, conducted by Elder Jones, of Drywood, and the earthly remains were laid to rest in the Drywood cemetery, twelve miles south of Fort Scott. The bereaved wife and relatives have the sympathy of a large number of friends.

Dear brethren Beebe, the above notice appeared in the *Bronson Pilot*, of this county. Yours in sorrow,

M. B. WEEDON.

FORT SCOTT, Kansas, Oct. 2, 1892.

## ORDINATIONS.

THE Regular Primitive Baptist Church of Jesus Christ called Luckiamute, in Polk County, Oregon, being met at her monthly meeting on Saturday before the fourth Sunday in September, 1892, with a council of ordained helps from her sister churches, whom she had called together with the view (if deemed expedient) of ordaining two of her brethren to the work of the gospel ministry, to wit, J. M. LAWRENCE and A. J. JOHNSON, after due examination of both of them, and finding all things satisfactory, proceeded with the ordination.

The presbytery was composed of Elders Wm. S. Matthews, Vincent J. Turnidge and Silas Williams; also Deacons David Parker and Edward Loat.

Having organized by appointing Elder W. S. Matthews Moderator, and Edward Loat Clerk, proceeded in the following order:

Prayer by Elder Silas Williams.  
Laying on of hands by the presbytery.  
Charge by Elder Vincent J. Turnidge.  
The right hand of fellowship was then given to both of the now ordained ministers by the presbytery, and by all the brethren and sisters present, while singing one of Zion's songs.

Thus were these dear brethren set apart to the special service of the Lord, and credential papers given them to that effect by this church.

VINCENT J. TURNIDGE.

## ASSOCIATIONAL.

THE Salisbury Old School or Primitive Baptist Association will hold her session for 1892 with the Nassaongo Church, six miles southeast of Salisbury, commencing on Wednesday, October 19th, and continuing the two following days. We extend a cordial invitation to all lovers of truth, especially ministering brethren.

Those coming from the north and south will take the trains arriving at Salisbury about two o'clock on Tuesday, as the trains pass at that place. The depot of the Baltimore & Eastern Shore Road will be attended to on that day also. It would afford satisfaction to the friends if those who contemplate coming would drop a card to D. J. Staton, at Salisbury, Md. Then they would know when they were prepared for the occasion.

We are hoping for a pleasant and profitable season; and it will be such if our gathering together is in the name of the Lord.

T. M. POULSON.

## YEARLY MEETINGS.

THE yearly meeting at London Tract, Chester Co., Pa., will take place October 15th, 16th and 17th, beginning at two o'clock p. m. on the 15th, and closing at one o'clock p. m. on the 17th. We cordially invite ministers of our faith, and brethren and friends, to meet with us.

Those coming from Philadelphia and Wilmington will take train on the P., W. & B. R. R. from Broad Street station at 11:55 a. m.; Wilmington at 12:54 p. m. Ticket for Newark Centre, and there change cars for Yeatman's, near the place of meeting. From Baltimore leave Union Station at 9:15 a. m. Ticket for Newark, where they will be met and cared for.

A. B. FRANCIS.

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(ESTABLISHED 1832.)

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IS PUBLISHED

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BY GILBERT BEEBE'S SONS,

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PUBLISHED WEEKLY, AT TWO DOLLARS A YEAR.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 19, 1892.

NO. 42.

## POETRY.

### NOT SINAI, BUT CALVARY.

Nor to the mount of Sinai now—  
Mercy in vain is look'd for there;  
At Jesus' throne of grace I bow,  
And seek his face by humble prayer.

Not to the fire—that awful sight;  
Not to the trumpet's solemn sound,  
Which did the prophet Moses fright,  
And made the people tremble round.

But to the blood of Calvary sweet,  
The blood that once atoned for sin;  
To the besprinkled mercy-seat,  
Where guilty sinners pardon win.

Gladly I come to Zion's hill,  
The city of the God of grace;  
The mount that God doth visit still,  
That sacred spot, that holy place.

Poor sinner, dost thou guilty stand  
Before a sin-avenging God?  
See Jesus there, at his right hand,  
Pleading his merits and his blood.

Fear not! he will not cast thee out;  
The soul that doth toward him move  
Is drawn by love, without a doubt,  
And shall redeeming mercy prove.

—Monthly Record.

### HOMEWARD BOUND.

ONE eve, when all was hushed and still,  
I musing leaned o'er my window-sill,  
When my ear caught up a distant sound,  
The burden of which seemed "Homeward bound."

I listened, listened, but all in vain,  
To catch some words of the low, sweet strain;  
I could only hear borne along with the sound  
The joyous refrain, "We're homeward bound."

"We're homeward bound! we're homeward bound!"  
O where can words dear as these be found  
To the heart of the mariner far at sea,  
Who longs with the loved on the land to be?

"We're homeward bound!" What words of cheer  
To the weary, the sad and the suffering here!  
They seem to say, when earth's ties are riven,  
There's rest and home for the weary in heaven.

"We're homeward bound!" To those who weep  
O'er the grass-grown graves where loved ones sleep,  
How doubly sweet must be the sound  
Of the joyful words, "We're homeward bound!"

"We're homeward bound!" O words how meet  
To weary souls with way-worn feet,  
Bound for the home where waiting stands  
A glorious house not made with hands.

"We're homeward bound!" To the dying saint,  
When the eye grows dim and the pulse grows faint,  
How dear are the words as he sinks to rest,  
Falling sweetly asleep on Jesus' breast.

ABBIE G. CLARK.  
SANFORD, Maine.

## CORRESPONDENCE.

REISTERSTOWN, Md., Oct. 3, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—My mind has been led very often of late to contemplate the workings of that mind which is of the flesh in the believer, and also the many warnings against it which are recorded in the Scriptures; and this evening I feel like writing out a few reflections for the SIGNS in reference to this matter. We hear it said by inspiration that "great is the mystery of godliness." This is a truth which by christian experience is deeply impressed upon our hearts. But there is also another mystery, which by the same experience we find to be very great also, and that is "the mystery of iniquity;" and the child of God does not have to look outside of his own heart to become aware of this mystery. The old man of sin is not expelled from his heart; and while held in chains, so that he cannot exercise dominion over the believer, he yet makes his presence felt in every way, and causes a continual warfare within. All that is true of unregenerate men, so far as indwelling sin is concerned, is equally true of the believer. But the believer is aware of his evil heart, and abhors himself therefor, and daily repents in sackcloth and ashes, and desires to be free from the body of this death, and looks to Jesus as his only refuge and hope.

It is sorrowfully true that the seeds of all the ills that grow are sown in the nature of each one of us; and the evil that is in a child of God is the same kind of evil that is in an unbeliever. It is truly a vast change to a man to become a believer in Jesus; but this work reveals to him the hitherto hidden evils of his heart, and shows him that by nature he is a child of wrath, even as others. Thus such an one cannot boast over any other, but must count himself the chief of sinners, and extol sovereign mercy alone for his salvation. On the one hand the deceitful heart shows its depravity and slavery to every lust and sin, by all manner of outbreaking sins, like murders, thefts, lyings, falseswearings, jealousies, whisperings, talebearings, hatreds, emulations, blasphemies, and such like; and on the other hand the same heart shows its desperate wickedness and deceitfulness, by becoming full of Pharisaic religion, and by making loud professions of godliness, and by despising others who have in any way departed from

what their false piety enjoins. All manner of sin is reprov'd and condemned in the word of God; but if one thing is more sternly denounced than another, it is that false righteousness which is based upon mere forms, which tithes mint, anise and cummin, and neglects at the same time judgment, mercy and faith.—See Matt. xxiii. 23.

This language of our Savior to which I have just referred has been in my mind for several weeks past, and it is of this language that I wish especially to write. It is true this language was spoken to the Pharisees and scribes more than eighteen centuries ago, and was intended as a rebuke to them. But of what use is this language, and whom does it fit to-day? should be our inquiry. If we still carry about with us the same self-righteous nature that they had, and that we all by nature had, surely this language may be a warning to us, as well as to them. It will do us but little good to read this language if we are firmly convinced that it applied to that generation only, and that all the interest which we can possibly have in it is the curiosity of a relic-hunter, who stores up relics of the past, by which our progress in excellence may be known. If we read any part of the Scriptures thus, we make a great mistake, and forfeit the riches which they contain for us who read them. No! the Scriptures written in all the past were written for our learning, and they contain lessons for us to-day, if we be enlightened by the Holy Spirit to read and understand them aright. This language of our Savior, addressed to men under the control of the pharisaic spirit then, also fits the same spirit wherever its workings are seen. And if this spirit shows itself in a child of God, by this language he also is rebuked and warned. A spirit of pharisaic pride is as much to be condemned in a believer as when found anywhere else; and when led by the Spirit of Christ our prayer will be, "O Lord, search me, and know me; try my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." If we believe all these rebukes began and ended with men who lived in the days of Jesus' flesh, we might as well cease caring about them; but if we can see that we also are possessed of the same carnal nature and evil tendencies, then shall we find a living interest in these solemn, awful reproofs and admonitions.

With this somewhat long preface, let us look at the Savior's words, "Ye tithe mint, anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith." This is a spirit that grasps at the form of godliness, while it misses the power thereof. It was all right to pay all the tithes which the law of God demanded of them, but it was all wrong to pass by the essential things, judgment, mercy and faith. The first is easy to do, because by it the natural pride of the human heart may be fed, and human righteousness exalted. The second is hard, because to follow it requires the crucifixion of all creature glory, and the entire abasement of self; and man by nature would rather exalt himself than be abased. The words "judgment, mercy and faith" here have the force of what we understand by justice, mercy and integrity, or good faith. Thus in paying tithes, saying prayers, and zeal for the name of God, and for outward forms of worship, they were very exact; but in their dealings with their fellow-men they regarded neither equity, kindness nor honesty. The same thing is declared again by our Savior when he said of the same class of religionists, "Ye rob [or devour] widow's houses, and for a pretense make long prayers." This has been the tendency of the human heart in all ages. The prophets denounced the people in their day, accusing them of fasting for strife and debate. Men will fast to the Lord, and at the same time strive against their fellows for the glory, riches, honor and fame of this world, and imagine that they are better than the man who walks quietly, humbly, gently and honestly with his fellow-men, but who yet does not observe so carefully the outward forms of religion. They trust in themselves that they are righteous, and despise others; and this is just as true down in this nineteenth century as it was in the first years of the christian era. Men are exceeding slow to learn that what the Lord requires is to deal justly, love mercy, and walk humbly with God. This the Pharisee never does. This only the broken-hearted penitent can do.

But is it possible that such a self-righteous, vain-glorious, oppressive spirit can manifest itself in a child of God? Can one who is a believer and a disciple be so led away by the dictates of the flesh that he can neglect justice, mercy and equity,

while at the same time he is very full of zeal for the lesser matters, the form of godliness? If we yet carry about with us a carnal nature, if indeed the body is dead because of sin, we may well believe that it may be so; and therefore it may be well for us all to examine ourselves, and prove our own selves, whether we be controlled by the flesh or by the Spirit. I believe that we are all liable to put the lesser things foremost, and to lay aside the matters of greatest moment. Mercy, love, pity and forbearance may be sorely wounded and cast out, while we exact the last farthing due to some form of what we are pleased to call gospel order. The letter of the law of Zion may be strictly adhered to, while at the same time the demons of envy, hatred and jealousy may be raging in our hearts, and the gracious plants of love, peace, charity and pity may be scorched and drooping both in our hearts and in the church. My observation has been that oftener than otherwise when we have been the greatest sticklers for some form of order, the devil has slipped in at the back door, and let loose in our souls all the evil passions that flesh is heir to. We exact strict tithes of form and outward order, while we despise him who seems to us to have failed in the form of godliness. If it be wrong not to pay the appointed tithe of mint, anise and cummin, how vast must be the sin of driving out mercy with revenge, of supplanting kindness, love and forbearance with hatred, enmity and strife? A departure from the outward order of God's house is to be deplored; but how much more ought we to deplore harshness, fault-finding, censoriousness, bitter, sneering words, and the breaking of fellowship with those for whom Christ died. It is one thing to tell a brother of his fault, and it is quite another thing to withdraw our fellowship from him because he fails to see wherein he has erred. As a husband may see faults, and grievous ones, too, in the wife of his bosom, but notwithstanding all is bound to love and cherish her, and must not think of putting her away for every cause; so we may see grievous faults in our brethren, but yet must make but few things a cause for a declaration of nonfellowship. Our God bore with Israel long, saying that he hated putting away; and he bears with us long, and does not put us away. Even so let us be long-suffering. If we can bear the infirmities of the weak, we shall show that we indeed are strong. But when we cannot bear such things with long-suffering, we prove that we are weak. It is not a proof of strength to denounce an erring brother bitterly and strongly, and to cast him out from our presence; but it is a proof of strength when we can see him err, and pity and love him still, and pray and strive for his restoration to the right way.

How often we know not what manner of spirit we are of. The disciples moved by what they supposed was a zeal for the Master, once asked if they should command fire to come down from heaven and destroy a certain city which had refused to receive him. Human nature in men is always ready to hurl the thunderbolts of heaven against those who differ from them. What unhollowed passions have been gratified by bulls of excommunication, by acts of exclusion, and by anathemas uttered against their opponents! Satanic passions in men vainly suppose that heaven will prostitute its powers to do their revengeful will. And Jesus rebuked this false and fleshly zeal in his disciples with the words of solemn warning, "Ye know not what manner of spirit ye are of." That city had rejected Jesus, it was true; but this spirit of vengeance in them was also as much at enmity with Jesus as was the act of the city in rejecting him. Even so in our thoughts and our dealings with those who seem to us to be rejecting Christ in some of the order of his house, it is well for us to take heed to our spirit, lest it be a false zeal, born of the spirit of revenge rather than love to God and a desire to save our brother.

We are all Pharisees by nature, and only the grace of God can keep this spirit in control, and prevent us from acting it out in all our walk and labor in the house of God. If our brother walks disorderly we must not indeed follow him or walk with him in his disorder; but this is not saying that we shall refuse to call him brother, or to walk with him in the church. We are not to say, Thou art in disorder, therefore we will have no more to do with thee. This is the way of the Pharisee. To withdraw from a brother who walks disorderly is simply to stay just where we have been all the time, and not to go with him in his course. If my brother naturally will run away from home, to withdraw from him means that I just stay at home, and urge him to do likewise, or to return if he has already departed, and welcome him when he does return. Any other course partakes of Pharisaical pride, as is set forth by the elder brother in the parable of the "prodigal son." The spirit that would turn a cold shoulder to an erring brother, and shove him out in the cold, is well-nigh infinitely worse than the errors of which he may have been guilty. Surely no brethren or churches to-day are walking in any greater disorder, either in faith or practice, than did some of the apostolic churches. Yet while the apostles warned and rebuked them, they did not intimate any withdrawal of fellowship, except in one or two very aggravated instances. Surely we are not called upon to be any more exact than the apostles themselves, who had the mind of Christ. Perhaps unwittingly we also may strain at a gnat and swallow a camel.

I often have thought that if we could see the results of our tithing the small matters so exactly, to the neglect of the weightier matters, we should often pause in our course. If to tithe mint, anise and cummin be to sacrifice love, peace, good will and fellowship, then let the mint, anise and cummin go. I mean that if to carry out some outward form of order means to break the peace of whole churches, and make the noise and confusion of war to abound, then in God's name sacrifice the lesser for the greater; for love and peace and fellowship are dearer in the sight of God than any letter of form can be; for he says to us all, "Go ye, and learn what this meaneth, I will have mercy, and not sacrifice." If, for instance, to set aside a member from our number is likely to offend many, and breed strife all around, any church had far better bear a little longer with that one than cause war in all her borders. It is well to let some things alone till God shall heal them, or till he shall cut out the sore. We need not think it strange that our brethren of other churches do not see things as we see them; and if they should not see that our reasons for our course are good ones, we need not think it strange or unbrotherly either. But let us in such cases wait, and still walk in love and fellowship; for we may be sure that God will bring it all to the light, when both they and we shall perhaps see that both were partly right and partly wrong, while both desired with all the heart to do right.

It has long seemed to me that an earnest zeal for truth and right may exist in perfect harmony with all long-suffering and brotherly forbearance; and brotherly kindness is infinitely better than any zeal for any form, however right that form may be. Let us try to have the order right, then, but by all means have fervent charity among ourselves. If strict adherence to some forms be needful, and should be relentlessly carried out, it would disrupt all our associations and churches, and we should have a hundred parties all over our country. If one church drops correspondence with another church, it is well to remember that we cannot expect all our sister churches to do the same; and in many cases to insist upon it would result in disrupting a hundred churches and a score of associations. Let us bear a lesser evil, rather than provoke a greater one. Love and peace and forbearance are better than an adherence to any form, if such adherence is going to result in strife, debate and alienation. It is well to tithe mint, anise and cummin; but it is better to seek for peace and mercy and edification.

I leave these thoughts. May they do good, and not harm. I remain your brother in a precious hope,

F. A. CHICK.

#### REFLECTIONS.

ALL attempted explanations of the mysterious ways of God are vain. They only produce in the mind of the natural man more opposition to the truth, more reasons for their disbelief of it, and in the mind of a child of God confusion. These mysteries cannot be explained. The preaching of the gospel is not for that purpose. God's way is in the sea, his pathway in the deep waters, and therefore his footsteps are not known. His purposes and their fulfillment are declared in the Scriptures, but not explained. In all the sweet declarations of his word and work, which comfort and quiet the troubled hearts of his little children, there will, there must, always appear to them unsearchable mysteries, visions which stretch away in our spiritual horizon far beyond the utmost reach of our sight; glimpses, glorious and comforting glimpses, of ways that are past finding out. In the still waters of the soul-refreshing truth, by which the Lord leads his flock, there will appear to their enraptured view unfathomable depths; and above the green pastures, where he makes them to lie down in gospel content under the beams of the Sun of righteousness, there must appear infinite heights, of which they can see only just enough to know that they are unsearchable. But these unfathomable depths and unsearchable heights and immeasurable breadths and lengths of the infinite wisdom of God do not disturb the faith of the Lord's people, nor excite their curiosity, and stimulate an ambition to find out those mysteries. Their effect is rather to cause a deeper and more solemn reverence in the heart for God, and a more confiding trust in him, and to bring an experience of sweeter rest in his infinite love and boundless wisdom and power.

That preaching in which everything is sought to be explained and made clear to the finite understanding is of but little if any use to the people of God, who can never understand the mystery of their own experience, but who are comforted and made to rejoice when that experience is witnessed to in the preaching of the gospel, and thus confirmed as the work of God.

"The hidden wisdom which God ordained before the world unto" the glory of his people was spoken by the apostles "in a mystery;" and it is still spoken by all the servants of God unto his people "in a mystery."—1 Cor. ii. 7. It is a glorious mystery, full of comfort and joy to the humble believer, but which will never cease to be a mystery till mortality shall be swallowed up of life.

We shall ever try in vain to make the thoughts and ways of God appear consistent with the thoughts and ways of man.—Isa. lv. 8, 9. There is not, as some suppose, any essential distinction between right and wrong aside from the word and command of God. His precepts are right because they are his, and for

no other reason. He has never given to men any rule by which to decide what is right in them but his own commands to them; and he has never given to any being any rule by which to decide what is right in himself but his own word declaring his work. Whatever he has done it was infinitely right and infinitely wise that he should do. The Lord, being angry with Israel, moved David against them to say, Go number Israel and Judah. Afterward he caused David to see and confess that he had sinned in doing so, and to humbly bow to the Lord, and submit himself and his people to the punishment he felt that he justly deserved.—2 Sam. xxiv. 1. Shall we make reply against God in this, when David submitted humbly, or shall we say it cannot be so, because we in our vanity suppose we are acquainted with some essential rule of right that the Lord would have violated in doing so? Then we must criticise all his works, and accuse him for making venomous and vicious beasts, and for causing poisonous plants to grow out of the earth with those that are good for food.

Godliness and iniquity are both declared to be mysteries, and the wisdom of God is to be displayed in both. In the love of God which he sheds abroad in the hearts of his people is all their holiness. Why he did not cause all the race of Adam to experience that love is a mystery never to be understood by created intelligence, and for which no proper reason can ever be given except the one given by him who was meek and lowly in heart: "Even so, Father; for so it seemed good in thy sight."—Matt. xi. 26.

The understanding by which we know the Son of God is not that which we have by nature, but it is an understanding which he himself has given us in the gift of salvation and eternal life. It is an experience; for if we know him that is true, "we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life."—1 John v. 20. This understanding or experience does not depend upon the measure of natural wisdom or learning or intellectual power. Its power and results are equally seen by the spiritual eye in the child and the man; in the feeble-minded and the man of strong mental powers.

Life is always the moving power. The life that the Lord's people now live in the flesh, as his people, they do not live by virtue of any power belonging to them in their natural creation, for there is no power in that life to lead them in paths of righteousness; but it is a life they live by the faith of the Son of God, who loved them, and gave himself for them. That is a sinless life. They could not live any other life before God, who "is of purer eyes than to behold evil, and cannot look upon iniquity." "Christ is our life." "For me to live is Christ." In him we stand holy and without blame before

God in love. Every thought that is pure, every feeling that is holy, every motion that is right, is from that divine life. From the first experience of that life in the sinner, through all the strange and wonderful journey, the conflicts, the victories of faith, the obedience in heart and walk, to the last crowning experience of perfect conformity to his own glorious image, all the power is from the dear Savior. Not a particle of the power that caused one spiritual movement is from ourselves, nor from any other source than Jesus. He is our life, and unto him belong the power and the glory.

The power of the life of God felt in the soul is love. By the experience of that love going out to his children we know that we have passed from death unto life. We do not come into a knowledge of Jesus by study and searching, but by growing. We "grow up into him in all things, which is the Head, even Christ." The soil in which we are rooted to cause that growth is love.—Eph. iii. 17. Being rooted and grounded in love, we are enabled to comprehend its breadths and lengths and depths and heights. That love of Christ which we thus come to know is a love that passeth knowledge. We feel it, and rejoice in it, and rest in it. In the perfect experience of this love of Christ which passeth knowledge the poor sinner is "filled with all the fullness of God." This love that so satisfies the soul is forever beyond our knowledge in its infinite heights and unfathomable depths and limitless breadths and lengths; and yet how perfectly satisfying it is to every one that feels it, old and young, rich and poor, learned and unlearned. How contented it makes one feel, whatever his present lot may be, and whatever his condition; and one of the greatest wonders of that love is its binding power. It is "the bond of perfectness."—Col. iii. 14. It binds together those who by nature were antagonistic to each other, and hated one another. When one feels that love he desires to "put it on," to give it expression in his words and actions. It is the most beautiful clothing one can possibly wear; and when one has "put on charity" it has a marvelous effect upon the appearance to him of all who love the Lord. It so transforms them in his view that he cannot see any defect in them that will mar or interrupt his love and kindness to them. It covers from his sight a multitude of faults in them. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." That same love shed abroad in the hearts of his people here on earth is just as wonderful in them. It loses none of its marvelous character. It is there only, in their own hearts, that they see and feel its power and glory. It is ever the same—pure, holy, unselfish; coming from God, and ever returning to him.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Oct. 2, 1892.

ARGENTINE, Kansas, Sept. 30, 1892.

ELDER BENTON JENKINS—MY DEAR BROTHER IN CHRIST:—It seems almost impossible that I should be favored with the blessed privilege of claiming such a near relationship, but I feel that we are made near, by the blood of Christ. What a wonderful power it has! It can give life, cleanse, purify and bind together so thoroughly that none can kill, polute or tear assunder that which is united by that crimson flood. I cannot express to you, dear brother (but doubtless you can understand), how my heart warmed and swelled nearly to bursting when I once more stood among my precious kindred in Christ, in my own little church-home, where I had enjoyed so many happy hours years ago. It was there I spent my childhood naturally and spiritually. It was there I was married both naturally and spiritually; and it was there I felt I must forever dwell; but that, it seems, is not to be. We enjoyed our short visit so very much, and your welcome to us was so cordial and kind, that it nearly broke my heart to think I must again leave you all and return to this little lonely corner of the earth, and wonder why it must be that I am denied the blessed privilege of dwelling among those I so dearly love. But we are told that no good thing will the Lord withhold from those who fear him. So I conclude (if I am his) he withholds this privilege because he considers it is not good for me; just as a kind parent who has a feeble child, thinks it not good for him to have rich food; and taking him kindly by the hand leads him away from the well-filled table, and away from among his brothers and sisters (who are well and strong, and can enjoy it without harm) and takes him away by himself, and gives him something nourishing and strengthening, telling him, "I will never leave thee nor forsake thee." I think this must be my case. I am a sort of weak, sickly, stumbling one, and it is not good for me to enjoy what my stronger brethren and sister feed upon; but I am allowed some sweet meals; and one dear brother and sister (my husband and one lady friend) are permitted to be with me; and having my heavenly Parent ever by my side, I surely should not complain, for others have less than that. Perhaps I learn to love him more. I have so often wished to write to you, but was afraid to trespass on your time, or that of any other Elder, as I know you must be flooded with letters, and have little time to spend with such as mine; but if I were granted the freedom of expression with which many of the dear kindred are blessed, I am afraid I should venture occasionally to intrude upon your patience. But, I think the poor widow of old had but a mite, and she gave it all. She did not withhold it because it was so small; and why should I be afraid to give the little I possess? If I have anything, it is not mine to hide and keep, but

mine to use for the good of my Father's little ones. What I have is theirs, and theirs is mine, and we are his. All are one, and the same body.

After leaving Middletown we visited Philadelphia, and called upon brother Coulter and sister Barnsley. There we received the same kind and hearty welcome, which only God's people know how to give. They were strangers to us in the flesh, but O! so nearly and dearly related in the Spirit; for my Father is their Father, and my God their God. They made us so much at home that when Elder White (whom we heard preach while there, and who learned that we came from Kansas) remarked, "You are a long way from home," I started as if waked from a pleasant dream, and replied, "It is true; yet we feel more at home here than in Kansas." Many miles from home in body, but perfectly at home in spirit. What is so sweet as this pure christian love, which is indeed born of God? It is so unlike a natural and earthly love. It is so true, so deep, so sincere and lasting. I told an Episcopalian friend of mine of our calling upon them, and she smiled and said, "Why, how strange for you to call on them when you had never seen them before." I answered that I guessed they did not consider it so. I pitied her in her innocent ignorance. How little the world knows of the secret of the Lord, which is only with those who know and fear him; and if we have that knowledge, what a depth of gratitude we should feel. Surely (whether we are deceived or not) this I know, we are very, very different from the rest of the world, a peculiar people, and possess a treasure which the world can never give, attain or destroy. There is a warm affection and a tenderness of feeling among God's little ones, unknown to the outer world. While in Middletown a lady, speaking of our denomination, remarked, "I've heard it said they are so kind, good and affectionate to one another." I replied, "Well, they try to be; they should be." I think now I see the meaning of the command, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." And this can only be done when he shines in us, and then we cannot hide the good work; for he works in us, and others cannot fail to see the effect. So it is. The eyes of the world are as ready to detect our short-comings. Should we not be very careful? When quite a young girl, before I made a profession of religion, a gentleman with whom we boarded bought something for his table, and all hands remarked upon its poor quality. Well, said he, laughing, "it ought to be good; it is Old School Baptist. I bought it of Mr.—, and he told me it was good. If I had know it was not good, I certainly should not have

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 19, 1892.

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

G. BEEBE'S SONS.

## THE VICTORY OF FAITH.

"For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."—1 John v. 4.

To those who are conscious of their own sinfulness, who earnestly desire to be delivered from the power of guilt, it is of the most serious interest to know whether they are truly partakers in the righteousness of Jesus Christ, by which sinners are made holy and without blame before God in love. In comparison with this question all earthly considerations sink into insignificance. Since man by transgression of the commandment of his Maker brought sin and death upon himself and all his race, no real joy can be attained by any works of his own; because the curse of death has blighted every earthly source of comfort. Neither by the labor of his hands nor by the researches of mental toil can the sinner release himself from the just condemnation which has already passed upon him. The first ray of divine light which shines in his heart shows him that he is a condemned criminal whose sentence is recorded in the revelation of the wrath of God. The entrance of this word of light shows the lost condition of the subject of divine teaching. He then for the first time realizes the irresistible power of that awful sentence by which death is decreed against the sinner. Confessing the justice of his condemnation, he now prays in spirit and in truth for that mercy which seems beyond the reach of hope. Indeed, it is not by the natural mind that this prayer is dictated. It is given by the Spirit of truth, which helpeth the infirmities of the saints, making intercession for them with groanings which cannot be uttered by their faltering tongues. This is the beginning of that experience of warfare in himself, which is characteristic of those who are led by the Spirit of God. The natural mind can never comprehend how the infinite holiness of God can be displayed in the salvation of sinners who are enemies against God by wicked works; yet the riches of divine grace appear in the revelation through faith of the righteousness of Christ, by which the sins of all his redeemed people are blotted out, and they are made holy and without blame before God in love. Until this delivering grace is shown to the quickened sinner there can be nothing but condemnation resting upon him. This forbids the hope of life and acceptance in the sight of God. The natural mind

cannot receive the testimony of faith; because it has no capacity to comprehend spiritual things. This is the occasion of the unceasing conflict between the flesh and the Spirit of truth in every believer.

The development of the light of life in the subject of saving grace is only manifested through the faith which is the fruit of the Spirit; since the natural mind cannot receive this spiritual testimony it can know only the condemnation which has been visited upon all men as sinners. This cannot be reconciled to the glorious hope given by the revelation of the righteousness of God in Christ Jesus, since God has hidden from the sight of carnal intelligence that inconceivable wisdom by which the righteousness of all the saints is from eternity treasured in the Son of God, who is by divine appointment "The head over all (things) to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. There being no other way of life and peace for the guilty transgressors of the law of God, it is not strange that reason fails to accept the conclusion which is given by revelation through the faith which is hidden from the natural mind. The written record of the Scriptures is to reason only a literal testimony of things which have taken place in time. Only as the Spirit of truth, the Comforter, takes of the things of Jesus therein written, and shows it unto the subjects of electing love, can the truth of the inspired Scriptures be known even to the saints. Being experimentally taught of God, every saint is a qualified witness of that truth, because it has been personally made known in the experience of each of them. They do not believe the truth because it is in the Scriptures, but they know the truth experimentally, and therefore believe the scriptural record of it.

In the first deliverance of every sinner from the burden of his guilt and condemnation, Christ Jesus is manifested to him as his only Savior; yet it is in failure to remember this first principle of the doctrine of salvation by grace that the saints are continually robbed of their rest in believing the truth. Three unsleeping adversaries are arrayed against the comfort of hope in every believer in Jesus. The world, the flesh and the devil never cease their assaults; and there is no way of escaping the conflict which results from these efforts of the enemy to subvert the faith of those who hope in the salvation revealed in Jesus. In no other way does the tempter more seriously disturb the peace of the weak believer than by directing him to seek in himself an assurance of the genuineness of his hope in the salvation of God. It seems consistent that there should be some tangible evidence in himself to which he might refer for the satisfaction of his unbelieving doubts. Failing to find such testimony in his natural heart, and all his actions and thoughts

bearing witness against his possession of the seal of the Spirit of holiness, he is driven to confess that he has no abiding witness in himself to confirm his hope. Were there no stronger support than the evidence of things which are seen, his hope would be lost; but the omnipotence of that faith which is the gift of God is still underneath him as the everlasting arm of the Lord; and while his flesh and heart have failed, yet the Lord takes him up out of the miry clay and horrible pit of despair. The accusations of unbelief and sin are silenced by the much more abounding grace of that God who has chosen his people in Christ Jesus that they should be holy and without blame before him in love.

"For whatsoever is born of God overcometh the world." The world in this expression includes every power that is in opposition against the perfect peace of them who have fled for refuge to lay hold upon the hope which is set before the saints in Christ Jesus. But it should be observed that the very fact that the world is overcome, necessarily implies that there must be a conflict. The whole experience of the subjects of divine love is represented throughout the Scriptures as an unceasing struggle between the powers of darkness on the one hand, and on the other the grace of God, which is constantly revealed in bringing salvation. To those who never felt to sink in deep mire where there is no standing, there may be no occasion for any salvation but that final deliverance secured to all the redeemed in the eternal life which Jesus gives to all his sheep. But to those who are called to endure unceasing tribulations and a great fight of afflictions, there is necessity for continual prayer for deliverance from the evils and temptations which beset them. They are not strong enough to repel the fiery darts of the devil, nor wise enough to avoid the snares and devices of the wicked. Hence, when the tempter refers to such assurances as this in our text, it seems plausible that they should acknowledge they are cut off by them. They know they have no power to overcome the world; but that they are often overcome by its opposition and deceived by its snares. Then it is readily suggested by their unbelief that this is conclusive evidence that they are not "born of God." Then again, it is written, "Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." With what cruel power these expressions are applied by the adversary in afflicting the poor child who has fallen under the power of temptation, and whose conscience is a swift witness in his condemnation! He feels that the world has overcome him, and the evil of his own vile heart condemns him. Then how can he claim to hope in that salvation which is manifest in delivering its subjects from the dominion of sin? The things which

are seen always bear testimony against the hope of the saints. But the grace of God is their present help in the hour of trouble. To sustain those who are overwhelmed in this cruel temptation it is left on record that "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save SINNERS, OF WHOM I AM CHIEF."—1 Tim. i. 15. For the comfort of just such conscious sinners as feel in themselves the law of sin working, and who have constantly to grieve over the evils which still pollute their natural hearts, the Spirit moved Paul to record this confession of his own daily experience of the sinfulness which dwelt in his own natural mind. Only those who are born of God can know the fellowship of the apostle in this confession of sin, which still worked in him, even after he had been in the apostleship for more than twenty years, causing him to cry for deliverance from the body of this death, and to confess himself still chief of sinners. It is not as seen by natural reason that the victory is attained by those in whom dwells the omnipotent power of divine grace. This will be manifest from the record of inspiration. To human view Abel was overcome by the malice of Cain. The ancient saints, who suffered the loss of all earthly treasures and were finally murdered for their devotion to the faith, seemed to have been overcome; but it was the glory of Christ which shone in their triumphant release from earthly conflicts. They were favored to partake the sufferings of their Lord, and to be glorified with him. So with the apostles and the primitive disciples of Jesus. They were enabled to rejoice that they were counted worthy to suffer shame for the dear name of their Redeemer. But above all, and more inconceivably glorious than all others, is the example of the Captain of our salvation. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."—Heb. xii. 1-3. In all the cases left for our learning the wickedness of man appeared to triumph, and the righteous were appointed unto death. But our Lord passed through death for the destruction of him that had the power of death, that is, the devil; and triumphed gloriously in his death. That victory he gives to all his chosen disciples. Thus through faith they all are conquerors even though they are favored of God to seal their testimony with their vital blood. While looking at

the temporal things which are seen by natural reason, the suffering and dying followers of Jesus appear to be overcome by the power of death; but by the faith of the Son of God they see the crown of righteousness and everlasting joy, which the Lord the righteous Judge shall give at that day when he shall call them home. Encouraged by this lively hope, and sustained by this living faith, not only do they overcome the enemies which beset their way here in the form of outward trials, but they triumph over their inward foes, which war in their own members. This is the unspeakable gift of God in Christ Jesus. They must mourn their own utter helplessness, before they are prepared to rejoice in the grace of our Lord Jesus Christ, which brings salvation unto them in the very moment of their extreme need. Only by the faith of their Redeemer can they receive the joyful assurance of this divine deliverance. It is hidden by the express will of God so that it cannot be seen or known by all the efforts of natural intelligence. By faith they who are born of God overcome their own carnal enmity against God, as well as all outward opposition against the revelation of divine grace in their salvation from sin.

*"And this is the victory that overcometh the world, even our faith."* To the natural understanding it seems that this declaration of the power of faith would imply that those who are in possession of this fruit of the Spirit would be able to carry out their every wish. But such is not the experience of the saints, neither is it according to the record of inspiration. The saints whose election of God is clearly assured, the sons of God who as morning stars shouted for joy in the revelation of the grace of God in Christ Jesus, were like their Lord in being despised and rejected of men. From the murdered Abel down to the close of the record of inspiration, the faithful are found to be an afflicted and poor people. They must trust in the name of the Lord, because they can trust nowhere else. They have seen an end of all perfection in everything which is esteemed meritorious in the sight of men. The works which the world claims to be righteous before God, can deserve the approval of divine justice no more than the deeds which men abhor. The best obedience which men can render to the holy law of God must still bear the stain of a sinner's touch. No such righteousness can command the approval of that God who requires truth in the inward parts. When this secret of the Lord is revealed to the conscious sinner, it shows him his hopeless condemnation. Knowing that God is infinitely holy, he cannot understand how he can be saved from the condemnation which his sin has brought upon him. Not merely the material world of his outward actions is found condemning the transgressor of the divine law;

there is an unfathomed depth of corruption hidden in his deceitful and desperately wicked heart. From that horrible pit of vileness he can find no ground of acceptance in the presence of God. Clouds and darkness are so thickly gathered about him that he keenly feels their awful gloom. If he would look upward, the holiness of God frowns upon his iniquities; and underneath him roll the billows of fiery vengeance due to his guilt. Reason shrinks back appalled and horrified by the contemplation of the dreadful doom to which he is appointed by the inflexible decree of divine justice. Can there be any deliverance from this deep world of ruin and despair? The great question of Job is now of vital interest to the guilty sinner, "How should man be just with God?" Not all the treasures which are valued in the world can atone for one sin. In vain would he appease the wrath of the law by bringing all the gold of Ophir, or the cattle of a thousand hills. To him is reserved only the blackness of everlasting condemnation. From this dreadful world of gloom and despair no created arm can deliver the lost sinner. Here is displayed the victory that overcometh the world. Where there is no way in the wilderness of everlasting misery and hopeless death, the grace of our Lord Jesus Christ reveals through faith in his name the life and liberty of the sons of God, which is freely given to the sinner by the electing love of God. In this amazing display of eternal love the victory of faith is complete. Neither the powers of darkness from beneath, nor the thunders of condemnation from the legal heaven above, shall prevail against the omnipotence of this abiding fruit of the Spirit of God. It is "our faith." It is ours by the gift of that God who chose his people in Christ before the world was. It is not for any goodness in ourselves that we have received this manifestation of divine favor. It is exclusively "For his great love wherewith he loved us even when we were dead in sins," that he has given this faith to all who are born of God. The very assurance that this victory overcometh the world implies the fact that the world is in opposition against its manifestation. Every suggestion of fear and unbelief is included in the world which is overcome by this victory of faith. These trials must be felt by the saints, but they shall never prevail against the divinely appointed victory that overcometh the world, even our faith.

PERSONAL.

WE are in receipt of a letter dated "Willcox, Ariz., Aug 10, 1892," containing four dollars, from James Williams, to be credited on subscription. We can not find the name on our list in Arizona. Will he please inform us at what post office, and when he received his last paper?

AGENTS WANTED.

A FULL OUTFIT FREE.

WE are desirous of establishing agencies throughout the whole country for the SIGNS OF THE TIMES; therefore we have decided to offer liberal inducements to our brethren and friends to act as our agents in procuring new subscribers, collecting, &c., for the paper. No person will be received as an agent who is not a paid-up subscriber. All such who wish to assist us will, upon informing us of their willingness to officiate in this capacity, receive our special terms to agents, and, if accepted, will receive an outfit free, and full instructions how to proceed. As we wish to have this system in full working order by the first of next year, we request those desiring to receive an agency to inform us as early as possible.

TO OUR DELINQUENTS.

IT is a long time since anything has appeared in the SIGNS OF THE TIMES under the above caption; consequently a large number of our subscribers have become forgetful of their delinquency. Every one can tell just how his or her account stands by looking at the date next to their name on the printed slip pasted either on the margin of their paper or on the wrapper containing it. This date denotes when the subscription expired. Will our subscribers please each one look at their date, and all who find it in arrears send us a remittance, as we need the money to meet our heavy expenses? If you find you are a few months in arrears, and are not able to send the money now, but expect to be soon, do not order your paper discontinued, as we would prefer to carry the account for any reasonable length of time than to lose your patronage altogether.

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(Continued from page 331.)

bought it; but I took his word for it. What do you think of that? He is one of your Old School Baptist brothers." My poor mother tried to excuse it as best she could, but there were the facts, and what could she do? I remember how it grieved me, and even now I cannot forget the incident, for it seemed to leave a scar upon the cause I loved. We cannot be too careful. Such things may prove a stumbling-block to some little, feeble one about to enter the banqueting house. There is another thing, dear Elder, which has been on my mind for years, ever since I first joined the church; it is this, We are told that "Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God."—1 Cor. vi. 9, 10. Does this mean that they shall not be counted as members of the visible church? If not, then I am mistaken, for I have thought it did mean so. Please explain to me if I am wrong. I do not ask you to answer this imperfect scribble, but should you find a spare moment in which to write a few lines to me, I shall deem it a great favor, and never forget your brotherly kindness. Please give our united love to our little church, reserving an abundant supply for yourself and sister Jenkins.

I remain the same unworthy sister,  
ADELA JONES.

R E P L Y .

AS OUR dear sister Jones says that if she has anything, it is not hers to hide and keep, but hers to use for the good of her Father's little ones, of course she will not object to the publication of her good letter in the "family paper." There is much food for reflection in what she has written, and calculated to stir up the pure minds of the household of God. The apostle Peter thought it meet (that is, suitable and proper) as long as he was in the flesh to stir up the pure minds of the saints, by putting them in remembrance of those things which they already knew. Would to God that all the saints were like minded. Where is the saint that does not know that if he lives after the flesh he shall die? There can be no inheritance (or enjoyment) of the kingdom of God, which is a spiritual kingdom, by those of the saints who are fornicators, idolaters, adulterers, thieves, revilers, covetous, extortioners or drunkards. The apostle wrote to the church not to keep company with such characters, but to put them away. "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." From the days of the apostles there have been those among the saints who have been more mindful of the world and the flesh than of the things of the kingdom of God. Paul said, "For many

walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction [as to their life and standing in the church, and spiritual comfort and communion], whose God is their belly, and whose glory is in their shame, who mind earthly things." How much weeping there is to-day among the saints because of the ungodly walk of some who are called brethren, and who doubtless have experienced the grace of God. As our sister says, such are often a stumbling-block to the little, feeble ones of the kingdom, and a reproach to the profession they have made.

"O that the Lord would guide my ways  
To keep his statutes still;  
O that my God would grant me grace  
To know and do his will."

BENTON JENKINS.

PHILADELPHIA, Pa., Sept. 1, 1892.

ELDER WM. L. BEEBE—MY DEAR BROTHER:—Your very kind letter was received in due time, and should have been replied to at once, but various reasons have prevented me from giving it prompt attention. Your letter was, in effect, just about the reply I expected from you. You would have comforted me more had you rebuked or reproved me, instead of viewing the matter so leniently. When I wrote to you, there was in my heart a feeling that I wanted to hurt you, by convincing you of the truth of my repeated statement that I am not worthy of a name with the Old Baptists, and that they made a mistake when they admitted me to their privileges. But no, just like the rest of the Old Baptists, you practically tell me you do not believe what I say, and that my experience is an evidence of a work of grace in me. It provokes me at times to feel that the brethren question my assertions. The worse I feel, it seems to me, the better they like it; and though they never say outright they don't believe me, still they act it; for they would have nothing to do with me if they knew me as I know myself. I have been in much trouble of mind lately as to whether I have had any experience at all in spiritual things. In times past I have thought I had, but I see now I have not yet learned the first letter of the pure language promised by God to that afflicted and poor people who trust in him. In my ignorance I have been wonderfully wise, and I feel that I can never hold up my head again for having dared so often to write or talk to some of God's children of their inheritance; a subject of which I know nothing. The ignorance I am in overwhelms me, and it seems to grow denser day by day. After all the privileges I have been permitted to enjoy, it will hardly seem possible to you that I could be such a diligent disciple of Arminianism as I must confess to having been. Until recently I have been looking for a Messiah with a temporal kingdom. Like the Jews, I

have been requiring signs; forgetting, or rather not knowing, that "the kingdom of God cometh not with observation;" always saying, "Lo here! or, lo there," and not looking for the kingdom of God within me. This truth first came to me when Elder Badger last preached here; and the relief I experienced I cannot describe. I never knew how heavy the burden of error was to me till it was removed, and I never knew as I know now how utterly ignorant and foolish I am. All these years have I been suffering in vain, looking and hoping to be made perfect and free in Christ by the law. All this time I have been in bondage to the law, not knowing that such a word as duty is not written in the hearts of God's dear people; but that it is privilege, blessed privilege, to fulfill his law; that it is not the spirit of fear, "but of power, and of love, and of a sound mind," that is given them. And yet, my dear brother, strange to say, with this clear understanding, I experience a deep sense of loss. As these grave-clothes of superstition are removed, it leaves me more than ever naked and alone. As legal doctrine, in which I have had such confident faith, is stripped from me, it leaves me hardly daring even to hope that I am not altogether deceived. I looked back over the past six years, and in remembering how almost everything I had confidence in has perished, I wonder where it will all end. May not the time come when I shall lose all that is left me, even the faint hope I have that the Lord hath regarded me in mercy and loving-kindness for his name's sake. Yet notwithstanding all this doubt, notwithstanding all the misery I suffer, if I am deceived, if I have been given a strong delusion that I may believe a lie, I hope I shall never know it. Though I am undeserving of the least of God's mercies, and well deserving of eternal banishment from his presence, the thought of ever losing all hope in his tender mercy fills my soul with awful misery. If you have ever experienced this thought, you know something of my conception of hell. There are landmarks, however, in my experience, that bid me still hope on, when I have felt myself sinking to greater depths in that bottomless pit, and am in utter helplessness made, like Peter, to cry out, "Lord, save, or I perish," he has saved and made me to sing, "I will trust and not be afraid; for the Lord is my strength and my song; he also is become my salvation."

I have just read this letter over as far as I have gone, and it impresses me as very contradictory; but as that is just what I am, I will let it go. It is incomprehensible, like myself; and if you can understand either it or me, you are a wise man.

Not long ago I foolishly allowed myself to be drawn into an argument with a Methodist, concerning the significance of baptism. During its

progress I incidentally remarked that it was the very essence of superstition to ascribe a virtue to an outward form, unaccompanied by any disposition that can render it significant, and that it represented the ordinances of Jesus as no better than magical spells. The following Sunday he told his congregation of it, and described it as the utterance of a raving crazy Baptist. Lately I have thought he, perhaps, had not gone far from the truth after all, for I am the most inconsistent and contradictory mortal that ever lived. Yet, if God will but established in my heart his kingdom, which is righteousness, and peace, and joy in the Holy Ghost, I am content to be entirely crazy as far as the world is concerned.

From what I have written in this letter, please do not conclude that I think I am freed from the law working in me. Far from it. I did once hope that the Jew and Greek in me would die some time, but that hope has died instead. I do not have to go away from home to berate Arminianism; I carry it round with me, and have not yet learned all its delusions. When I am entirely freed from it I will write and tell you all about it; that is, if I am on earth. In early youth I was taught that in me there was a natural tendency to evil, or a strong evil bias in my nature; but until a few years ago I never knew what a tendency to evil there was. The good I was taught to believe there was in every one, along with this evil bias, I have failed to find in my nature. The Word of God has, I hope, effectually settled that foolish delusion, for it has revealed to me that "every imagination of the thoughts of his heart is only evil continually." "The heart is deceitful above all things, and desperately wicked; who can know it?" "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." So I am utterly without merit in the sight of God; and if I have been made to know the joyful sound of the gospel, it is by the grace of our Lord Jesus Christ. Trusting in his covenant of grace, I know that God will not forsake his people, and I also feel certain that they cannot forsake him.

A little while ago I suggested the thought that I may some time utterly lose all hope of being embraced in this covenant, but down in my heart I do not believe it possible. We know that Christ by his intercession did keep Peter's faith from utterly failing; for he said, "I have prayed for thee, that thy faith fail not." And his intercessions are for all that believe on his name. In Jeremiah we find an explicit promise, and solemn covenant, in which God engages to preserve his people from falling: "And I will make an everlasting covenant with them, that I will not turn away from them, to do

them good." This seems to be a very full promise, and a covenant in all things well ordered and sure; but this is not all: he immediately adds, "and I will put my fear in their hearts, that they shall not depart from me." And this seems to be implied when he promised, "I will put my laws in their minds, and write them in their hearts." Ah, no, if the good Shepherd has given unto us eternal life, we shall never perish, nor shall any pluck us out of his hand. I can never doubt the doctrine of the saints' perseverance. And even though I be deceived in hoping I have been "chosen in Christ out of the world," the feeling of my heart shall always be, "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency?"

Unworthily yours,

JOHN McCONNELL.

PHILADELPHIA, Pa., Sept. 29, 1892.

MY DEAR BROTHER JENKINS:—I thought a little while ago I had many things to say to you; but since I have set down and addressed you the door of my utterance seems completely closed. I wonder why it is; and it comes to my mind that perhaps I want to give you the best, the very best of that which I possess. And as I go out to search among my flocks and herds, that I may select something very choice for your delectation, to my great surprise I find I have "nothing save one little awe lamb;" that I am a poor man. But this that I have is more to me than the vast array of carnal riches I once possessed; even more to me than my natural existence; and so I find I have but one theme upon which to talk to you. Although that which we possess and continue to hope for in this life is the heritage of the poor and afflicted people of a kingdom which is not of this world, yet it is a rich possession, broader than time, deeper than the earth, reaching even to the throne of God's wondrous grace. The broad fields and verdant streams of the inheritance of the saints cannot be viewed by natural vision; and because I know that, and can see naught in myself but what is natural, therefore I am fearing and doubting all the time; fearing, because I cannot present myself in all my vileness before the King of glory; and doubting, because, although I know I have hope, yet it seems so far off and so dim. I remember that the Bridegroom said to the bride, "Thou art all fair, my love; there is no spot in thee." This applies to the church of Christ as cleansed by the one great offering, pure and spotless in his righteousness. Now if the hope that I hope I have is Christ in me the hope of glory, then truly I am a part of the material that goes to make and to perfect that building of God which is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. And I believe I

know that all the material of that building is so secure and invulnerable (in Christ) that all the powers of hell cannot prevail against it. Then, if my hope is "a good hope through grace," why does the darkness cover me as a thick cloud? Why are my feet clogged, and the thoughts of my mind as a rudderless ship, tossed hither and thither on the waves of doubt and despair? Still I am encouraged that I do not give up, and go on hoping, even against hope; and sometimes I can realize that the warfare, which is a continuous struggle within me, is because of the two opposing principles of grace and sin, being present and abounding; and in proportion as sin abounds in my mortal flesh; so also does grace much more abound to the glory of God and to my salvation. Lately I have wondered if the doubts I am all too willing to entertain ever amount to a denial of Christ; and when such a conviction broke in upon me I was sore distressed. I think I can see how my flesh denies him all the time; yet it is declared that devils believe and tremble. But having, as I hope, the mind of Christ, have I fallen so low, gone so far astray, become so mean, so degraded, so ungrateful, as to deny him who has taken me from the dung hill and set me among princes? It is a horrible thought, yet it stares me in the face. Why, the beasts of the fields, the trees of the wood, and all created things, praise the Lord and acknowledge his divine hand of power and majesty, by acting in obedience to the several laws under which they have been placed, except me. While evidently he has been more gracious to me than all the world beside, and although it sinks me into the lowest hell, at the same time it exalts my gracious Lord; it makes his love to far surpass my dwarfed and limited comprehension.

9:20. P. M.—It has been several hours since I was called away from this writing, and now I feel glad. Something has either gone from me, or else something has come to me. I feel to be drawn by the tenderest of ties to the bosom of Jesus. He is now my King, and I his willing subject. I know of no circumstance by which I felt the clouds withdraw, but at once my soul said, "I am happy." I visited dear old brother Thomas this afternoon, 87 years old, with an experience of about 60 years, and he talked to me the pure and simple language of Canaan. His whole being, as well as his talk, was as a child, waiting trustingly and patiently for the glad summons, "Come home." Perhaps my visit to him has wrought within me this glad surprise. No matter now about the source. If it came out of the frozen north, it is Jesus. He is the "Rose of Sharon and the Lily of the valley." He is mine, and I am his. Perhaps he has looked upon me as he did on Peter after he had denied him. The bitter tears that Peter shed were the

opening of the flood-gates of his heart, out of which poured bitterness of soul, making room for the "oil of joy," which was so soon to pour in at the appearance of his risen Lord. "After the rain comes sunshine;" and also the rainbow, to remind us that the covenant of promise is the covenant of grace fulfilled and completed in the atoning blood of Christ. "After the darkness comes light," by which our own vileness and depravity is made manifest, and by which we see Jesus as the author and finisher of our faith. "Weeping may endure for a night, but joy cometh in the morning." I think much of the sweetness of our joy is because we have reached it by reason of tribulation. Jacob toiled and suffered for many years ere he received the blessing by which he could be called Israel. The psalmist must needs cry out of the very depths of despair, "My God, my God, why hast thou forsaken me? Why art thou so far from helping me?" before he could stand upon the summit of the mountain of God's holiness, and in the full gladness of his heart say, "The Lord is my Shepherd, I shall not want." So I believe every child of Jehovah must taste sorrow, eat the wormwood and the gall, pass through the valley of the shadow of death, suffer conflicts and persecution, in order that they may enter into that rest which remaineth to the people of God. I know that I am weakness itself, and shrink from every impending or seeming trial; that of myself I can do nothing at all; but I hope I know also that God will make every one of his subjects willing in the day of his power; for it is his power by which we stand, and not any of ours.

Now, my dear brother, I hoped I might in this letter express to you my appreciation of the many expressions and acts of kindness you have shown me in the past; but, as usual, the whole letter is made up of self, self, self. I really did hope to do better.

Your loving brother,

B. F. COULTER.

CHENEY, Neb., Sept. 22, 1892.

G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—If such a poor, unworthy worm of the dust may thus address you. It is with a deep feeling sense of my weakness that I attempt to write a few lines, trusting that God will control my thoughts, that what I may write may be to the honor and glory of God. While reading the SIGNS of September 7th I noticed a short piece written by brother W. J. May, of Pinsonfork, Kentucky, who wishes your views on the precious words of Jesus recorded John v. 25, and reads thus, "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." Now, dear brethren Beebe, it would be a great comfort to me to see your views on that portion of holy writ,

and I hope you will write upon it, as brother May seems to be troubled about this text. While reading brother May's comments upon it I felt a strong desire to write to him, and give him my thoughts upon it, poor and weak as they are, with your permission and better judgment.

Brother May will remember that those precious words fell from the lips of him who spake as never man spake. His words are spirit, and they are life. When he speaks he speaks of his own and to his own. He was expounding to his disciples the great plan of salvation, how the dead should hear the voice of the Son of God, and they that heard should live. Brother May asks, "Is it God's unquickened children who hear the voice of the Son of God?" It undoubtedly is. They were dead in trespasses and in sins; and Paul says that they "were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved), and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 4-6. Again, Jesus speaks of a people that believed not, and tells the reason why they did not believe. "But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life: and they shall never perish, neither shall any (man) pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand."—John x. 26-29. These, with many other Scriptures, bear testimony to the truth of the precious words of Jesus. Brother May says, "It is the dead that hear." Yes, the dead hear. "Ye are dead, and your life is hid with Christ in God." Brother May says that the word "hear" occurs twice in this text; and it seems to him that when it is said, "They that hear shall live," it must mean that they that hearken, take heed, or obey, shall live. It also seems to brother May that it conveys the idea that not all who hear the voice of the Son of God hearken and obey in order to live. Now, my dearly beloved brethren, is this a true interpretation of those precious words which fell from the lips of the dear Savior when he was speaking of the heirs of promise, speaking of those whose names were written in the Lamb's book of life from the foundation of the world? They alone should hear; for unto them, and them alone, it is given to know the mysteries of the kingdom of God. All power is given into Jesus' hands, both in heaven and in earth. Yes, he "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." Jesus says, "No man can come to me, except the Father which hath sent me draw him." When the life-giving power of Jesus' voice speaks to the dead sinner, who is dead in trespasses and sins, he hears the voice; for he feels the sting of sin, and is made to see himself the chief of sinners. He is made to cry out, "Lord, have mercy on me, a sinner." He has a burden now that he never had before. He is made to weep and mourn on account of sin, and to cry for mercy. Yes, he is made willing to seek the secret spot in the forest or the lonely grove, to pour out his cries and his humble prayers to God for deliverance. Yes, he is made even to feel that it is a sin for him to take the name of Jesus between his sin-polluted lips. But what can he do? The very breathing of his soul is prayer for mercy. Do not say that that child will not hearken or take heed, when he is now made to feel that it is only because of the mercy of God that the earth does not open and swallow him up. Thus he goes mourning and weeping, begging for mercy, until the last hope of mercy is taken from him, and he is made to see his just condemnation, even the justice of God in cutting him off from the face of the earth, and casting him down to the lower regions of darkness and despair. He now realizes what it is to be without hope and without God in the world. Nothing but a heavy burden of guilt and just condemnation rests upon his heart. But the blessed Savior does not leave him there; but in an unexpected moment his burden is gone, his sorrow is turned into joy, and he is made to see Jesus as his Mediator between God and him; how Jesus has taken his sins upon himself, and borne them in his own body on the cross. Yes, he is taken up out of the mire and clay, and placed upon a rock; and a new song is put in his mouth, even praise to God's holy name. He is now made to rejoice with joy unspeakable and full of glory.

These, dear brethren, are a few of my thoughts upon those precious words of Jesus. He has declared that of all the Father hath given him he will lose none, but will raise them up at the last day. I am persuaded to believe that all who hear the voice of the Son of God shall live, and none but the chosen vessels of mercy do hear; and that it is not to make them children, but because they are children, that God sends his Spirit into their hearts, crying, Abba, Father.

With these few scattering thoughts I will close, believing that Jesus is able to save all whom he paid the ransom for, and that they shall never perish; but when done with dull mortality Jesus will take them home to dwell with him in the realms of eternal bliss, there to join the hosts that are gone before in the ascriptions of praise, glory and honor to Father, Son and ever-blessed Spirit, in a world that shall never end.

Your brother in hope,

JOSEPH BRUCE.

## MARRIAGES.

IN Brunswick, Maine, Oct. 3d, by Elder H. Campbell, Mr. Levi D. Blackwell and Miss Mabel L. Clough, both of Brunswick, Maine.

IN Brunswick, Maine, Oct. 6th, by the same, Mr. Alvin E. Raymond and Miss Emma A. Briry, both of Bowdoinham, Maine.

## OBITUARY NOTICES.

**Ida B. Truitt** fell asleep in Jesus August 26th, 1892. She was the daughter of Benton and Pronetta West. She was born May 11th, 1866, and united in marriage to Sylvanus T. Truitt in the year 1889. In the year 1891 was born unto them a boy, which was a joy to both the father and mother; but that joy was soon to be turned into sadness as the mother lay at the point of death. Death stepped in and took away the babe. When they told her that little Harry was dead, and for her to bear it the best she could, she said, "I know all about it. I knew when the breath left him; but I cannot help it. The Lord will help me to bear it, for he has been with me all through my sickness." Seeing that the family was troubled about her she said, "Don't you be troubled any about me; for if it is the Lord's will for me to get well I shall, and if not it is all right. I am not scared at all." She was not a member of the church, but the way she talked during her sickness gave us to believe that she was a child of God. A few moments before the breath left her she said to her husband, "Do the best you can. I am going home to my babe." All was done for her that a good physician, a loving mother and a kind husband could do. We miss them much in their home, but we believe that our loss is their gain; and though they can never come to us, we hope to meet them where parting will be no more, and where the weary will be forever at rest.

The remains were carried to the family burying-ground and placed in the cold and silent grave to await the resurrection morn. O how sad to turn away and say, Farewell for awhile. But we sorrow not as those who have no hope, for we believe that they are at rest with their Savior.

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

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

## ONE WHO LOVED THEM.

DIED—At her home in Olive, Ulster Co., N. Y., **Emily Everett Winchell**, on August 8th, 1892, aged 51 years.

She was left a widow eleven years ago this fall, with four small children, who still live to mourn their loss of a kind mother. Her sickness was of short duration, only three days, being prostrated by heat and extreme weakness. The subject of this notice was by profession a Methodist in her younger days; but when it pleased the Lord to show her that she was a sinner by nature and practice, she lost all confidence in her profession, and in his own time the Lord revealed himself to her as her Savior. Then she could say that it was not by works of righteousness which she had done. She sought a home among the Old Baptists, coming to the church of Olive & Hurley on the third Saturday in July, 1888, and was baptized the following day by Elder J. D. Hubbell. She always afterward took great delight in meeting with her brethren. Being a good singer, she is much missed in the church.

A discourse was delivered on the occasion by Elder Hubbell, using for a text Psalm cxxiv. 8: "Our help is in the name of the Lord, who made heaven and earth."

J. V. WINCHELL.

OLIVE, N. Y., Oct. 10, 1892.

DIED—In Limestone Co., Texas, Aug. 24th, 1892, of consumption, **Mrs. Middiann Crist**, wife of Daniel Crist, aged 73 years.

Mrs. Crist joined the Primitive Baptist Church in 1874, and was baptized by Elder Hoge. She was a devoted Old Baptist, relying wholly upon the merits of the crucified and risen Savior for life and salvation. Verily has a mother in Israel gone; but we mourn not as those who have no hope, for we believe that our loss is her gain.

Elder G. B. Williams spoke to the sorrowing relatives and friends from Revelation xiv. 13; after which she was laid to rest in the Mt. Antioch cemetery, there to await the resurrection morn.

A FRIEND.

OCTOBER 7, 1892.

**Mrs. Kezia Cooper** died Oct. 3d, 1892. She would have been ninety-two years of age on the 28th of this month. Although she had been with us these many years, we were loath to give her up. The rivers of peace rolled over our souls when we neared the parting hour—joy and sorrow intermingled. Her last words were, "Lord Jesus, receive my spirit." She did not suffer in the body more than a week. Thanks to the dear Lord for this blessed hope, which is like an anchor, holding us safe in life or death.

MARY E. VICKERS.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, OCTOBER 26, 1892.

NO. 43.

## CORRESPONDENCE.

NEW HOLLAND, Ohio, Sept. 29, 1892.

DEAR BROTHERS BEEBE:—Will you allow me once more, before the cold weather comes upon us, bringing as it usually does unusual pain and suffering to my feeble, diseased body, to intrude upon the pages and readers of the SIGNS? I wish to send you for insertion in the SIGNS the little poem which you will please find inclosed, entitled, "Homeward Bound," written by our dear sister Abbie G. Clark, of Sanford, Maine. What a fitting title, "Homeward Bound." With what restfulness and meaning the word is fraught. Sick of self and of sin, weary, O! so weary, with the burden, the sorrow and the bitter trials of this tempest-tossed life, with what eagerness and tender longing do we sometimes look forward to the blessed time when we shall find ourselves at home and at rest. Very long and toilsome do we often find this homeward bound journey, and tired and footsore do we become, when, like the Israelites of old, we wander into by and forbidden paths, and our wayward feet take many a backward slip. But as surely as we live we are bound on this journey; and if we have an interest in the blood-bought inheritance of our Redeemer God we will surely reach the desired haven, and find home and rest and peace at last for evermore.

This is a lovely day in Autumn. I am left alone in the house, and my heart feels sad, and a deep sense of loneliness steals over me. In at my open windows glide the golden rays of the September sunlight, filling my room with a flood of warmth and light, and covering the carpet and wall with softly subdued shadows, whose exquisite figures and delightful blendings no touch of the artist's brush could reproduce or imitate. From the public school buildings across the way floats the sound of many young voices, chanting a familiar school song. The dear little birds amid the thick foliage of the near surrounding trees with joyous melody seem to proclaim the blessed truth that God is ever good. Everything without seems full of God-given joy and beauty and life; and nature, although she has put off her bright robes of spring, her glittering garments and bright-hued garlands of midsummer, is clothed in beauty still, and in each of her four seasons speaks ever of the goodness and mercy, the long-suffering and goodness of our covenant-keeping God.

How many weary years have I sat here upon my couch of pain, just as I do to-day, looking out upon the same scenes into the beautiful busy world, of which I am a part, and yet of whose doings and struggles I can take no part. How glad I would be to put a shoulder to the great revolving wheel of life and pursue any honest vocation whereby I might earn a comfortable living; but alas! I can only sit here and look on; and suffer with what patience the dear Lord is pleased to give me. Little change do the years and days and months make in the monotony of my shut-in life. The swollen, heavy body becomes a little more enlarged and helpless; the dropsical dripping more constant and copious; the terrible sores more raw and painful; the weariness and languor and weakness more pronounced perhaps; but the weary years and days, and nights of weariness and pain, go on just the same; and when the dear voice of my heavenly Father will call, "Child, come home," none but the wisdom which is infinite can tell. O the sorrow, the trial, the heavy burdens that weigh me down, how could I endure them one hour were it not for that given strength which is made perfect through weakness? How very mysterious to us are the ways of divine providence. Since I began writing I have looked out at my windows to see a large funeral procession with slow and solemn tread pass by, wending its way to our beautiful city of the dead, to deposit the remains of a young man just in the prime of his bright, vigorous, happy manhood, who, with many others in this vicinity during the past two weeks, has fallen a prey to typhoid fever. Before him lay a bright, happy future, filled, no doubt, with the hopes and aspirations, the reaching out after all the enjoyments of this transitory life, so enticing and desirable to youth. But, like the beautiful flowers, his manhood, his youth, with all his earthly hopes, are cut off. The flower has faded, and the glory thereof has all passed away, and the places that knew him once will know him no more forever. How strange that the Lord sees fit to remove the strong, the healthy, the youthful and useful in this life, whilst a life such as mine is allowed to go on, notwithstanding its seeming uselessness. It is all beyond the understanding and comprehension of the finite mind. How it quiets all my murmurings, my troubled questionings, to know

that our lives are all held within the wisdom and control of the wise and holy and infinite God, who is "too wise to err, too good to be unkind," and who rules all things after the counsel of his own will. O for a sweet and quiet resignation to his holy will, and the possession of that perfect love which casteth out all fear.

Notwithstanding the beautiful autumn weather, with its beautiful light and shade, its lovely shadows and tints, its balmy air and cooling breezes, which relieves me somewhat of the terrible oppression for breath I endured during the heat of summer, notwithstanding this glad golden sunshine reminds me constantly of the love of God which shines through and over us all, I feel greatly depressed in spirit. A heavy cloud obscures the view of the Sun of righteousness, whose healing balm alone can supply my spiritual hunger and need. My Martha-like spirit also has filled me with much natural anxiety and dread, and I have indeed been anxious and troubled about many things. How utterly I loathe and despise myself for my lack of faith and calm belief and trust in the promises of God and the sure mercies of David. How often does the declaration of the dear apostle Paul come before me, "The sorrow of the world worketh death." I firmly believe when we give way to the sorrow and vexations of the troublous things of this life, it is at the time as great a detriment to our spiritual advancement, our faith and trust in Christ, as is the giving way and indulging in the allurements and vanities of the world; and it fills one with about as much self-loathing and guilt. The psalmist says, "Thou wilt keep him in perfect peace whose mind is stayed on thee." O! if one could in this life, amid all its trials, its painful scenes, and sad and changeful vicissitudes, have the mind stayed on this immovable mountain of strength, this compassionate Savior, this Friend very pitiful and of tender mercy, how peaceful and smooth would be life's rough and storm-clouded sea. I sometimes think the child of God is often brought into a state of great worldly sorrow, and surrounded by a chain of troublous circumstances, in order to bring them more humbly to the feet of Jesus, and cause them to lay the unbearable burden upon the one great Burden-bearer, in whom alone we can find help and solace. "I am the true Vine," saith Jesus, "and my

Father is the Husbandman. 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." He taketh away the branch that beareth not fruit. So those who do not show by their walk that they love and serve the living God, who are "not troubled as other men," who bring no fruit meet for repentance, who have no part with the living, fruitful branches, are taken away. These are not purged; only the fruit-bearing branches. When our physicians find a patient sick, with their system full of poisonous matter, he gives them a purgative, in order to remove all poison and foreign substances. It is useless to give a milk and sugar pill, a honeyed portion, that would not touch the case; but a bitter, nauseous remedy is given, which makes the patient sick indeed before the cure is effected. So with the balm in Gilead, the great Physician there. From the crown of the head even to the feet the sinner is full of bruises and putrefying sores; and the wormwood and the gall is given; the patient becomes dead, even in sin, before the balm is given and the holy Physician quickens the patient dead in trespasses and in sins to newness of life. Then it is the new song bursts from the patient's lips, even praise to God, who has cured his soul and enabled him to walk in newness of life. "Every branch that beareth fruit he purgeth it, that it may bring forth more fruit."—John xv. 2. This passage of Scripture, and indeed the entire chapter, has of late held much sweetness for me, and been fraught with much spiritual beauty and comfort. Jesus says, "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." O! to be able to abide in the safe and cooling protecting branches of this delightful Vine. Not like the vine that grew over Jonah only to wither and die when the first heat of the golden rays of the sun kissed its tender, spreading branches. Not like the poor, puny earthly props and hopes and reliances to which we often tenderly and foolishly cling, only to see them wither and die and become a heap of dead ashes, around which regretful memories alone can cling; but a Rock of safety, a peaceful abode, a safe, peaceful harbor where we may rest forever from the angry, rushing torrent without. O! what an abiding place for the weary

mariner rocked upon the rough sea of sorrow, where the weary and heavy laden may indeed find external rest under the spreading, cooling branches of this blessed Vine, this precious protecting wing of the Almighty,

But I must not intrude farther upon the patience of my dear kindred, nor the space of the SIGNS. Among my mail yesterday was a letter from a dear sister in a far distant state, who said her landlady, a Catholic, said, "Any one who believes the things Mary Parker writes has a demon in their heart." It grieved me at first, and I thought I would not send this imperfect letter to the SIGNS; but I remembered that it was said of dear Jesus, "He hath a devil, and is mad;" and I thought so long as my own dear people do not tell me this I will write, if I have strength. O! pray for me, dear friends, and may God lead us all in paths of righteousness for his dear name's sake, is my prayer.

In deep affliction and trial your sister, I hope,

MARY PARKER.

PINSONFORK, Ky., Sept. 21, 1892.

G. BEEBE'S SONS—DEAR BRETHREN IN GOSPEL AFFECTIONS:—I have recently learned that the enemies of truth have furnished some of our dear brethren with another old, rusty cudgel, called FATALISM, to fight the glorious and precious Bible doctrine with, especially the predestination of all things. Now, if what the enemies of truth, and also some of the good brethren, are calling fatalism, and making a great bugbear of it, is not the doctrine of the Bible, the doctrine that the Primitive Baptists believe and preach, I have failed to understand them. Fatalism means inevitable; necessity; unavoidable; final lot; the destiny that presides over all worlds, beings and things. It is an undeniable fact that God either has appointed and decreed the destiny of all worlds, beings and things, or he has not; one or the other. This none will deny. Hence, if God has so appointed the destiny of all things, all things must act to or in harmony with the appointed end, and cannot do otherwise. You can call it fate, fatalism, or what you please. It is nothing more nor less than God's divine and eternal arrangement of the vast universe, which he of his own sovereign will and pleasure created. Who advised eternal deity how and when to make a world, or how to govern and control it, and the creatures which he was pleased to create? or who advised him to make a world at all? Who (none) hath been his counsellor? or who hath first (God is first and last) given to him? "For their rock is not as our Rock, even our enemies themselves beings judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is [not as] the poison of dragons,

and the cruel venom of asps."—Deut. xxxii. 31-33. Mark the following question, and let the enemies say yes or no. "Is not this laid up in store with me [God], and sealed up among my [God's] treasures?"—Deut. xxxii. 34. Inasmuch then as the enemies themselves are judges, what will they say to the above text, or how shall they answer the question? was not the "poison of dragons, and the cruel venom of asps, sealed up in the eternal purpose of God? If not, how came they developed in time? Who opened the way for them to get here? "I the Lord do all these things." There is a time to, and a purpose for, all things, both good and bad. I know that to our blind reason and natural mind these things are perplexing at times, or even at all times; while faith, which is the gift of God, lays hold of things within the veil, and, Job-like, looks beyond Satan, beyond chance, and says, "Shall we received good at the hand of God, and shall we not receive evil also?" Some of the Lord's dear servants seem to be afraid to preach the doctrine of absolute predestination, for fear of making God the author of sin. Now, my dear brethren, a word of consolation to you. "Be ye reconciled to God." We need not be afraid of making God the author of sin. God cannot be made the author of sin. We cannot make God do anything. Let us come to the front, and not shun to declare all the counsel of God. The plain Bible phrases, predestinated, determined, appointed, decreed, finished, perfect, settled, fixed and done, all mean what some are calling fatalism; that is, that "God doeth [perpetually] according to his will in the army of heaven and among the inhabitants of the earth," &c.—Dan. iv. 35. The word "doeth" denotes continuation, perpetually, momentarily; and in the text above quoted the clause "He doeth according to his will," proves to a demonstration that there never was, nor ever will be, so much as one moment but the eternal God doeth his will in the heaven above and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? We know that all things are thus ordained in the world of providence, and are invariable in their operation, and always act to an appointed end; so much so that the very hairs of our head are all numbered, and not a sparrow falls to the ground without the Lord's care or purpose. Then, if all worlds, beings and things have not an appointed end, doubtless they are left to chance and peradventures; and it would sound strange to me to hear any one say that anything was left to go at random, even the smallest atom; and much more strange to hear an Old School or Primitive Baptist say so. Hence, we are driven to the conclusion that if nothing at all is left to chance, all must have an appointed end; and if all things have an appointed end,

or inevitable destiny, a sovereign God, who is the only Potentate, Lord of lords and King of kings, an all-wise Creator, Preserver, Controller and Disposer of all things made the appointment. And the Lord our God is so infinitely righteous and just, both in his nature and in all his proceedings with his creatures, that he cannot do wrong, and so infinitely wise that he cannot be mistaken, and is immutable. Therefore he cannot change. Hence, it follows that God is a God of purpose, and that all his purposes are eternal purposes; for there is no succession of time with God, to whose infinite knowledge all past, all present, and all future, is one eternal now; for with the Lord one day is as a thousand years, and a thousand years as one day. God's foreknowledge saw it all, and his predestinating power fixed the special lot of all worlds, beings and things, which he in wisdom created for his own purpose and glory. Therefore he directs all the forces, controls all the laws, and manages all the affairs of the entire universe, which he has created. This foreknowledge and predestinating control the enemies of truth, together with some precious brethren, are calling fatalism. I heard a good and very precious brother say, a short time since, "I believe in predestination, but I do not believe in fatalism." It does seem to me that is as much as to say, I do not believe in the all-wise decrees and eternal arrangement of an all-wise and all-powerful God, who has declared the end from the beginning, and whose counsel will stand forever; whose dominion is from everlasting to everlasting, and from the rivers to the ends of the earth. The word dominion means having independent possession and right to govern. Where is the individual but believes that God has independent possession of and right to govern all his creatures? Inasmuch then as God has independent possession of and right to govern all worlds, beings and things, we conclude that the Scriptures are plain and to the point that he doeth his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand or prevent his will. Even the wrath of man shall praise the Lord. The remainder of wrath (the wrath of devils) will he (God) restrain. Our national and state laws are made to restrain the wicked, and to protect the good and law abiding; and when the laws cannot and do not restrain the wicked outlaws, the good and law abiding cannot be protected. So also if God did not control all the actions of wicked men and devils, how could he protect his children? "Behold, I send you forth as lambs in the midst of wolves." O how defenseless in themselves are poor, innocent lambs among the ravenous beasts of mountains. But, "fear not, little flock; for it is your Father's good pleasure to give you the

kingdom." All power in heaven and in earth is his. "My glory I will not give to another, neither my praise to graven images."

Now, my dear brethren Beebe, I have suggested these few thoughts as they have presented themselves to me, for your consideration, correction and disposal. It is passing strange to me to see good and able brethren so easily scared, even startled, at the rattling of these old, rusty cudgels that have been used, and are in use now, against the truth of God. But "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment [now is the day of judgment that tongues or doctrines arise], thou shalt condemn," (with the word) &c. O may the Lord so rule in our hearts that our eyes may not be lofty, nor our hearts haughty, neither exercised in things too high for us; but that we may ever be found at the feet of our dear Redeemer, who washed us in his own blood, and made us kings and and priests unto our God, and we shall reign forever and ever.

Yours in defense of Bible truth,  
W. J. MAY.

OPELIKA, Ala., Oct. 6, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I will offer a few thoughts on the passage of Scripture found in the prophesy of Isaiah, "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts."—Isa. xxviii. 9. This text has a double interrogative, and a final declarative sentence, which answers the question asked. If the Bible was a book of interrogations, how metaphysical and mysterious it would be; but God in mercy has asked questions which we could never answer, and in mercy he has answered them for us. This text of Scripture is a little volume infolded, and I am aware that in one short article I can only bring out a few features of the text, which I hope may be of some benefit to some humble child of grace. We know that all characters taught must be susceptible of being taught; and in the answer here, we observe a babe, one who has first access to the breasts. They are always born before they nurse. So a birth must precede teaching. It is not one dead in sins and trespasses that is taught. It is not one in the kingdom of darkness. It is not one of the devil's duped idiots. It is a child; one really born; one really translated out of the kingdom of darkness into the kingdom of God's own Son; one quickened into life; born again, of incorruptible seed, by the word of God; a new creature; one alive from the dead; one who has become as a little child. Then it is clearly taught that it is not one without, but one within the kingdom of grace. Paul taught in harmony with this thought when he

wrote to the church at Corinth, "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. There is line upon line, and precept upon precept, teaching the certainty of this truth of our God. Then, having settled the question of the necessity of the manifestation of the child, before teaching begins, we will now consider the great Teacher, and what is taught. God is the Teacher; and it is written, "All thy children [which are the children of Zion, the Jerusalem which is from above, and the mother of us all] shall be taught of the Lord." These are her children, and also the children of God, manifested here in the earth, as the seed. What is now taught these children is the question of the text. The answer first is knowledge. How ignorant is a new-born babe. They are alive, but know nothing, except that they live. They open their eyes to light, and doubtless joy in that light and life which is in them. They draw substance from the mother, and feed upon the milk, until a certain time; and they are taught. God teaches them, first, that they are weak, helpless, and are but dust and ashes before him, the eternal God of heaven and earth. They tremble in his presence, and stand in awe because of him, in great humility of soul; and God speaks to them; his own character is impressed upon them, and they learn early the knowledge that he is God, and besides him there is none else; that he is the Sovereign over earth and sea, over heaven and hell, and all deep places; that he does his sovereign will, and that his sovereign pleasure is the rule of his conduct; and hence they have the evidence of eternal life in them; for "this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom he hath sent." He is the God of Abraham and of Isaac, the God of Elijah and of Daniel; the God and Father of our Lord Jesus Christ; the living God. The knowledge of life and of salvation, of sin and of death, is of him. For God puts his laws in their minds, and writes them in their hearts. The knowledge of the law of sin and death is in the mind of his children daily; the nature of sin, in its effects, which works death, which they are reminded of, having been taught of God. The law of the Spirit of life in Christ Jesus is also taught them; a lesson they have learned by heart, in heart, and know they are not under the law of sin and death, but are made free from the same; and they are under grace, and are taught by grace all the lessons needed in this life. "For the grace of God which bringeth salvation hath appeared to all men, teaching us [the children under consideration] that, denying ungodliness and worldly lusts, we should live soberly, right-

ously and godly in this present world."—Titus ii. The knowledge of salvation is in Christ; hence the necessity of knowing him, whom to know is life eternal. Hence Peter tells them to grow in grace, and in the knowledge of the truth as it is in our Lord Jesus Christ. Jesus also said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Learning and being taught the knowledge of salvation, we are in the high school of learning. It is a school indeed. We may well call it the "Old School," the original, primitive school; and like the old wine, when we have drank it, we do not want the new; for we say, The old is better. It is here we learn the language of Zion and of Canaan, a language that never changes nor becomes corrupted; a pure tongue and a true language that never needs progress, nor can it be improved upon. Paul was taught it, and could speak it so clearly that all the children can receive it and appreciate it; for he learned it at the fountain head, and said he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ.—Gal. i. How does God teach knowledge? We answer, By faith, and the revelation of the Spirit of God. That is the anointing which teaches us all things. Daniel was under the same teacher, which enabled him to tell the king's dream, and to read the hand-writing on the wall; and he declared that the secret of his ability to read and interpret was nothing in him, more than any other man; but there was a God in heaven that revealed secrets. He received his knowledge from God, and gave God the credit for it. When Paul received this light of the knowledge of the glory of God in the face of Jesus Christ, he could truly say, "Yea, doubtless and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith."—Phil. iii. 9. The excellency of this knowledge is known to all the heirs of promise, and is superior to all other knowledge. It comes by faith and revelation, the sure way of communication, the way of God, which abides and fades not away. It is put in the mind, and written in the heart; indelibly written, not with pen and ink, but with the Spirit of the living God. How much is embraced in this subject now becomes manifest; and, as a brother remarked in preaching, the more he plowed the bigger the field got, and he would then stick his plow and try and plow again in the same field.

I will say the same; for while I have but faintly touched on the first part of the text, I want to write about understanding doctrine, and what doctrine is meat; also the milk passages, and the meat of the world, and other things that now occur to my mind; but having been sick the last few days, and now convalescing, I will close for the present, hoping if it is the will of God to write again concerning the doctrine, order, practice and discipline of the house and family of God.

Yours in hope,

W. LIVELY.

OZARK, Ala., Sept., 1892.

DEAR BRETHREN:—A brother in the north requested my views on secret societies, and a statement of my objections to them.

1st. They are worldly institutions, and made up of the world. God's people should be separate from the world. "Ye are not of the world." "Greater is he that is in you than he that is in the world." "And all the world wondered after the beast." Does not all the world wonder after the various secret societies to-day? Then it must be a part of the beast.

2d. Their doctrines and commandments are of men. "Touch not, taste not, handle not; which all are to perish with the using, after the doctrines and commandments of men."

3d. To belong to a secret society you must be unequally yoked together with unbelievers, which is positively forbidden by Paul.—2 Cor. vi. 14-18. "Be not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? For ye are the temple of the living God." "Wherefore come out from among them, and be ye separate, saith the Lord; and touch not the unclean thing, and I will receive you." In those institutions men of every profession belong, and also the most profane of the world. Hence when you fellowship those institutions you are in fellowship with all the daughters of anti-christ and the world.

4th. They have religious services in their meetings, at burials, &c., and the most profane will offer prayer, which is an abomination in the sight of God.

5th. I object to them because it is a distrust of God and a denial of the faith of God's elect to condescend to such. The love of God shed abroad in the heart causes the children of God to live better and nobler lives, and to love each other. We should discharge our duty to each other, and we have all that we can ask for in the church. "Seek ye first the kingdom of God and his righteousness, and all these things

shall be added unto you." Jesus does not tell us to seek a secret society for protection. Says one, "I join this society, pay my money there, and get it to care for my family when I am dead." What a god you are trusting in! one that you have to feed and clothe while you live, to enable him to care for your family. Do you have so little confidence in God? We are dependent upon the Lord temporally and spiritually; and the same God that takes care of you will provide for your wife and children. Sarepta's widow did not have to join a secret society to get the Lord to sustain her; neither Elijah, nor any of the ancient saints. David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." How then can a child of God distrust him enough to join such a society? We should have no god before the true God. I am not afraid to trust my wife in the hands of that God who controls all things and upholds all things by the word of his power; for he will never leave nor forsake us.

6th. I object to secret societies because they are unscriptural; and as the Scriptures perfectly and thoroughly furnish the man of God unto all good works, these societies not being in the Bible we conclude they are evil, and the child of God does not need them. As the Scriptures are a thorough furnisher, we need no more.

7th. We should have too much esteem for the cause of Christ and the fellowship of our brethren to join a man-made institution, which brings confusion into the church. We should be willing to sacrifice all these things for the welfare of Zion and for the love of the church, since Christ sacrificed his own life for us. I could not condescend to join a man-made society while I belong to the greatest institution upon the earth, the church.

8th. Another objection is, you cannot be a member of the church, a true follower of Christ, and belong to a secret society. The word church means called out; and when we belong to these things we are not called out from the world.

9th. Another objection is, we cannot belong to a secret society, and be a friend to it, without being God's enemy. All will admit that secret societies, Sunday Schools, &c., are of the world; and "he that is a friend of the world is an enemy to God." The Old Baptists will not fellowship secret societies, because we do not want the church filled with God's enemies.

10th. It is not a plant planted by our heavenly Father, and shall be rooted up. "Every plant which my heavenly Father hath not planted shall be rooted up." The Baptists of this country many years ago passed nonfellowship resolutions, which read about as follows: "We

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## EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 26, 1892.

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

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

G. BEEBE'S SONS.

## BROTHERLY KINDNESS.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."—Matt. x. 40-42.

In compliance with a request received some months since from an esteemed brother in Pennsylvania, asking our views on the last verse quoted above, we submit the following remarks. The verse specified by our inquiring brother is so closely connected with the preceding verses that it would do violence to the subject to detach any single expression from them. By reference to the preceding portion of this chapter it will be seen that the Lord Jesus was giving to his chosen apostles a solemn charge for their guidance in the work to which he had appointed them. The text under consideration is the close of that charge. It is important to observe this fact in the application of the words to which our attention is called. Primarily, all that is written in this chapter has its application to the inspired apostles. Sent forth as sheep in the midst of wolves, they were not allowed to make any effort to protect themselves against the malice of their persecutors. When they should be delivered up to governors and kings, they were not even at liberty to take thought what they should say in their own defense. This would have been very discouraging to them but for the revelation accompanying the command, "For it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." They were prepared by special inspiration to manifest the power of God in sustaining them under the persecutions and cruel wrath of the enemies of that truth which they were ordained to proclaim. That wicked spirit which had called their divine Master Beelzebub, would certainly spare no efforts to afflict them whom he had sent to proclaim his word. Yet they were commanded not to fear them which kill the body, but are not able to kill the soul. Certainly they needed the supporting power of God to enable them to obey this commission which they received from their Lord. The record in the Acts witnesses how well this

assuring word of their Lord was fulfilled in their deliverance from the wrath of men, and in their irresistible words of testimony to the truth as they had received it by the Spirit which was given them of God. But with all this strength so freely given them, they were assured of the severe tribulation which they must encounter in the fulfillment of the work to which they were appointed by their Lord. Called to be set as stars in the gospel firmament, they must partake of the sufferings of Christ to a depth beyond what nature could endure. The grace of God alone could sustain them in their great fight of afflictions. They could only reign with their Lord experimentally through the fellowship of his sufferings. In walking as children of the light they must follow Jesus through the afflictions which oppressed him in his humiliation. They could only choose this path of tribulation as they were led by the Spirit of Christ. The natural man with the love of self directing his choice, could never desire to endure the loss of all things for the enjoyment of the presence of Jesus. Yet this is just what the Lord assured his followers should be their portion in following him. But to encourage them in their deep afflictions he gave them the promise of his presence to uphold them in every time of trial. So perfectly are they identified with him, that "In all their afflictions he was afflicted; and the angel of his presence saved them." This ever present protection of their Lord is very strongly declared in the words of our text.

"He that receiveth you receiveth me, and he that receiveth me receiveth him that sent me." In this first journey of the apostles this word of the Lord was literally fulfilled. Being sent by his authority, all that was done to them was done to him by whose commandment they went forth preaching the gospel of his kingdom. And further, they spoke only the things which were taught them by his Spirit; so that the doctrine was not their own except as it was given them of their Lord; therefore they could not be received without receiving him that sent them. Since Jesus came to do the will of him that sent him, he could only be received as the fullness of the Godhead was received in him. Thus was the divine authority of the apostolic ministry established upon the solid basis of the will of the eternal God.

But the rich consolation of the gospel is ministered to every subject of electing love in that each of them is qualified to receive the apostles as embodying the testimony of divine truth. This is the conclusive witness of the seal of the Spirit in every case. None can receive the truth of inspiration unless the Spirit of Christ has revealed that truth in them by the faith of the Son of God. Every one, therefore, who rejoices in the revelation of salvation from sin by the grace of God which is in Christ

Jesus, has this indisputable witness in himself whereby it is certain that he is led by the Spirit of God, and is identified as one of the sons of God. Then, it is of the utmost importance to each one who hopes for salvation in Christ, to know whether he bears this mark by which they are sealed who have that knowledge of God which is eternal life. The question is not whether you are *worthy* to claim an interest in the blood of Jesus Christ. Do you receive the testimony of the apostles as the truth of God? If not, in what is your hope for salvation founded? But if you do receive the inspired testimony of the apostles, you thereby receive the Redeemer, and the Father, by whose will he was sent to save that which was lost. Our Lord says, "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3. This knowledge is in every one who knows and receives the truth as written by the inspired apostles. Without receiving the Father and the Son whom he hath sent, there can be no confession that the apostles are the inspired witnesses of the truth which God by his Spirit moved them to preach and to write. There can be no separation between the doctrine of complete salvation from sin by the redemption that is in Christ Jesus, and the truth of the existence of that God who has given the revelation by his Spirit. Only he that receiveth the apostles in their testimony to the truth, can receive the truth that God is, and that he is a rewarder of them that diligently seek him.—Heb. xi. 6.

"He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." There is no authority in this divine teaching for that blind acceptance of every deceiver, which the world calls universal charity. The reward of the saint who receives a prophet or a righteous man, is the reward of those whom he receives. This is most clearly illustrated by the experience of the subjects of grace in their individual intercourse with the people of God. When the hungry and thirsty saint has been brought into the depth of desolation and loneliness, he is prepared to receive a prophet in the name of a prophet. Then the prophet of the Lord comes to him in the power of his God, and he is gladly received in the name of that glorious Messenger of the Covenant, in whom his people delight. In that holy communion which is then enjoyed, the saint who receives this prophet does indeed receive the reward of heavenly joy which is the reward of the prophet whom he is favored to receive. Only when he is received by living faith in the name of a prophet do the saints receive this reward. When doubt and unbelief forbid his being thus received, there is no reward to the faithless saint.

The same truth is applicable in the intercourse of the saints one with another. It is only when the hearer is prepared to receive the gospel as proclaimed by an apostle, or minister, in the same spirit by which it is spoken, that the hearer receives the word in the mutual fellowship which brings divine joy as its reward. This is the same reward in the prophet or preacher, and in the hearer, who receives the testimony of the servant of the Lord.

"And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." There is in this declaration a wonderful evidence of the loving care of our gracious Lord for the peace of his dear followers in their earthly sojourn; and this special solicitude is manifested and left on record for the encouragement of such as may feel that they are not receiving the comforts provided for them who are the objects of divine love. The language of inspiration is very definite both in describing the character to whom this fraternal kindness shall be shown, and in specifying the action which shall certainly bring the appointed reward. The little ones so graciously protected by the guardian care of our Lord are more fully identified as those which believe in Jesus. In the sense of the gospel use of the word there are no little ones except such as are made little by that divine teaching which leads them to believe in him as the only Savior of his people from their sins. Every such little one is manifestly a disciple of our Lord, who was made sin for us. He was rich, yet for our sakes he became poor, that we through his poverty might be rich. The abundant riches of Christ are freely bestowed upon every one whom he has brought to see the utter destitution in which he is when judged by his own merits. The effect of this manifestation of his own poverty is always to produce that hunger and thirst after righteousness by which the sovereign Judge has described them who are blessed. To those who are thus made to feel their helpless condition as dying of thirst, the only relief is in that supply which can satisfy his longing. This is written in the words of inspired wisdom. "As cold waters to a thirsty soul, so is good news from a far country."—Prov. xxv. 25. None can bring to the thirsty soul this cup of cold water unless the good news has been given him from the only Fountain of living waters. And none can even wish for this heavenly drink until by the Spirit of Christ he has been made alive from the death of condemnation in sin. When such a thirsty character can find no comfort in his own righteousness, he is that poor and needy one whom the Lord will hear even when his tongue fails from the intensity of his thirst.—Isa. xli 17. Since their thirst can be satisfied with nothing but that living water which Jesus

gives, it is certain that the refreshing cup can be given to the thirsty one by none but those who are qualified for administering it by the grace of God. Thus all the glory is due to our Lord both from the suffering one who has been comforted and from the messenger who has been favored to administer to that little one's relief.

There is deep significance in the specification "only in the name of a disciple." Even though one of the saints is relieved from material suffering by the ministration of one who has no fellowship with his faith in Christ Jesus, such service does not bring to the benefactor the reward to which our Lord refers in this text. However his natural conscience may commend his action as showing pity for the sufferings of his fellow men, there is no receiving of the reward of divine consolation unless the motive prompting the service is that fellowship of the Spirit by which the sufferer is recognized as a disciple, a member of the body of Christ. Then the truth is felt which was declared by the Lord Jesus, "It is more blessed to give than to receive."—Acts xx. 35. In giving comfort to one who is recognized in the fellowship of Jesus as a disciple, there is the experience of the high privilege of ministering to our Lord himself, as he says, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40. There can be no greater reward received by any saint in this state of existence than the approving smile of the Lord Jesus, as it is received in administering to the comfort of his afflicted and poor people in their tribulations here in time. This is felt by the disciples of Christ in the act of giving service to those whom the Spirit has marked as his disciples in the fellowship of his sufferings.

Neither the reward nor the chastening of the subjects of salvation can affect their eternal life in Christ Jesus. The grace of God has perfectly assured the everlasting happiness of all for whom Jesus died. Neither anything they do, nor anything they suffer, can change the result in which is secured the deliverance of all that were given him by the Father; and they must be with him in that eternal glory which he had with the Father before the world was. This is determined both by the will of the Savior and by the eternal purpose of the Father. He says, "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. His own will is also recorded. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world."—John vi. 39; xvii. 24. Both the commendation and the reproof spoken concerning the saints are applicable alone to their present sub-

jection to the body of this death. Here they must reap what they have sown. If they sow to the flesh they shall of the flesh reap corruption. If they sow to the Spirit they shall of the Spirit reap live everlasting. This was written to the churches of Galatia, whom Paul recognized as brethren and as his little children. Certainly they were not taught of God to rely upon any works of their own for acceptance in Christ Jesus. Only their present experience of the fruit of their doings could be dependent upon their works. In this sense the saints are admonished to "Let brotherly love continue." Thus walking in the Spirit, they will be as in the primitive age, when "The multitude of them that believed were of one heart and of one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common."—Acts iv. 32. No natural affection can compare with this divine love in which the saints are perfectly united when they walk in the Spirit. Such kindness is only produced by the power of grace reigning in the heart, and causing each one who is governed by it to esteem others better than himself. This is that practical exhibition of divine love reigning in the saints, whereby they not only show to others that they have been with Jesus, but in it each one is enabled to confirm his own trust in the grace of God. It must be observed that it is only in this fervent charity among ourselves that our own confidence is manifested. This is in accord with the exhortation, "My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him."—1 John iii. 18, 19. In the exercise of fervent charity among ourselves it is not needful that we should profess a regard for each other which is not real; but that we yield obedience to the principle of fervent love, which is always the fruit of the Spirit of grace in those who are led by it. There can be no real love of God in one who has no love for those in whom the Spirit of God dwells. And the fact that love is drawn out to those who bear the image of Jesus, proves beyond question that the Spirit of Christ dwells in that one who feels such attraction. This assurance is the practical reward that is received by the saints in the mutual manifestation of that perfect love which unites those who have obtained like precious faith with the apostles and followers of our Lord Jesus. It is not like a natural reward which is received for service rendered; but in the keeping of the statutes of our King there is great reward. Love is the fulfilling of this royal law of liberty; and every one who is governed by that fruit of the Spirit is sure to receive the abundant reward of the answer of a good conscience toward God in every expression of fervent charity toward

the subjects of divine grace. The comfort ministered to one of these little ones is richly bestowed upon every one who brings such joy to the afflicted one.

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will not hold in fellowship any church or member who holds in fellowship or tolerates any of the following: Sunday Schools, Theological Schools, Bible or Tract Societies, Missionary Boards, Temperance Societies, Odd Fellows, Masons, or any other society, secret or otherwise, that does now exist, or may hereafter exist, founded on the wisdom of men." Many say they would come to us if we would receive them and let them remain members of their fraternities. We do not want any such. If one loves a secret society better than the Old Baptists, he is not yet fit to live in the church. I want to see one willing to lay down alien baptism, secret societies, and everything, for the sake of the church. I do not want those Babylonish garments brought in among the Old Baptists. Whenever one of our members here joins a secret society we immediately exclude them from our fellowship, unless they quit it and make the proper acknowledgements. Baptists should have a strict discipline, for it keeps the church in a healthy condition. I have had the privilege of baptizing a number who had belonged to the Masons, but they have always been willing to give them up for the sake of the church. They know how corrupt it is, since they have been given grace to see the corruption of it. See Hassell's Church History, pages 706, 733, 737, 742, 831, 889, 902, 903, 908. I do hope Primitive Baptists will never so distrust their God and dishonor their high profession as to join such societies. Should there be any who have departed and married one of these daughters of antichrist, I trust they may return. Let us follow the meek and lowly Savior. Primitive Baptists are one family, and should labor to keep all such things out of Zion.

Yours in affliction,

LEE HANCKS.

GARNETT, Kansas, Sept. 5, 1892.

DEAR AND MUCH ESTEEMED BROTHER AND SISTER HUBBELL:— I feel that words would be very inadequate were I even to try to tell you of the warm welcome your most excellent letter found within my heart. None but those who, like dear mother and myself, have not the blessed privilege of meeting and communing face to face and heart to heart with those we love and esteem as the children of the heavenly King, can tell what a comfort it is to receive communications from those we hold near and dear for the truth's sake, whose hearts speak the same spiritual language, and who feel that in and of themselves they are poor and needy, having no righteousness of their own to boast of, but rely alone on the finished work of the crucified and risen Savior, who left his glorious throne on high, and took upon him the form of sinful flesh, suffered, bled and died, that just such poor, helpless sinners as you

and I might live; for he came not to call the righteous, but sinners to repentance.

I think this is the week for our association. How much I would enjoy being with you. How different will be the preaching from the current religion of the day, where man is doing so much to help God convert the world to Christ. They say they believe in free grace, and yet believe it all depends on the creature whether he will be saved or not. They kindle a fire, and warm themselves by the sparks thereof. Surely their rock is not as our Rock. Yet many of God's saved children are among them. Sometimes I meet one that I can take comfort in talking with upon the subject of experience; yet they are so bound down by the works of the creature and the traditions of men that they seem to be always learning, but never able to come to the knowledge of the truth. I always feel sorry for them, and I really think they feel sorry for poor me. It was not a great while ago that a lady with whom I was conversing told me she could not see how any one as conversant with the Scriptures as I was, and as well informed on other subjects, could be so narrow-minded. And it was all because I said, in answer to a question, that I had never felt to pray for the conversion of the world. She thought if the Old School Baptists believed as I did they must be a very narrow and selfish sect. I told her we were broad enough to take in every redeemed child of God, and that included every needy and weary sinner; that those who were rich and full, in and of themselves, did not need the prayers of such a poor worm of the dust as I am. So you see it is not all smooth sailing with me, as far as this world is concerned. But thanks be to the Father's love and care, what the world says does not worry me. My chief desire is to be found in the strait and narrow path that leadeth unto Jesus, who is the chiefest among ten thousand; that my soul may be staid upon my God, who is my rock and refuge in the day of trouble, my covert from the storm, and my only hope of salvation in this life, or in the life to come; neither do I desire any other; for well I know that nothing but free and sovereign grace and an omnipotent arm could save such a sinner as poor me. O how I do love to hear his dear name exalted above every name. It has been his blessed will to keep me very near him of late; and although surrounded by outward turmoil, my heart has been filled with a peace and love this world can neither give nor take away. In and of myself I am the same poor, wayward mortal I ever have been. Most fully do I realize my weakness and my dependence upon him from whom must come every good and perfect gift; with whom is no variableness nor shadow of turning; for he is in one mind, and none can turn him; and what his soul desireth, even that he doeth.

My health has been real good all summer, much better than usual, until the past month. I think I will be better soon. If not, God will give me grace equal to my day. I feel that I have so much to be thankful for; I have so little to bear in comparison with some of God's little ones. It makes me feel very unworthy of all the many mercies the Lord daily bestows upon me. Surely God is good. Last evening, while my sister and niece were gone to their place of worship, I read sister Garrard's short letter in the SIGNS, in which she speaks of the many trials and sorrows she had been called to endure. Surely, I thought, nothing but the everlasting arm of the Father's love could sustain her faith under such trials. While reading it I could but wonder and adore him for his goodness' sake, and for his wonderful works to the children of men. I was also much edified and instructed in reading the editorial on "Every man's work shall be tried." It seems to me the SIGNS grow better every year. O how I would miss it if deprived of it. I read brother Alva Bogart's letter to my brother-in-law, in which he wrote the sad news of sister Emma Winchel's death. It was very sad to us; but it was no doubt a sweet and blessed rest for her. Thus one by one God calls his children home, and their mortal remains are laid in the silent tomb, to await the glad summons of the resurrection morn. O haste the glad day. May God comfort those who remain, with this blessed hope, and be a father to the dear orphan children.

No, dear brother, I was not even vexed when I saw in the SIGNS my last letter to you; but I must confess that I could not see where the goodness came in. To me it looked very lame, as are all the productions from my pen. But I was willing to leave it to your better judgment, knowing that God can make use of the least of his flock.

With much love to you and yours,  
your sister,  
SARAH VAN VELSAN.

#### TO OUR DELINQUENTS.

WE are obliged to call the attention of some of our subscribers to their delinquency. Every one can tell just how his or her account stands by looking at the date next to their name on the printed slip pasted either on the margin of their paper or on the wrapper containing it. This date denotes when the subscription expired. Will our subscribers please each one look at their date, and all who find it in arrears send us a remittance, as we need the money to meet our heavy expenses? If you find you are a few months in arrears, and are not able to send the money now, but expect to be soon, do not order your paper discontinued, as we would prefer to carry the account for any reasonable length of time than to lose your patronage altogether.

#### CIRCULAR LETTERS.

*The Maine Old School Baptist Association, to the churches whose messengers we are.*

DEAR BRETHREN:—We will begin our annual epistle in the use of the words of an inspired apostle of our Lord Jesus Christ, in his epistle to the Ephesians, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; 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, both which are in heaven and which are in 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." And now, brethren, with what wisdom God has given us, we will speak of some things in connection with this will which the apostle here speaks of. In his letter to the Romans he says, "The gifts and calling of God are without repentance." We find these words of Jesus recorded in John vi. 37-40, in which is brought to view some of the gifts of God to his Son: "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. 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." In the seventeenth chapter of John it is recorded, "These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." "I have glorified thee on the earth; I have finished the work which thou gavest me to do." Jesus said, John x. 27-30, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish,

neither shall any man pluck them out of my hand. My Father which give 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." We might go on making quotations of Scripture in which the gifts of God are recorded. We will mention one other, and we feel inclined to write some of our thoughts in connection therewith. In Luke xii. 32 we find these words recorded, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This flock has been known as a little flock in all ages of the world; an afflicted and poor people; for they are chosen in the furnace of affliction. God's children ever have been, and always will be, a little flock, compared with the nations of this world. It is not up with the world in devising ways and means to find out God, nor in worshipping idols, which are the imaginations of the carnal mind. The world does not worship that God whose gifts and calling are without repentance, and who worketh all things after the counsel of his own will. Their god is a kind of secondary being, who cannot work unless they are willing. He is not the God of this little flock, who can work, and none can hinder; who has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." The world will eat their own bread, and wear their own apparel, but desire to be called by the name of Christ, to take away their reproach. It was not to such characters that Jesus spake when he said, "Fear not, little flock." At one time he 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." If it was not to the wise and prudent that Jesus spoke, we conclude it was to those babes spoken of in this last quotation; those who are of a humble and contrite spirit; those who fear God, and who think upon his name; those who trust in him who hath measured the waters in the hollow of his hand, and weighed the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing. These babes look upon him who is their all and in all; for in Jesus Christ are all their riches; and at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.

"For it is your Father's good pleasure." What consolation is this to the tried, tempted and way-worn pilgrim in this world of trial and sorrow, to hear the voice of the Son of God proclaiming, "It is your Father's good pleasure to give you the kingdom." In natural things if we do anything that is pleasant, or that we delight in doing, we say we do it

with pleasure; but if we prefix the word good, we have it expressed in a higher degree. And here Jesus says, "It is your Father's good pleasure to give you the kingdom." Dear brethren, you do not merit this kingdom by what you have done, or can do, or will do; for it is God's gift; and his gifts are without repentance, and through our Lord Jesus Christ. It is not that he will give it to you if you accomplish certain things necessary to gain his favor, such as turning from sin, giving your hearts to God, falling in with the overtures of mercy, accepting the plan of salvation, &c. It is a gift, free and unmerited. If justice had been dealt out to us according to our works, we would have been banished with an everlasting destruction from the presence of God and the glory of his power. But, blessed be the God and Father of our Lord Jesus Christ, who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, it was his good pleasure to give you the kingdom in eternity, before the world was made. Well may we rejoice that we are in the hand of a just and holy God; for he will not forsake this little flock, but will keep it by his power, through faith unto salvation. It is not by the will of man, nor the will of the flesh, but by the will of God that we are brought from darkness to light, and to the knowledge of his beloved Son, and to the assembly of an innumerable company of angels. The flesh profiteth nothing. It is the Spirit of life from God the Father, through his dear Son Jesus Christ, who is both Lord and Christ; who came to this sin-defiled world, took on him the seed of Abraham, and was made in all points like unto his brethren, yet without sin, that he might make an acceptable sacrifice for his people. It was said unto Joseph by the angel, "Thou shalt call his name Jesus; for he shall save his people from their sins." And Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Hence he says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." The heathen may rage, and Satan may oppose with all his power; but this good pleasure of the Father is sealed with blood; not of beasts slain on Jewish altars, but with the precious blood of the Son of God, whose soul was poured out unto death for his bride, his elect, his chosen, and now his redeemed.

Finally, brethren, in concluding this letter we will use some of the language of the same apostle that we quoted from in the introduction, "Who shall separate us from the love of Christ? Shall tribulation,

or distress, or persecution, or famine, or nakedness, 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. 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. 35-39.

HIRAM CAMPBELL, Mod.  
JOSEPH C. CLARK, Clerk.

CORRESPONDING LETTERS.

*The Maine Old School Baptist Association, convened with the Bowdoinham Church, at Bowdoinham, Maine, Sept. 9th, 10th & 11th, 1892, to the meetings, associations and churches with which she corresponds; grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.*

DEAR BRETHREN:—By the goodness and mercy of God we have been permitted to meet in association, according to the appointment, and to sit together in communion and fellowship. We trust we have been comforted by the faithful testimony of our God, who hath saved us with so great a salvation. We have had but one visiting minister in attendance at our meeting, namely, brother F. A. Chick, who came to us in the fullness of the blessing of the gospel of Christ, preaching Jesus as declared in the Scriptures, to the Jews a stumbling-block, and to the Greeks foolishness; but unto them who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Your messengers and messages have been gladly received; and if you can still bear with us, we desire a continuance of your correspondence.

Our next meeting will be held, the Lord willing, with the Whitefield Church, commencing on Friday before the second Monday in September, 1893, and continue three days, when and where we hope to be remembered by you, and to receive your messengers among us.

HIRAM CAMPBELL, Mod.  
JOSEPH C. CLARK, Clerk.

PLEASE DO NOT.

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

us, or to put the money in the letter and have it registered; but where several are sending from the same office it is well to choose one of the number to send for all at the one time. Therefore we have advertised, under the caption of "Agents Wanted," for brethren and friends to act as our agents.

OBITUARY NOTICES.

BROTHER James Black departed this life June 2d, 1892, and was buried on the 5th. He was a brother in good standing with the Particular Covenanted Baptist Church of Ontario, Canada, having been baptized by the late Elder T. McColl, Oct. 21st, 1861. He was married to Miss Sarah McBrayen in 1856. He left two daughters and six sons, two daughters being dead. He was the son of John and Flora Black, who were members of the same church. The father has been dead some years. Our sister and her family, and also his aged mother, have our sincere sympathy in their sore bereavement; but the Lord giveth and taketh away, and blessed be the name of the Lord. There are also four sisters and one brother left to mourn their loss.

Our brother left full directions concerning his funeral, selecting several portions of Scripture to be read, and also what to sing, which was all carried out. The writer spoke from one of the portions at his residence to the relatives and friends assembled.

WM. POLLARD.

SISTER Sarah Wood died at her son's residence in Surry Co., N. C., near Venable, on Oct. 3d, 1892, aged 70 years and 6 months.

She was born April 15th, 1822, joined the Primitive Baptist Church at Cody's Creek, Surry Co., N. C., in January, 1866, and was baptized by Elder Nathan Alberty, in Snow Creek, in February following, having to break the ice in order to the performing of the baptism. She was a faithful and upright member of the Primitive or Old School Baptist Church of Jesus Christ for more than twenty-six years. She was married to Mr. Henry Wood when very young, and bore him seven children (four boys and three girls), all yet living. Two of her sons are worthy members of the Old School Baptist Church, the unworthy writer having baptized them. At sister Wood's request the writer was sent for, and tried to speak words of comfort to the weeping children, grandchildren and neighbors on Oct. 4th, 1892.

I feel that we had a good meeting, by being enabled by the divine Spirit to look beyond the grave, and to throw death away. Sister Wood is at rest with Jesus. Amen.

WM. R. WELBORN.

STATE ROAD, N. C., Oct. 11, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—By request of the parents I forward a notice of the death of Delila A. Casey Slape.

The subject of this notice was born March 11th, 1873, and died Sept. 27th, 1892, being 19 years, 6 months and 16 days old. She was the daughter of my oldest brother, Jesse N. Casey, and the wife of Thomas Slape. She left a little babe about eight months old. Her disease was typhoid fever. She was confined to her bed about three weeks, and suffered a great deal, but bore all her sickness and pain with christian fortitude, never murmuring, but all the time submissive; and for several days she seemed desirous to go home, being perfectly willing and anxious to die. She talked a great deal for several days, and at times would ask them to sing; and then she would say,

"If you won't sing I will sing myself." Then she would sing as long as her strength would admit; and even after she was so weak that she could not speak so as to be understood she could be heard singing certain tunes, and appeared very happy most of the time during her illness. She left all the evidence that could be wished that she was dying in the full triumphs of a living faith. She was a member of the Missionary Baptist Church. She has left her husband, father, mother, two brothers and two sisters, together with many other relatives and friends, to mourn; but we mourn not as those who have no hope, for we are satisfied that our loss is her eternal gain. She was carried to a small country graveyard in the neighborhood, in Blythe township, and the unworthy uncle and writer tried to speak some words of comfort, and to implore the blessings of God on the bereaved; after which her remains were laid in the grave to await the trump of God, when all the dear children of God will come forth and meet him in the air, and ever be with him.

May this sad dispensation of God's providence be overruled to the good of all the bereaved friends, and may it rebound to the glory of God, is the prayer of the unworthy writer.

WM. J. CASEY.

LEAD HILL, Ark., Oct. 16, 1892.

DEAR BRETHREN BEEBE:—Please publish in the SIGNS OF THE TIMES the death of sister M. Julia Harris, who departed this life Oct. 4th, 1892, in the 83d year of her age.

Sister Harris was born Jan. 29th, 1810, and in the early part of her life was a member of the Methodist Protestant Church. Her associations among friends who were Old Baptists led her to attend their meetings, where she heard the gospel preached different from what she heard in the society to which she then belonged, causing her mind to become deeply exercised in the way of salvation by grace, and not by the works of the law, as taught in the church of which she was a member. In this condition Christ was revealed to her as the way of salvation, and the only atonement that could wash away her sins. She now forsook her former associations with the Methodists, and became a regular attendant at the meetings of the Baptists, opening the door of her house to them to hold their meetings. Her husband also, Walter Harris, manifested true friendship to the Old Baptists, and took great interest in their meetings; and although he died without making a public profession, yet he showed by his kindness and love toward the Old Baptists that he was a sinner saved by grace.

Sister Harris, after the death of her husband, followed the Old Baptists; and in October, 1867, she came before the church in Alexandria, confessing her weakness to satisfy a violated law by her own works in the flesh, putting her trust alone in the blood and righteousness of Christ as the atonement for her sins. The church gladly received her, and she was baptized in the fellowship of the church by Elder Wm. J. Purington, in October, 1867, where she remained a worthy member until she has been called to the church triumphant. Truly the church has lost a mother in Israel, and a sister they dearly loved. Her request was that I should attend her funeral service. I visited her often during her last sickness, and always found her strong in the faith. Her desire was often expressed that the time of her departure would come quickly. She desired to depart and be with Christ, which she considered far better. In some fainting spells which she had she seemed absent from the body; and when revived she felt sorry that it was her lot to return to the old body of flesh again, to suffer in the flesh.

Her funeral was largely attended by members, relatives and friends, who were loath to part with her; but we know that our loss is her gain.

JOSEPH BRODERS.

Elder John Plum died Sept. 16th, 1892, at his home near Hannahsville, Tucker Co., W. Va., in his 70th year.

Brother Plum was born in Monongalia Co., W. Va. He joined the Eden Church, I think, with his dear wife, thirty-eight years ago, and they were baptized by Elder Herbert Cool. He had been preaching about thirty-six years. His disease was dropsy of the heart, with which he had been afflicted for several years, suffering a great deal, and the last twelve months was confined to his home nearly all the time; but he bore his affliction with great patience. His dear wife was kind to him. His son-in-law, brother S. T. Fisher, and his daughter Lizzie, lived with brother Plum and waited upon him. I visited him just a few days before his departure, and found him very poorly, but strong in the faith. I tried to preach for him; and the next day, after I left, he said that he could do now forty days. This was a word he would often use when he heard preaching that suited him.

Brother Plum was one that surely fought a good fight, one that surely kept the faith, one that surely was born of the Spirit, one that I never heard shun to declare the whole counsel of God, and one that surely was determined to know nothing among the people save Jesus Christ and him crucified. His theme seemed to be salvation by rich, free and sovereign grace. He surely was a father in Israel. He often came to our meetings, and would visit the writer of this notice in his afflictions, and always had a word of comfort. O how I miss his kind words, together with his dear wife and children, and the Salem Church, where his membership was. He had the pastoral care of the Salem Church. Our churches and our association will miss the sweet counsel, the sound preaching, the kind letters, and his sweet company; but we hope that our loss is his eternal joy. Our brethren in the ministry are dropping off one by one. May we be well prepared to go when we the summons hear.

Our dear brother Plum was strong in the doctrine of election, predestination and foreordination, believing that all who were chosen in Christ Jesus, all who were predestinated unto eternal life, Jesus paid the full redemption price for, and cried, "It is finished!" The blessed Lord has said that he will be a Father to the fatherless and the widow's God.

The writer preached at his burial to a large congregation of friends, using for a text 2 Timothy iv. 7, 8. The hymns used were Nos. 1257, 1256 and 1252, Beebe's Collection.

JAMES MURPHY.

MONTROSE, W. Va.

ELDER G. BEEBE'S SONS:—Please publish in the SIGNS OF THE TIMES the death of our much-esteemed and well-beloved brother, Elder Wm. J. Wheeler, of Salem, Sugar Creek Church, Sangamon Co., Ill. Elder Wheeler was born Feb. 21st, 1835, in Princeton, Gibson Co., Ind. He remained there until he was twelve years old, when he moved with his father (Dr. John Wheeler) to Wayne Co., Ill., where he remained until he was seventeen years old, when he came to Sangamon Co., Ill. In 1856 he was married to Miss Harriet Sanders, and to them were born eleven children, only two of whom remain, with the widow, to mourn their great loss, nine children having gone before him. Elder Wheeler joined the church of Christ called Horse Creek, in July, 1855, was ordained to the full work of the gospel ministry June 20th, 1874, and was truly a good man and an able minister. He was a beautiful singer, and altogether one of the most useful preachers in Illi-

nois. Many of the true saints will long remember his sweet songs of Zion, and his clear, soft voice as he preached Christ Jesus the only way of life eternal. But that voice is now still in death, nevertheless to sound a warning note of the enemy, nor encourage the saints here on earth, but awaits the second coming of our blessed Redeemer, when he with all the blood-bought millions will awake to sing the song of Moses and the Lamb with immortal tongues forever and ever.

Brother Wheeler's disease was cancer on the neck and face, and no tongue can tell the suffering he endured, the one on his neck eating away all the under jaw, so that his tongue would drop out on his neck; yet he bore it with great patience. He was here in Springfield all the fore part of the summer, and I visited him every day when I was at home. He talked much to me, was perfectly reconciled to go, and gave directions about his funeral and everything; so that when he was about to depart, and good sister Harriet asked him if he had any requests to make, he wrote (for it was several weeks before he died that he could not talk) that he had left all with me. A few months before he died his mother, eighty-two years old, was buried from his home. I asked him if this seemed like home. He said, "No, this is not home; but I shall soon be home." Yet he lingered beyond the expectation of everybody, and retained his mind until the evening of September 23d, when after several hours of intense suffering he quietly closed his eyes in death.

On Sunday, at the Horse Creek Church, there assembled one of the largest congregations of people that I ever saw at a funeral, when the writer tried to address them from the words, "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: 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." The body was afterward laid to rest in the Horse Creek cemetery, beside the nine little graves of his children. We sorrow not as those who have no hope; for we believe that Jesus died, and that all who sleep in Jesus will God bring with him.

W. A. THOMPSON.

SPRINGFIELD, Ill.

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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. 60.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 2, 1892.

NO. 44.

## POETRY.

### ELECTION.

ELECTION is a truth divine,  
As absolute as free;  
Works ne'er can make the blessing mine,  
'Tis God's own wise decree.  
Before Jehovah built the skies,  
Or earth, or seas, or sun,  
He chose a people for his praise,  
And gave them to the Son.  
Eternal was the choice of God,  
A sovereign act indeed;  
And Jesus, the incarnate Word,  
Secures the chosen seed.  
A world of endless bliss and day  
Hangs on his firm decree;  
Nor can the sinner justly say,  
He ought to favor me.  
Blush, mortals, blush, if blush you can,  
Who call his ways unjust;  
And you who love his sovereign name,  
Of sovereign mercies boast.

### JESUS MY TRUST.

G. BEEBE'S SONS—DEAR BRETHREN:—  
Inclosed please find a beautiful hymn  
written by Louisa Henrietta Electress, of  
Brandenburgh, Russia. She was born in  
1627, and died in 1667. She being dead,  
yet speaketh. I think it would not dis-  
grace our family paper, the SIGNS OF THE  
TIMES, if published. I verily believe  
that she was taught in the school of  
Christ, or she could not compose such a  
sentimental hymn. Surely the senti-  
ments are truth, for they ascribe all the  
power, honor and glory to Jesus for the  
hope of salvation in him, and of a blessed  
immortality beyond the grave. If pub-  
lished, I think it will be read with com-  
fort by every believer in Christ who takes  
the SIGNS.

JOSEPH BRUCE.

CHENEY, Neb., Sept. 26, 1892.

JESUS, on whom my soul relies,  
To whom it now for safety flies,  
Can I not trust myself with thee,  
When death's long night seems dark to  
me?

Christ is risen, and I shall rise,  
I shall behold him with my eyes;  
For he, the living, glorious Head,  
Leaves not his members with the dead.

Safety in Christ my Lord I've found,  
To him by faith and love I'm bound;  
Not death itself the bands can sever  
That bind my soul to him forever.

My body, that must turn to dust,  
To him forever I will trust;  
I know that it will rise again,  
Will soar above, with Christ will reign.

The seed in weakness here is sown,  
A glorious body there 'twill own;  
The mortal flesh that slumbering lies,  
Immortal from the grave will rise.

Rejoice, believers, and be glad;  
Not yours to be cast down and sad.  
If ye must die, 'tis but to rise  
And dwell with Christ above the skies.

Yet of his joys would ye partake,  
And in your Savior's likeness wake;  
The longing heart must go before,  
The soul whilst here its Lord adore.

## CORRESPONDENCE.

GHEENT, Ky., Oct. 5, 1892.

DEAR BRETHREN BEEBE:—While  
attending the Licking Association in  
September last sister Theobald, of  
Scott Co., Ky., requested me to write  
some thoughts for publication in the  
SIGNS OF THE TIMES on Romans xii.  
1, which is in these words, "I be-  
seech you therefore, brethren, by the  
mercies of God, that ye present your  
bodies a living sacrifice, holy, accept-  
able unto God, which is your reason-  
able service."

The apostle closes the preceding  
chapter with these solemn words,  
"For of him, and through him, and  
to him, are all things: to whom be  
glory forever. Amen." To his great  
and wonderful name is due from both  
terrestrial and celestial beings all  
glory. The creation of all things,  
both animate and inanimate, is the  
workmanship of his hands, and he  
created them for his own glory.  
"All things were made by him; and  
without him was not anything made  
that was made." When we look  
upon the vast works of creation, and  
behold all yielding strict obedience  
to his laws, and then turn our  
thoughts to vain man, and behold  
him alone refusing to give unto God  
the glory due unto his name, we can  
appropriately turn to the language  
used by the apostle in that text, "I  
beseech you therefore, brethren, by  
the mercies of God, that ye present  
your bodies a living sacrifice, holy,  
acceptable unto God." How strong  
and forcible is this language. The  
word "beseech" is a much stronger  
word in our language than the word  
"request." It conveys the idea of  
supplication; and the use of that  
word shows the zeal for the glory of  
God that filled the mind and heart  
of the apostle. In the eleven pre-  
ceding chapters of that epistle he  
had presented to the saints at Rome  
the wondrous display of the power,  
wisdom, mercy and love of God  
toward them, in having redeemed  
them from the curse of the law,  
chosen them in Christ Jesus, made  
them heirs of God to the heavenly  
inheritance of the saints, and in the  
great work of regeneration revealed  
himself in them the hope of glory.  
He could in addressing them appro-  
priately use the word "therefore,"  
and say, "I beseech you therefore,  
brethren, by the mercies of God." There would have been no need of  
that earnest supplication to the saints  
at Rome if they had never from the  
date of their entrance into the spir-

itual kingdom of our God failed to  
present their bodies a living sacri-  
fice, holy, acceptable unto God. The  
apostle when speaking of himself in  
this epistle says, "For the good that  
I would, I do not: but the evil which  
I would not, that I do." This, dear  
saints, is the experience of all who  
by the mercies of God have been  
made to know their lost and ruined  
condition by reason of sin. Then  
how wonderfully appropriate is this  
earnest exhortation given to the  
saints at Rome, which as fully ap-  
plies to those now living on the earth  
as it did to those to whom it was  
first addressed. All realize that  
when they would do good, evil is  
present with them. Then all realize  
that it is their reasonable service to  
present their bodies a living sacri-  
fice, holy unto God. But in the con-  
stant warfare in which all the dear  
saints are engaged they are often  
made in deep sorrow to say, "In me,  
that is, in my flesh, dwelleth no good  
thing." Then comes most fervently  
welling up from the depths of their  
souls the prayer that he would  
grant them according to the riches  
of his glory to be strengthened with  
might by his Spirit in the inner man;  
yes, might in the inner man, that  
they might be able to resist the power  
of the wicked one. Peter, when he  
denied his Lord, needed that might.  
Paul, when he said, "When I would  
do good, evil is present with me,"  
realized the great need of being  
strengthened by might in the inner  
man; and the saints at Galatia  
greatly needed that might when the  
apostle charged them with being  
divided, and told them that some  
were for Paul, some for Apollos,  
some for Cephas, and some for Christ.  
So, dear saints, do all God's dear  
people, while clothed with mortality,  
need that might given to them by the  
Spirit, and need to be kept by the  
power of God through faith unto  
salvation—that salvation which alone  
can be found in our glorious Redeemer.  
The apostle, when address-  
ing the saints at Rome, had been led  
by the Spirit, and enabled to know  
the deep corruption of the flesh, and  
to realize and know that the flesh  
lusteth against the Spirit, and the  
Spirit against the flesh; and to real-  
ize that in that great warfare the  
saints have often reached points in  
their earthly pilgrimage at which  
they felt themselves unable and unfit  
to present their bodies a living sac-  
rifice to God. Peter realized it when  
he went out and wept bitterly. Paul  
realized it when he said, "O wretch-

ed man that I am! who shall deliver  
me from the body of this death?"  
You, dear saints, realize it daily  
when overshadowed by the darkness  
and gloom of earth. Then how ap-  
propriate that earnest exhortation to  
the saints at Rome, and all the ex-  
hortations with which that twelfth  
chapter abounds. The apostle says  
to them, It is your reasonable service  
to present your bodies a living sacri-  
fice, holy, acceptable to God. He  
had said to them, "But if the Spirit  
of him that raised up Jesus from the  
dead dwell in you, he that raised up  
Christ from the dead shall also  
quicken your mortal bodies by his  
Spirit that dwelleth in you." Here  
he gave them the glorious assurance  
that their mortal bodies would be  
made alive again, would be called  
from the dark caverns of the tomb in  
the likeness of their glorious risen  
Lord. Then surely it was a reason-  
able service that they, while in their  
earthly pilgrimage, should present  
their bodies a living sacrifice, holy,  
acceptable unto God; but the ex-  
hortation is that they should present  
their bodies a "living sacrifice." It  
will be remembered that under the  
law when beasts were offered on the  
altar they were first slain; but the  
apostle uses the words, "a living  
sacrifice." Without that word "liv-  
ing" the saints might have looked to  
the temple service, and reached the  
conclusion that as they were admon-  
ished to offer their bodies a sacrifice,  
the sacrifice would not be acceptable  
unless they were slain, as were the  
sacrifices under the law; hence the  
apostle uses the words, "a living  
sacrifice," in contradistinction from  
the sacrifices under the law. Many  
of the saints at Rome, if not all, were  
Gentiles, and they in their Pagan  
idolatry offered themselves and their  
children as sacrifices to their idol  
gods; but those saints at Rome were  
exhorted not to adopt the rule of the  
Jewish law, nor that rule adopted  
by their fathers, who were steeped  
in carnal ignorance, but they were  
solemnly exhorted to present their  
bodies a living sacrifice, holy, ac-  
ceptable to God, which was their  
reasonable service. But perhaps  
some will inquire why it was called  
a reasonable service. The answer to  
that question is, "You hath he  
quicken, who were dead in tres-  
passes and sins." Being made alive  
in Christ, they must no longer look  
to the offerings under the law, nor to  
the sacrifices offered by idolaters;  
but now they must in all their offer-  
ings and sacrifices look to Christ,

their living head, and their offerings must be a living sacrifice. The apostle says to the church at Corinth, "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." They had been bought with a price, even the precious blood of Christ; therefore they were his both body and spirit. Having been bought by so great a price, and they having been born of the Spirit, their body is the temple of that Spirit; but their body is not the Spirit, or it could never die. The wages of sin is death; and death reigned from Adam to Moses, even over them who had not sinned after the similitude of Adam's transgression, and still reigns over the mortal bodies of all the saints. But God in his infinite wisdom and unchanging mercy has chosen to make the body of his saints a fit temple for the Holy Ghost. That body is not made spiritual. If it were so made it could never die. The Spirit cannot die; but the body, having come from the first Adam, can and must die. But the death to which the bodies of the saints are subjected is not an eternal death; if so, the glorious resurrection of our Lord would have secured nothing to his redeemed. But the redemption that is in Christ Jesus is perfect. By his suffering and death he redeemed his people from the curse of the law, which was death; and by his resurrection he redeemed their bodies from the grave. Then with what joy they meditate on the language of the apostle, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." The victory is a complete one. It reaches the whole man, body, soul and spirit, and fits him for the joys of the redeemed throughout the endless cycles of eternity. Then surely the apostle was right in beseeching his brethren to present their bodies a living sacrifice, holy, acceptable to God; and beholding, as they did, the wondrous mercy and grace of our God made so completely manifest in their redemption, surely it was their reasonable service to present their bodies a living sacrifice to God.

In that twelfth chapter the apostle exhorts his brethren to "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good." All those exhortations are addressed to the saints, and predicated on the eternal love and mercy of our God; but when the dear saints become carnally minded they enter a state of death. They become dead to the joys of salvation—dead and blind to the beauties of the great and ever-glorious plan of salvation through their dear Redeemer. Their prayer then is, "Restore unto me the

joy of thy salvation, and uphold me with thy free Spirit." "O Lord, open thou my lips, and my mouth shall show forth thy praise." David realized the constant need of the presence of his Lord. He was made to know that without his all-pervading presence he could not enjoy the beauties and glories of his salvation. Without that presence he could not behold him as the Lord our righteousness, the Lord our Redeemer. How entirely dependent was that ancient servant of the Lord most high when he prayed to the Lord not only to restore unto him the joy of his salvation, but also to open his lips. In that condition he surely was not able to present his body a living sacrifice, holy, acceptable with God. Then in darkness, gloom and mourning his cry was, "Restore unto me the joy of thy salvation." The saints in their earthly pilgrimage are often made to mourn the absence of their Lord, and to adopt the language of the psalmist, "Will the Lord cast off forever? and will he be favorable no more? Is his mercy clean gone forever? Doth his promise fail forevermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender mercies?" Then they are made to know their entire dependence on their Lord for all things, even the power to open their lips in praise to his holy name. But O what joys are theirs when he reveals himself to them, and opens their lips to praise him; but in that praise they go supplicating his holy name, saying, "Open to me the gates of righteousness: I will praise the Lord." "Sing unto the Lord a new song, and his praise in the congregation of the saints." It is then they can present their bodies a living sacrifice, holy, acceptable unto God. Their bodies are acceptable to him, for he hath redeemed them from the power and dominion of the grave; and when he calls them from the pale nations of the dead they will come in glorious immortality. Then this mortal will have put on immortality. Then surely while clad in mortality it is their reasonable service to present their bodies a living sacrifice, acceptable to God; and their prayer should ever be for grace to do his will, and give unto the Lord the glory due to his name.

If the foregoing is published, sister Theobald and all the dear saints who may read it will please accept it as a token of my fellowship and love for them. While at that association sister Ashbourn, of Clark Co., Ky., requested me to write for publication in the SIGNS some thoughts on Ruth iii. 12, 13; but that dear aged sister will please excuse me. She must look to abler pens than mine, and learn from them who it was that was nearer of kin to Ruth than Boaz. Will some able brother take up and write for the SIGNS upon the right of the nearest of kin to redeem, as presented in Leviticus xxv., and show to the little ones what is pre-figured by the law of redemption?

I invite the attention of the editors of the SIGNS to that subject as given in the law and in the book of Ruth, and subscribe myself affectionately yours,

H. COX.

WAVERLY, Pa., Sept. 30, 1892.

DEAR BETHREN BEEBE:—If you think proper, publish these letters I send you. I think they will be of interest to the lovers of truth. "All thy children shall be taught of the Lord, and great shall be the peace of thy children." God grant to give Zion peace in all her borders, for Jesus' sake.

Your sinful brother in hope,

D. M. VAIL.

KELLY'S CORNERS, N. Y., Mar. 11, 1892.

ELDER D. MARVIN VAIL—DEAR BROTHER IN THE LORD:—It was with a degree of heavenly pleasure that I received your kind letter.

"Sweet bond, that unites all the children of peace;  
And thrice precious Jesus, whose love cannot cease."

If I am not mistaken, I feel that my soul prefers Jerusalem above my chief joy. Since the Lord gave me the knowledge of his salvation in the forgiveness of all my sins, my heart has been drawn forth to all of like precious faith who love our Lord Jesus Christ in sincerity. I believe, dear brother, it is thus with you; and I am sure if we in truth love the church of Christ it will not be in word, but in deed and in truth. It is my comfort, as well as yours, that the Lord God omnipotent reigneth. I want the Lord to graciously reign in me, that his power and wondrous love might ever constrain me to walk to the honor of his exalted name. I find a law in my members, the law of sin, which of myself I cannot subdue. I do not mean washing the outside of the cup or platter, nor whitewashing sepulchre, but the heart. This fleshly heart of mine is in truth deceitful above all things and desperately wicked. We know the plague of our own hearts, dear brother, and many are the sighs that are pressed forth from us because of the sinfulness that is in our flesh; but we have unspeakable consolation in that wonderful hope given us by the Holy Ghost in the blood and righteousness of our Lord Jesus Christ. "Unto you that believe he is precious." Yes, indeed. I find as the days and years roll by that I am a very needy one, constantly needing support and nourishment from the Bridegroom of our souls. He nourisheth and cherisheth the church. So many conflicts, so many trials, so many sorrows, are encountered in the pathway, that unless our Beloved appears, and acts the kind part of that Friend that sticketh closer than a brother, we should utterly sink by the way, overwhelmed in our miseries. Is it not a miracle of amazing grace that, notwithstanding our forgetfulness, ingratitude and sinfulness, and our utter worth-

lessness, the Lord our Redeemer sticketh close to us—to you, my brother, and to me? O that we could love and praise his name, and glorify him in our body and spirit, which are his. He covers our head in each storm. He is with us in six troubles, and in seven he does not forsake us. He says, "I have graven thee upon the palms of my hands, and thy walls are continually before me." Yet in our infirmity we have sometimes said, "My way is hid from the Lord, and my judgment is passed over from my God."

Some months ago my soul was in this predicament. I was as one immersed in troubles. I sank in deep waters; and as days and weeks passed by, and I continued in this overwhelming distress of soul, I feared that I should never more know any joy or comfort while in this world. But when my spirit was overwhelmed, thou, O my God, knewest my path. Truly he giveth power unto the faint; and to them that have no might he increaseth strength. During a period of about nine months I endured daily such distresses in my soul that I cannot portray them; but though often the Lord covered himself as with a cloud, and day and night his hand was heavy upon me, yet was I enabled to feel and say, "Though he slay me, yet will I trust in him." Amidst all my trials and woes whom could I trust? Not myself. O no; I am too fickle, so sinful, that I have no confidence in the flesh. Could I trust in my fellow-creatures, in princes? O no; I found no refuge, no retreat, no comfort, no stay, no deliverance in any. I was both driven and drawn, and my heart clave to the Lord. I showed before him my trouble night and day. Did he abhor a vile sinner like me? Did he spurn such a sinner away? Did he utterly cast me off? O no. Often and often I cried, "Though he slay me, yet will I trust in him." There is a set time to favor Zion; so in the appointed time it pleased the Lord to turn my captivity. I have found that Scripture true, that "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint."—Isaiah xl. 31. Surely "It is good that a man should both hope and quietly wait for the salvation of the Lord."—Lam. iii. 26. It is an unspeakable blessing to be casting all our care upon him who careth for us. I feel ashamed that I should ever have an unbelieving thought concerning the love and grace of our God. Does not

"His love in time past forbid us to think He will leave us at last in trouble to sink?"

"Who shall separate us from the love of Christ?"—Rom. viii. 35. The Lord our God rests in his love. He changes not; therefore we are not consumed.

It is kind of you in desiring my welfare and inquiring how I do. I

believe this is the same spirit that moved Paul when he said unto Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do."—Acts xv. 36. Your love and fellowship in the gospel is and has been (especially when I was in such trouble) a consolation to my heart.—Phil. 7. May I ever so walk in the truth that I may enjoy your fellowship and companionship in Christ Jesus. May the Lord graciously be with you and bless you in your ministry, to the edifying and comforting of Christ's body, the church.

I am, I hope, your brother in hope of eternal life, which God, that cannot lie, promised before the world began,

FRED. W. KEENE.

PHILADELPHIA, Pa., April 19, 1892.

DEAR BROTHER VAIL:—Your kind and welcome letter arrived in due season, and I hope we appreciated the kindness in you in writing to one such as I. I have every evidence within myself that if ever there was a time of singing of birds with me it has vanished, and that I have been left alone. Like poor Jonah, I did enjoy the shade of the gourd; but, alas for me! the worm (my flesh) has taken hold at the root of the matter, and I have felt the full effect of the rays of the fierce-beating sun upon my unprotected head, until I go mourning all my days, with my head bowed down like the bulrush, seemingly without a hope, having only caught the shadow and missed the substance. I have been made to feel, I believe, that there are worse things in this life than the dissolution of the body, so-called death; for I have sincerely felt in my mind that I did not care to live, such were the terrible straits that I have been subject to because of the stubborn sinfulness of this deceitful and desperately wicked heart of mine. I am so ignorant of anything good, so little do I see or understand, that I am extremely loath to attempt to write or speak concerning the state of my mind; but there came to my mind this morning, while at my occupation, a little comfort, and a few thoughts seemed to cross this dull, dead, senseless heart of mine, and almost before I knew it I found that I was resting under the shadow of a great Rock. "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." I knew by bitter experience that I had felt the pangs of hell; that I had been in the bottomless pit; that the sea-weeds had been wrapped around my head; that I had been in the mire and clay, where no standing was; and I had not been able to comprehend that the everlasting arms were underneath me. I could not feel that it was necessary that I should feel the rod, that I should be beaten with many stripes, so that I should be

made willing in the day of his power to lean upon the dear, precious staff, which is Jesus; but now I feel some comfort in resting in the shadow, and feeling willing to say, "Thy will be done." I know now that it is necessary that there should be winter, ice and snow, that there should be bitter, blighting frost, causing the ground to be all broken up, cracking it open, so that the rays of the Sun of righteousness may shine in and penetrate to every portion of my heart. I know now that summer heat must come, and burn and destroy sometimes the little hope, as it were, that I have, so that I may understand who it is that can cause me to rest in the shadow; so that I can know for myself, and not for another, some of the heights and depths of the mysteries of the glorious mercy and loving-kindness of this precious Savior of ours. O what a wonder that I am not consumed altogether! What wonderful mercy is this! for it is only through his long-suffering and tender mercies that the sons of Jacob are not consumed. Why am I not cut down and destroyed, like the barren fig tree? No fruit year after year; why cumbereth it the ground? Nothing but leaves; nothing but leaves. But it seems that I am spared, a monument of his amazing grace and tender mercy. I would say, O that it could be different with me! O that I could dwell in thy tabernacle forever! O that I might be kept from myself! which is the worst enemy I have.

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

These are a few thoughts that have run in my mind while attending to my duties; and if you will accept them as an answer to your letter, please bear in mind that it is all I have to write, and is the best I can do, which is nothing but filthy rags in the sight of him who searcheth the heart. Write to me again when you feel so inclined. I always love to hear from you, and to see you face to face. We are all well, and all join, I know, in the full sense, in bonds of love and fellowship to you and yours.

Yours unworthily,

E. B. WALTON.

PATSBURG, Ala., Sept. 19, 1892.

ELDER G. BEEBE'S SONS—BELOVED BRETHREN IN THE LORD:—I again feel a desire to speak to some of the dear saints of our God, through our blessed medium of correspondence, the SIGNS OF THE TIMES. I have been much comforted and edified from reading the able communications and editorials of the SIGNS, and feel this morning my weakness and ignorance to such an extent that it almost seems like presumption for me to attempt to write comforting words to any of the Lord's children. But while the children of God have many doubts and fears, troubles and trials, while in this thorny maze,

they have a rich, almighty Friend. "The Lord is high above all nations, and his glory above the heavens. Who is like unto the Lord our God, who dwelleth on high?" "He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people. He maketh the barren woman to keep house, and to be a joyful mother of children. Praise ye the Lord."—Psa. cxiii. "When Israel went out of Egypt, the house of Jacob from a people of strange language, Judah was his sanctuary, and Israel his dominion. The sea saw it, and fled; Jordan was driven back; the mountains skipped like rams, and the little hills like lambs. Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters."—Psa. cxiv. But, saints of God, "Our God is in the heavens; he hath done whatsoever he hath pleased." I wish to say to the dear, afflicted, temptest-tossed children of God, that our God is the same yesterday, to-day, and forever. There is no variability nor shadow of turning about him. He is above influence, not swerved by the acts of poor, puny man, whose breath is in his nostrils. God does not need the adoration of angels to increase his glory, nor are the wicked acts of men and devils detractive therefrom. He is perfect in knowledge; for we learn that naked and open are all things before the eyes of him with whom we have to do. He knows all our afflictions, all our troubles, trials and temptations without and within. Many are the afflictions of the righteous; but God delivereth them out of them all. He is perfect in love. If, dear children, your minds can conceive of a time when there was no God, then may you conceive of a time when there was not love for the children of God. He loves his children with an everlasting love, and by loving-kindness he draws them. So I conclude that there never was a time that he did not love his people, and consequently there never was a time that the church did not exist in the mind and purpose of the eternal God. I believe in a spiritual or covenant relationship of Christ and his church, which in the mind and purpose of God has ever existed, and in that respect is as old as God; and in that respect it is an eternal vital unity of Christ and his church. Not that we actually existed there as we do here; only in the mind and purpose of God. Whatever is the mind of the Lord to-day, was his mind in eternity; and his purpose to-day was his purpose in eternity. What he loves to-day, he loved then, and what he hates to-day, he hated then. His love for Jacob and hatred for Esau was at the same time, neither being based upon the acts of the creature. So we conclude that in the mind and purpose of the eternal

God everything (good, bad or indifferent) existed, together with all the acts of all his creatures, from the angels around his dazzling throne, to the little ant that crawls in the dust of the earth. And whatsoever was in his mind or purpose, that must come to pass at the time appointed by the Lord. Now, if there is a deed so wicked, or an act so vile, that it was not embraced in his foreknowledge, then may you make me believe that something might or has occurred contrary to his eternal purpose; but until then I shall continue to believe that everything takes place according to the eternal purpose of God, whether it be the obedience of his children, or the wicked acts of men and devils; and that all of it works together for good to them that love the Lord, to them who are the called according to his purpose. I am made to realize afresh seemingly this morning that the goodness and mercy of God have followed me all along through my past life, and I am this morning a spared monument of his amazing mercy. My seemingly unprofitable life is spared for a purpose known to God, and to him only. I am comparatively a young man. I was born December 12th, 1859. On Saturday before the third Sunday in January, 1888, I made my first attempt to preach the unsearchable riches of Jesus Christ. In June, 1889, I was set apart to the work of the ministry by the laying on of hands, and since that time have been hobbling along, serving from one to four churches. But I sometimes feel that I am nearing my long, eternal home; that I will soon be done with this troublesome world. I have been afflicted with paralysis all my life on one side. I have a wife and six children to support, besides the care of churches; but I feel sometimes that I want to spend the remnant of my days, whether many or few, in the praise of my God. My hope sometimes seems sufficient if I were called to die; but sometimes it seems so little I think I will throw it away. I travel in darkness a great deal. Occasionally I have a ray of light, I trust, and then I am exalted on eagle's wings, rise above my troubles, and hope to reach the skies. Dear children, is it thus with you, or am I one alone in this desert land? Dear saints of God who read these lines, remember me and mine when it goes well with you. Many times those that are nearest and dearest to me by the ties of nature are left alone while I go in my weakness to speak of the goodness of God to his children. Remember your ministers who labor in word and doctrine. The poor minister has many afflictions to undergo; but my prayer to God is that he will keep me humble, and at the feet of my brethren, and that when the trying hour of death shall come I may be given grace sufficient to say that my Jesus has done all things well.

A. H. WILLIAMSON.

(Communications continued on page 349.)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 2, 1892.

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

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

G. BEEBE'S SONS.

## AFFLICTIONS OF THE RIGHTEOUS.

"MANY are the afflictions of the righteous; but the Lord delivereth him out of them all. He keepeth all his bones; not one of them is broken."—Psalm xxxiv. 19, 20.

Those who know the grace of God in the forgiveness of their sins can see in their own experience the incontrovertible evidence of the divine inspiration of the Scriptures. Nothing less than perfect omnipotence could have enabled the ancient servants of God to record with such exactness the secret thoughts and hidden sorrows of the subjects of salvation who are now enduring those trials which are so accurately described in the language of the prophets and apostles. Nothing less than infinite wisdom could have chosen the favored subjects of eternal love to suffer tribulation in the world, while their perplexity is increased by the apparent comfort of those who are proud of their own merits, and who glory in their enmity against the doctrine of God our Savior. Yet even this is clearly written by the inspired psalmist. In the seventy-third psalm the contrast is drawn more accurately than any of the tried ones in our times have been able to present it. The Holy Ghost moved this sweet singer of Israel to tell the experience of every saint more concisely than any of them could find language to express it for himself. This is conclusive in establishing their confidence that the Lord directed the pen of every one who thus wrote the things which they are prepared to attest as shown to them personally. Thus every one of them is perfectly qualified to be a witness of the glory of God in saving his people from their sins. They can say confidently, "Truly God is good to Israel, even to such as are of a clean heart." Their only anxiety is in regard to their personal interest in the good which the Lord has spoken concerning Israel. "But as for me, my feet were almost gone; my steps had well nigh slipped; for I was envious at the foolish, when I saw the prosperity of the wicked." Then that prosperity is described and the proud blasphemy of those who are thus pampered adds to the distress of the trembling saint. His reason sees all this as evidence that he has cleansed his heart in vain, and washed his hands in innocency. But it is not to be understood that in this expression the tried one claims to have righteousness and innocency in himself. These divine perfections are found only in the sinless Redeemer of all his chosen people. None of them can trust in

any other innocency but that which is in Jesus. It is the question of the reality of their experience of the cleansing power of the blood of Jesus, by which every fearful saint is troubled. If they have really received that assurance of the forgiveness of their sins, they cannot understand why they are subjected to the trials by which they are continually oppressed. Reason suggests that all their afflictions are witnesses against the genuineness of their hope in the righteousness and grace of the crucified Savior. So far is this from the true significance of these deep trials that the very opposite fact is established by them. None ever suffer such tribulation but those who are led by the Spirit of truth to follow in the footsteps of Jesus. Finite intelligence cannot grasp the infinite wisdom in which it pleased God to manifest his goodness to his chosen ones through the depth of sufferings to which they are subjected. Therefore they cannot walk by the sight of their own natural understanding, nor can they choose the way in which they should go. They must be led by the Spirit, by which alone they are enabled to be followers of God as dear children. Guided by the light of life, they cannot follow their own natural inclination. The selfishness of nature never would choose to suffer afflictions. It is impossible that the natural mind should rise above the influence of carnal selfishness. Only as led by the Spirit and governed by the faith of the Son of God can any sinner desire to be free from sin, which desire is that hunger and thirst after righteousness which identifies those whom our Lord declares already blessed. No sooner can the desire to be holy arise from the natural mind than the perfection of holiness can be attained by the works of the flesh.

"Many are the afflictions of the righteous; but the Lord delivereth him out of them all." The character particularly described in these words of truth is necessarily to be carefully considered in ascertaining to whom belong the exclusive marks and peculiar comforts declared in this text. By the express authority of the sovereign Judge of all the earth it is recorded that "There is none righteous, no, not one." Yet the Lord moved the psalmist to write this declaration, and in many other portions of the infallible testimony there is assurance that there is a people whom God himself pronounces righteous. Since it cannot be that the judgment of the God of all truth should be erroneous, both these passages must be accepted as containing the truth of revelation. The only difficulty in seeing their harmony results from the darkness of our own benighted minds. As seen in their earthly relation, the judgment of God is just and true in pronouncing all the children of Adam guilty and polluted by sin. This is the dreadful decision as written in the inspired revelation given before the destruc-

tion by the flood. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." This verdict has never been recalled nor modified. Under such terrible judgment the subjects of electing love were by nature the children of wrath even as others. And after they are manifested as redeemed from death and justified by the grace of our Lord Jesus, they still have to groan under the bondage of corruption so long as they remain in the body of this death. Thus in their earthly nature they are made continually to realize their own vileness and subjection to the power of sin; from whose oppression they are compelled to cry unto God for deliverance. So Paul says after he had been many years laboring as an apostle of Jesus Christ, "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."—Rom. vii. 21-25. It is manifest that in this declaration Paul uses the word "flesh" in the sense in which it was defined by our Lord in talking to Nicodemus. He says, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." All that is included in the natural birth is natural, including body, soul and spirit. The whole natural man is called "the flesh" in distinction from that "mind" which is Christ in the saint, the hope of glory. The very same Paul who with the flesh serves the law of sin, is the man who with the mind (of Christ) serves the law of God. The opposition of these two principles in the one saint causes unceasing warfare. There can be no hope of deliverance from this deadly conflict until the victory shall be given by their triumphant Captain in the final release of each of his ransomed followers. While in themselves they are all servants of sin as children of a sinful Adam, in their spiritual relation to God in Christ Jesus they are holy and without blame before God in love. In this character as born of the Spirit they constantly aspire to that perfect righteousness which is in their divine Head. Feeling the burden of the vanity to which they are still subject in their earthly nature, they are oppressed with the tyranny of sin. This produces that bitter groaning which was faintly typified in the cry of the natural Israelites under the cruel bondage of Egypt. Such afflictions are known to none but the true born children of God. They are the righteous, unto whom it is given to know

the fellowship of the sufferings of Christ. No created arm can bring them deliverance from these afflictions. It is in these afflictions that they read the assurance of their interest in the eternal glory of their Lord. "It is a faithful saying: For if we be dead with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself."—2 Tim. ii. 11-13. It is a sweet and precious truth that our God makes the very darkness of his saints afford them light, and their sorrows are made joy to them by the gracious touch of his omnipotent hand. Their afflictions are their most unquestionable witnesses that they are the subjects of eternal love. When called to walk in darkness they often question the reality of remembered joyful seasons. They greatly fear that such experiences were merely imaginary; but they cannot doubt the bitter agony which has left its impress in their very inmost existence. In this wonderful love and mercy our God has given this dark valley of Achor (trouble) for a door of hope to his afflicted ones. And further he has promised, saying of his chosen Zion, "And she shall sing there [in this valley of trouble], as in the days of her youth, and as in the day when she came up out of the land of Egypt."—Hos. ii. 15. If any claim to be the chosen people of God, and yet know nothing of this valley of trouble, they lack that witness which is borne only by the fellowship of sufferings. There are doubtless those saints who have not yet been led into the wilderness of temptation, and who know nothing of the cruel suggestions of unbelief; but such are not yet settled in the strength of that experience of faith by which they are taught of the Spirit to walk even in thick darkness, trusting in the Lord, and staying upon their God. In following Jesus there is not any very long period without encountering the fiery trials which are to try the faith of the saints. Since our divine Leader was tempted in all points like as we are, none can follow him in the constant enjoyment of that full assurance which banishes all doubts and fears. It is still true that the portion of the people of God in the world is affliction and tribulation.

While it is the common lot of all men to endure certain forms of suffering, there is a peculiar depth of affliction which is known only to those who are called of God to be the followers of Jesus. Outward circumstances have no power to alleviate these afflictions; neither do they result from temporal distresses. With every earthly comfort and luxury at hand, the subject of this deep suffering is poor and needy. Surrounded by all that natural desires can crave, this affliction is still the all-absorbing thought which oppresses the tried one. There is no relief from such heartfelt distress in any

created power. If it were a merely earthly grief, then time might wear it away, or some consolation might be found in the gratification of selfish desires. Even in the very same outward condition, the child of grace experiences affliction unknown to those who are at home in this world. The captive Israelites wept beside the river of Babylon, while their oppressors felt no longing for the land of Canaan, for which their prisoners were filled with the most intense homesickness. This marked the difference between the captives and their tyrants. So, the experience of afflictions identifies the sufferers as followers of their suffering Redeemer. It is by this mark that the Spirit of Christ seals every one of the vessels of mercy. In this fellowship of suffering they are favored of God to bear the image of their suffering Savior. There is no comfort provided in the word of inspiration for any who are not afflicted. Only such as mourn are blessed in the sweet assurance that they shall be comforted. Therefore it has pleased the Lord to set this mark upon those who are made righteous in Christ Jesus with that perfect holiness which exceeds the righteousness of the scribes and Pharisees. No efforts of the deceitful heart of man can counterfeit this heavenly seal. Carnal enmity cannot even wish to be made a partaker of the many afflictions which identify the subjects of that election in Christ Jesus by which they are made righteous in the sight of eternal justice. It is to the children of grace that Paul writes, "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake; having the same conflict which ye saw in me, and now hear to be in me."—Phil. i. 29, 30. The whole inspired testimony gives consolation to none but the subjects of affliction.

"He keepeth all his bones; not one of them is broken." In its application to our Lord Jesus, this was literally true as recorded John xix. 36. It seemed to finite minds that there was no other reason for the soldiers leaving his legs unbroken, but the fact that they saw that he was dead already. But the Spirit moved John to write, "For these things were done, that the Scriptures should be fulfilled, A bone of him shall not be broken." There was not power enough in earth and hell to violate this word of the Lord. This will readily be confessed by every one who has been made to see Jesus as the Savior of his people from their sins. The power of God secured the bones of Jesus, and restrained the wrath of man. But there is personal assurance in this inspired testimony for the encouragement of every believer in the grace which is manifested in Christ Jesus. The literal circumstance only presents the absolute certainty of the keeping of all his bones in his relation as head over all things to his church,

which is his body, and the fullness of him who filleth all in all. Paul says, speaking concerning Christ and the church, "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. 28-30. This vital unity of the Lord Jesus with every member of his body, as clearly stated in this and many other passages of inspired truth, is the ground on which the sacrifice of Jesus was satisfactory to infinite justice on the behalf of every one of his people. They are the body of which he is the life. No substitute could be accepted by justice for that life of the sinner which the broken law demanded. There could have been no salvation from sin but for the provision of infinite wisdom whereby the life of his chosen people was hidden in Christ. When sin had brought condemnation and death upon the body of the gracious Redeemer, justice could be satisfied only by the surrender of the life of the sinner. To meet this inflexible demand it was necessary that Jesus should be made a curse for the guilty members of his body, that they might be made the righteousness of God in him. This is the sure salvation which God provided for the justification of all his chosen vessels of mercy. They are not saved from punishment in their sins; but that wonderful deliverance which is revealed in Jesus is the perfect cleansing of every subject of his grace, so that they are holy and without blame before God in love. In this glorious way of truth it is the special care of God by which every member of the body of Christ is preserved from death and from that sin which is the sting of death. The bones of Jesus, including all the election of grace, are thus kept in all the afflictions to which he as their Righteousness was subjected. Neither did this unsleeping watchfulness of our God cease to keep these bones of Jesus when he was made an offering for them, and when he poured out his soul unto death. The same God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, still keeps his smallest and most unworthy member, not for any merit found in the subject of that grace, but for the fulfillment of that same everlasting covenant by the blood of which Jesus was himself saved from death.

There is peculiar force in the record that "He keepeth all his bones; not one of them is broken." If it were written in the sacred oracles that one little bone might possibly be severed from the glorious body of Jesus, and just that least member might be lost, there would not be one saint in all the redeemed family whose hope could overcome that terrible barrier. Every one would sink in despair; for under the guidance

of that Spirit which moves them each to esteem others better than himself, each would feel that he was that one who should finally be lost. But the truth of God secures that not one bone of our Redeemer is broken. Kept by the power of God, they are beyond the possibility of being broken from the sacred body of their Lord.

### AGENTS WANTED.

#### A FULL OUTFIT FREE.

WE are desirous of establishing agencies throughout the whole country for the SIGNS OF THE TIMES; therefore we have decided to offer liberal inducements to our brethren and friends to act as our agents in procuring new subscribers, collecting, &c., for the paper. No person will be received as an agent who is not a paid-up subscriber. All such who wish to assist us will, upon informing us of their willingness to officiate in this capacity, receive our special terms to agents, and, if accepted, will receive an outfit free, and full instructions how to proceed. As we wish to have this system in full working order by the first of next year, we request those desiring to receive an agency to inform us as early as possible.

#### PLEASE DO NOT.

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

#### PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Communications continued from page 347.)

"Whom shall he make to understand doctrine?"—Isa. xxviii. 9.

When I last wrote on teaching knowledge, I decided, if the Lord would, I would try and bring out a few thoughts on this part of the subject. It seems from the text that God teaches some things, and makes his people understand some things; which brings to mind the text where he said concerning Jacob, "He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock."—Deut. xxxii. 13. God says his people shall be a willing people in the day of his power. He makes them willing, for he works in them "both to will and to do of his good pleasure." Paul said that God enlightened the eyes of their understanding. Paul also testified that when he was a child he spake as a child; he thought as a child; he understood as a child; but when he became a man he put away childish things. God makes us to know the height and depth. Abraham, after the trial that God brought him through, declared that in the mount of the Lord it should be seen, for the Lord Jehovah would provide. He then was made to understand that God could and would provide. Jacob, in the bitterness of his soul, wept over Joseph as dead, and grieved over the wickedness of his sons; but in the finale God made him understand that he was God, that he controlled envy, directed speculators, and made men dream, and controlled the passions of prominent men's wives, and bound and unbound his chosen, and raised them from death to life, and from the dung-hill to a throne; and when Jacob was brought through all the trials he was made to understand doctrine, and to say, "It is enough;" that he was but a worm of the dust, but God Jehovah was mighty, and that the Lord's hand was in it all, but he saw it not. Job could shake hands with Jacob and with Abraham, being brought through the trials in his own case; and after his trials, and the Lord answered him out of the whirlwind, Job could truly say, "Behold, I am vile: what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer; yea, twice; but I will proceed no further."—Job. xl. 4-6. Second answer, "I know that thou canst do everything, and that no thought can be withholden from thee. Who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes."—Job. xlii. 2-6. When the

Lord called Moses, and showed him the burning bush, Moses was astonished, because it was something above nature; something, so far as he could see, that was contrary to nature. Thus does God show us and makes us understand that he is above the powers which he created, and controls and directs and orders all things, and makes them at all times and in all places subserve the end for which he has designed their existence. We are thus drawn from the breasts, and weaned from the milk, and made to see things as the almighty acts of the eternal Sovereign of earth, hell and heaven. Time and space forbid me to particularize here; but when God would make a heathen king understand doctrine, it must be through the wicked conspiracies of his own subjects. When he had built an image to be worshiped on the plain, and Shadrach, Meshach and Abednego would not fall down and worship his image, he had those men cast into the fire; and he was made to see the fourth man with them, and was made to say, "There is no God like the God of Shadrach, Meshach and Abednego." Hence God made him understand doctrine; the doctrine of God's almighty power and sovereign character; and it was under trials, and the loss of subjects in his own kingdom, to wit, those who cast the children into the fire. God also made the same king to understand doctrine when he was turned out to grass as an ox, until seven years passed over him; and when he was restored, see how he confesses, as others do who have learned the same lesson in a different way, but all of God's own appointment. "And I blessed the Most High, and I praised and honored him that liveth forever; whose dominion is an everlasting dominion, and his kingdom is from generation to generation; and all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou?" "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase."—Daniel iv. 34, 35, 37. We see from this that a heathen king confesses the same as an instructed saint of God. Paul, in his testimony to the church at Rome, sets forth the same doctrine, showing he is taught the same thing. He says, "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?" We say with Moses, Job, Abraham, Jacob, Nebuchadnezzar, Paul, and all the apostles of Christ, with all the prophets, Yea, Lord. Thus it is

through trials and afflictions that we are made to say, "Yea, Lord." But we cannot say so until God makes us understand it; then we can say nothing else. The doctrine of God's absolute rule and government of all things in heaven, earth and hell is but partially understood; and in some places it is not only questioned, but absolutely denied, but not by those who are really made to understand doctrine; those whom God has made to suck oil out of the flinty rock of his absolute purpose respecting men, angels and devils. It is said that in the canyons of Colorado you can look up and see stars in the daytime; but we are incredulous until we are carried there and see for ourselves. So until God has carried us down into his canyons in spiritual life, and into the deep trials, we can believe it only in part. Then, when God has led us into darkness, and brought us forth, we learn exactly what God designs to teach us. God says he will bring the blind by a way they knew not, and in paths they have not known; that he will make darkness light before them, and crooked things straight. God strips his people; and as is his pleasure, he deals with them for their good and his glory. We can never get it out of books, but must get it from God, and be taught and made to understand it amid great afflictions and adversities, trials and temptations. But God does not fail. When he undertakes for us, he will carry us through, and teach us things we understood not.

Brethren Beeble, I have but partially touched upon the subject; it is broad and deep. Do as you see fit with this. If there is anything in this that will cause any of God's children to meditate on the Lord, his ways and his goodness, and lead them to wonder and praise the name of the great Redeemer, the Rock, of our salvation, and stand in awe at the remembrance of God's majesty and almighty power, I shall be glad and rejoice in him, who has enabled me to engage their attention thus for a few moments; and to the praise of the God of Abraham, Isaac, Jacob, Daniel and Elijah, and to Jesus, the King of kings and Lord of lords, be all our songs and all our writings, is my humble desire, for Jesus' sake.

Yours in hope,

W. LIVELY.

JUSTUS, Pa., Oct. 5, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—The inclosed letter from sister Holcombe was handed to me by Elder Vail, to read at our last covenant meeting. "The little flock" to whom the letter is addressed, not wishing to keep such good things to themselves, have asked me to send it to you for publication in the SIGNS, subject, of course, to your better judgment.

Your unworthy brother,

G. W. GOODRICH.

TRENTON, N. J., Sept. 29, 1892.

TO THE LITTLE FLOCK AT JUSTUS, PA.—DEAR KINDRED AND FRIENDS:—Had I the time at present to write to all separately who asked me to do so, I presume I should write the same in substance to each one; hence I have concluded to address you all as one, having you all in mind, and I hope in heart also. I would like to tell you how very pleasant to me is the remembrance of my recent visit among you, and also to thank you for your kindness and charity towards such an unworthy stranger. I very much enjoyed visiting with you in your own homes, and I believe the very essence of that enjoyment is in the fact that one heart and one mind has been given us, each one groaning under the bondage of sin, yet rejoicing in hope of deliverance therefrom. How meaningless to the worldly-wise must be the expression, "As sorrowful, yet always rejoicing;" but how plain to him that understandeth; and how quickly such characters recognize and embrace in sweetest fellowship each other; and this implies relationship, not only to each other, but to the man of sorrows who himself bore our sins in his own body on the tree of the cross; and I do hope and trust that it was this blessed relationship that drew my heart out to you in love akin to that expressed by Ruth of olden time, "Entreat me not to leave thee," &c. This is all a mystery to me; yet it is my life, my all, though oft assailed by serious questioning thoughts. For some time past (though tossed about by worldly cares and crosses) my mountain has seemed to stand strong. When I was with you, and one of your number at all your meetings, I think I saw how beautiful for situation is Mount Zion; and I felt satisfied with the goodness of God's house; it seemed such a restful place, such a precious resort. I was glad to meet your visiting preachers at your two days meeting. Elder Bundy I have known for several years. In his cheerful countenance and hearty greetings we seem to hear him say, Children, the Lord has given me something exceedingly good, and I cannot rest until I tell you all about it. I want you to share it with me. Elder Bogardus I had met but once before. He, too, tells the old, old story in such simple language that the living cannot but understand. O how I longed for the broken heart and contrite Spirit which he manifested! but I could not then mourn over my sins, for they were buried, or I was blinded, God knoweth which. Though I could say at all the meetings, "It is good to be here," yet the first Sunday in September, when your pastor preached from Solomon's Song v. 1-3, is a day that I shall long remember. If he did not then prove the vital unity of Christ and the church, I am sure it has never been done. That was one of the times that I could say,

"My willing soul would stay  
In such a frame as this."

When about finishing his remarks, I thought of the words,

"A solemn reverence checks our songs,  
And praise sits silent on our tongues."

I really wished he would close the meeting without singing; but when brother Russel gave out the hymn, "He hates to put away," it seemed a continuation of that "Song of sublime adoration and praise" to which we had been listening, and I felt like having it go on and on; for

"I was loth to leave the place  
Where Jesus showed his smiling face."

Truly

"Not the fair palaces  
To which the great resort,  
Are once to be compared with this,  
Where Jesus holds his court."

I see that I have written only of the things that caused me rejoicing and gladness of heart; but without the least effort I call to mind times when I was made ashamed of myself, especially at your covenant meeting, where you were free to speak of your hopes and fears, your down-sittings and your uprisings. Well do I remember that in my intercourse with you my words or speech were not always with grace, seasoned with salt. I have just cause for regret, and I might call it a chronic regret; for strange to tell, I do not learn wisdom by past experience; but I vow, and straight my vows forget, or disregard them, and then repeat those very vows. I may already have weared you, and must close. I hope you may all be able to meet together on Saturday and Sunday, and that a greater than Solomon may meet with you.

In the fellowship of the Spirit, your sister, I hope,

R. A. HOLCOMBE.

#### CIRCULAR LETTERS.

*The Salisbury Association of Old School Predestinarian Baptists, in session with the Church at Nassaongo, Wicomico Co., Md., Oct. 19th, 20th and 21st, 1892, to the several churches composing her body, sendeth love in the Lord.*

DEARLY BELOVED:—According to long established custom with associations of our order, we again, having been favored of the Lord to meet once more in an associate capacity, will address you in the way of a Circular Letter; and it may not be unprofitable for us to examine into the motives and objects of these letters. The association does not exercise any authority whatever over the churches, neither legislative, executive or judicial; being, in fact, but the creature of the churches, and designed only for correspondence, and mutual comfort and edification, and a medium of intercourse and interchange of views and experiences; the forming, renewing and maintaining of acquaintance; the preaching of the word, and hearing of the word preached; resulting in a closer communion, a

drawing of the bonds of sweet fellowship and love closer and more binding, manifestly growing together, and partaking together of the rich and wonderful bounties provided by our heavenly Father, who has prepared for his children a "feast of fat things, of wines upon the lees; of fat things full of marrow, and of wines upon the lees well refined." But it is not convenient for all the members of the various churches composing an association to meet at the place appointed; consequently they send messengers; and that all may partake, to some extent at least, of the precious things ministered, a letter is prepared and sent in this way, with the minutes of the meetings, so that each one may have at least a small portion.

The end of the gospel ministry is to comfort, encourage, instruct and edify the church, which is composed of believers in the Lord Jesus. The apostle says, "When he ascended up on high, he led captivity captive, and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ; that we henceforth be no more children tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Ephesians iv. 8, 11-16. Here then we have a clear presentation by the pen of inspiration of, first, the gifts our Lord himself has given unto men; second, their object and design; and third, results to be accomplished. The gifts, apostles, prophets, evangelists, pastors and teachers; and these he gave unto men. They are called out, prepared and qualified unto the work to be wrought by them. "No man taketh this honor unto himself, but he that is called of God, as was Aaron." He gives to every man "according as his work shall be," to the prophet, the spirit of prophecy; to the apostle, the spirit and power of apostleship, &c.; each being fully prepared by that gift bestowed by him who ascended up on high, and not needing to be indoctrinated in the schools of men. No man can tell God's ministers what to preach, or what not to preach. They must preach the preaching God has bidden them, and minister only with that ability. These gifts differ according to the measure of faith given to each,

but all work to the same end; all "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" resulting eventually in the bringing of them all "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."

There is no place in all this for the inventions and devices of men; no intimation of the use of means and instrumentalities; all being God's work from beginning to end. God works in men by his Spirit to do his will, working in them that which is well pleasing in his sight; working in both him who speaks and those that hear; for the preparations of the heart in man, and the answer of the tongue, are both of the Lord, and all results in the edifying of the body, upon the principle of the body of a man, working by all his members to the comfort and well-being of the whole. Under the figure of feeding, we have presented the work of the ministry; that is, to minister of the provision that the Lord has made for his saints. Jesus said to Peter, as an apostle and under shepherd, "Feed my lamb," "Feed my sheep." And Peter faithfully committed his charge to those who come after him.—1 Peter v. 1-3. "The elders which are among you I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." The minister does not have to provide the food, but it is ready to his hand, is indeed in his heart, and by revelation he is given an understanding. The Son of God is revealed in him, and he preaches him. "We preach Christ crucified, to 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." This is the food, the "fat things full of marrow, the wines upon the lees well-refined." Jesus said, John vi. 51, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world;" and, "he that eateth me, even he shall live by me." "This is the 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."—John vi. 58. This then is to feed the sheep, to preach Christ, showing him in all his vital unity with his people, with the evidences of a work in the hearts of the subjects, by which they are identified, and by which they are assured. And this is the comfort of the saints; nor will anything less

than this comfort them. They inquire, again and again, "Am I his, or am I not?" Then to assure them that they are his, by proving that his word applies to them, is to feed them; thus comforting and edifying them, and building them up in the faith. The results are, the drawing of the saints closer together in the sweet bonds of gospel fellowship and love. John says, "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." And they are found of him in peace. "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen."—Heb. xiii. 20, 21.

T. M. POULSON, Mod.  
J. H. TRUITT, Clerk.

CORRESPONDING LETTERS.

*The Salisbury Old School or Predestinarian Baptist Association, in session with the church at Nassaongo, Wicomico Co., Md., October 19th, 20th and 21st, 1892, to the associations with which she corresponds, sends christian salutation.*

BELOVED BRETHREN:—We send you this our annual letter of correspondence, as an acknowledgement of christian love and fellowship. Our meeting has been largely attended, although the churches were not as fully represented as we desired; but we trust that, taking all things together, it will leave us something profitable for meditation in the coming future. Your ministers have been gladly received, and truly they were sent of God; for they seemed to be filled with the fullness of the gospel of Christ, declaring that salvation is in and through none other than the Lord Jesus Christ.

Good news comes up from all the churches. While the Lord has not been pleased to add many to their number, they all are traveling together in peace. No inroads have been made upon them by Judaizers or false brethren. We think that the peace of Zion is an indication of health and strength.

We desire a continuance of your correspondence. We have appointed our next session to be held with the church at Indiantown, Wicomico Co., Md., to commence on Wednesday after the third Sunday in October, 1893.

T. M. POULSON, Mod.  
JOHN H. TRUITT, Clerk.

MARRIAGES.

Oct. 19th, 1892, by Elder D. M. Vail, at the residence of the bride's parents, in Tompkins Co., N. Y., Mr. George H. Beard, of the city of New York, and Miss Bertha Bogardus, of Tompkins Co., N. Y.

OBITUARY NOTICES.

DIED—Oct. 22d, 1892, Miss Odessa M. Avery, daughter of Mr. Delos L. and Jennie Avery, of Atlanta, formerly Blood's, Steuben Co., N. Y.

She was born in Naples, N. Y., Feb. 2d, 1870, and would have been twenty-three years old on her next birthday. She had been subject to lung and heart difficulty by spells for two or three years, but seemed much better of late, and had engaged to teach this coming winter; but God had not so designed. At the time of her death she was at a neighbor's, where a company of young people had gathered, when she was suddenly taken with severe pain in the back, with a feeling of suffocation. The friends sent immediately for her parents and a physician. Her parents arrived while she was yet suffering. Her father took her in his arms to try to ease her back. She laid her head upon his shoulder, saying, "Help me die! help me die!" and expired. How sudden and mysterious! Truly God moves in a mysterious way. How deep the sorrow of our dear sister, her companion and friends. "Oda" was of a bright, cheerful disposition, loved by all who were privileged to make her acquaintance, and truly a lady in every sense. She will be greatly missed by father, mother, sisters and friends generally. She was not a professor of religion, but left good evidence that she was born of God. She acknowledged to the writer two months before her death that she had a hope in God's mercy, and loved the Old School Baptists and the doctrine preached by them, and did not care to hear any other preaching. But Oda is no more. God has taken her to himself. May God give the mourning friends great grace in this and every trial, for Jesus' sake.

The writer of this notice spoke on the occasion of the funeral to a large and attentive congregation in the Baptist meeting-house in Naples; after which her body was laid quietly away in the cemetery near the meeting-house.

ALSO,

DIED—August 24th, 1892, sister Elizabeth A. Slauson, wife of the late Nathan Slauson, aged 79 years.

She died at the residence of her daughter, Mrs. Hattie Wood, in Waverly, N. Y., who with her husband and friends did all that loving hands could do to comfort her in her old age. Her natural mind had been badly impaired for many years, and therefore she was a great and constant care. She leaves three sons and two daughters: Daniel Slauson, Decatur Slauson and Elizabeth Tuthill, of the city of New York, and Andrew Slauson and Hattie Wood, of Waverly, N. Y. May each and all feel to say, "The will of the Lord be done."

She was baptized in Middletown, N. Y., by the late Elder Gilbert Beebe, in 1838, and removed her membership to the Waverly Old School Baptist Church soon afterward, where she remained a consistent member in full fellowship until her death. Though her mind was thus affected, she could converse upon the subject of christian experience with perfect clearness most of the time. She loved her brethren much, and enjoyed having their society; but she is gone to rest with her dear Savior and Redeemer, where sickness, sorrow, pain and death are felt and feared no more.

The writer of this notice addressed a large congregation on the occasion of the funeral; after which the remains were laid away in the Forest Home Cemetery.

D. M. VAIL.

DEAR BRETHREN BEEBE:—By request of the sorely afflicted family I send for publication in the SIGNS OF THE TIMES the following notice of the death of Mr. Edgar D. Carlile, son of Mr. Theodore and our lamented and beloved sister Martha J. Carlile, of London Tract, Chester Co., Pa.

His death occurred on the 18th of August last, under the following distressing circumstances: He was hauling manure from his barn-yard to a field intended for seeding to wheat, using a team of four horses, one of which was a colt but partially broken. While returning from the field with the empty wagon, on going down a steep hill near the barn, his team became unmanageable and ran away. He was on the ground, and ran alongside of his team, trying to get them under control, for about two hundred yards. Upon turning a sharp corner in the road, near the sexton's house at London Tract, he was thrown violently to the ground, and when taken up was found to be speechless. He lived about an hour and a half after being taken into the sexton's house. No one witnessed the fall, though it was but a few minutes until help reached him; but he was beyond the aid of mortals.

Mr. Carlile was the only son of his father, two brothers having died a few years ago, one in infancy and the other a young man. One sister and a heart-broken father, with an uncle and aunt, are left to mourn; but I feel to say to them, Sorrow not as those who have no hope. Although Mr. Carlile never made a profession of religion, his exemplary character, and readiness to serve the Lord's people, and attentiveness to the preaching of the word, lead us to hope that he was a child of grace. He was thirty-two years old on the 14th of last April; just in the prime and vigor of manhood, an honest, industrious, upright young man, one whom the community could ill afford to lose. I am sure that the many brethren and friends who have for many years partaken of the kind hospitality of this dear, afflicted family feel to extend a hearty sympathy to them in this time of sore trial. May the God of all grace bestow grace and strength suited to their need, and enable them to say, with poor old Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

A. B. FRANCIS.

WILLARD, Va., Oct. 25, 1892.

## ORDINATIONS.

MONTROSE, W. Va.

DEAR BRETHREN BEEBE:—I wish you to publish in the SIGNS OF THE TIMES the ordination of our dear brother, STEPHEN MURPHY, who went to Kansas about seven years ago, located or took up land in Thomas County, and came back the next fall and called for a letter from the Leading Creek Church, where his membership was. Finding no regular Baptist Church there, he wrote back to me and the church, telling us the situation of his mind, and we verily believed that the blessed Lord had called him to preach the gospel; so the church gave him liberty to preach where and when the Lord opened the way. He began preaching, and this fall came to visit us, and we surely were satisfied that the Lord had called him to preach. At a three days' meeting, which commenced last Friday, the church thought it her duty to have him ordained; and on the last day of our meeting we called the Elders present as a presbytery to attend to the ordination of our brother, and they proceeded as follows:

Elder J. S. Corder opened the services at nine o'clock by using hymn No. 1097, Beebe's Collection, and prayer.

After full satisfaction as to doctrine,

faith and practice, the brother knelt down, and the presbytery with him.

Ordination prayer by Elder J. E. Garner.

Laying on of hands by the presbytery. Charge by Elder S. D. Lewis.

Right hand of fellowship by the brethren.

This dear brother will return in a few days, the Lord willing, to his home in Thomas County, Kansas. He is a son of Elder D. P. Murphy, and a brother to James Murphy, the pastor and Moderator of the Leading Creek Church. Stephen Murphy is a member in good standing with our church. The Baptists are requested to write to him at Rexford, Kansas.

Written by his brother, the pastor and Moderator of the Leading Creek Church of Predestinarian Baptists.

JAMES MURPHY.

## YEARLY MEETINGS.

THE Olive & Hurley Church, of the Roxbury Association, will hold her annual meeting, the Lord willing, on Wednesday and Thursday before the third Sunday in November (16th and 17th), 1892. A cordial invitation is extended to those who wish to attend. Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown Station.

A. BOGART, Clerk.

THE yearly meeting of the Broad Creek Church, near Laurel, Sussex Co., Del., will be held on the second Sunday in November, 1892, and Saturday before, beginning at ten o'clock each day.

The church expects to have her new meeting-house completed by that time, and we cordially invite brethren and friends to our house-warming.

Those who come by rail will be met at Laurel, on the Delaware R. R., on Friday. The train from the north arrives at 1:30, and from the south at 2:50 p. m. We expect several ministers to be with us.

A. B. FRANCIS, Pastor.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 9, 1892.

NO. 45.

## CORRESPONDENCE.

BRANTFORD, Ont., Aug. 18, 1892.

DEAR BRETHREN EDITORS:—Again I venture on your clemency. Inclosed are two experimental letters from sisters in the faith of God's elect, I truly believe. The first received was the first intimation that anything I had written for the SIGNS had been owned by the Master in comforting one of his children. Those who have tasted the sweetness of an acknowledgement that a crumb of heavenly bread has been guided through their unworthy hands, will understand my feelings. The second letter is from a daughter of Elder Wm. Knifton, of Bala, Muskoka, and a member of his little church there. It came to me through the care of Mr. John Leitch, of Brantford, who much desires its publication. The letter will speak for itself; but of the friend who brought it I want to speak. He is a sincere lover of grace doctrine, and the one man in Brantford who has upheld the purity of Old School Baptist faith for years. This I remember as a fact before I myself knew aught about them. So far as I know, he has not yet been enabled to read his title clear and openly acknowledge the same, which, it is my heart's desire, if it be the Father's will, he may be led to do.

Yours in the cause,

MRS. J. STREET.

MARCH 13, 1892.

MRS. J. STREET—DEAR SISTER IN CHRIST:—"Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." The personal application of this gospel message to my soul, which I believe was God's holy seal to my entrance into the church of God, given by his Spirit at the time of my baptism, binds me by its blessed tie to all who have experienced like precious faith. Though a stranger in the flesh, yet kindred in Christ; and I trust that my letter in reply to yours in the SIGNS of March 2nd needs no other excuse for the liberty I take in addressing you. To say that I was pleased, does not express my satisfaction and joy in reading your "Songs and Sorrow." Never in the SIGNS, and seldom elsewhere, have I read an experience that so nearly touched my own. How my soul rejoiced and went out to you in spiritual fellowship as I traced in gospel language the complete and finished work of

Christ in your heart. Not your work or your life, but his work, his life. Not our natural hearts improved or made better, but a new, living principle within. Not some good without, striking inward, but a new life within, working out. I am often questioned thus, "Can you always feel the evidence and joy that you are saved? Have you the constant assurance of faith? Are you not often bowed down by your sense of unworthiness and proneness to sin? For a long time I walked beneath the sombre shadows of these doubts and fears, with an up and down experience. I weighed myself, and kept my eye on the flesh, noting its imperfections, measuring myself by the standard of other experiences. But glorious dawn when my heavenly Father revealed himself to my tempest-tossed soul! What wondrous love! what mercy! what a gift! that of our Immanuel, our Redeemer. I saw the significance of God's promise to his children. My soul was filled with rejoicing, and my lips with praise. I was filled with the fullness of God. I was not to live by feelings, for they are not to be trusted, but by faith; and to doubt his promises and the finished work was to dishonor God. O blessed provision! that we are not to center or measure God's faithfulness and gifts to us by how we feel, but by what Christ has done for us. And as for assurance, as I feel certain of my earthly parents' love, how much more can I rest assured of my heavenly Father's love? How can I doubt it? It is pleasant to feel; yet, "blessed are they that see not, yet believe," is applicable along this line. My own unworthiness and sinful heart had claimed my gaze and darkened my spiritual heavens, and were ever coming between me and my Savior. Never can I forget that moment when filled with sorrow, I was brought to see Jesus within; and the Spirit showed me that not on myself, but on Jesus, I was to look; that Jesus was within; his work, his righteousness, his life. "Ye are complete in him." O heavenly message! O glorious benediction from God's altar! It poured into my soul in refreshing streams. The fountains of the deep were broken up. Looking up, away and out of myself, I saw wherein my confidence and experience were anchored, to something more stable than this unreliable Adamic nature. It was all in a nutshell in Colossians ii. 10, "And ye are complete in him, which is the head of all principality

and power." He had blotted out my transgressions; they were nailed to the cross. It is the adversary whose business it is to drag between us and the light our imperfect nature, our natural self, and shut from view the glory of gospel light and liberty. We are bidden not to give place to the devil. Yet how all this time I had looked more on what he told me of myself, and not to Jesus' complete work. Our earthly nature cannot, and never will be, righteous or good. Satan would turn on us the battery of his darts, keeping our eye on ourselves or feelings, that we may be blinded to the life that is hid with Christ in God. How precious is the testimony of John, witnessing the positiveness of salvation, and testifying of those things whereof we know.—1 John iv. 21. In the hour of trial, the time of temptation, we are to "wait on the Lord," and, though seeing not, yet believe. I, too, have had my battles regarding faith and presumption. Others, not understanding my experience, have called me to task; but "as ye have therefore received Christ Jesus the Lord, so walk ye in him." I must travel the path of my experience. One cannot live for another. It was at a time when I was stripped of earthly isms, when the creeds of men crumbled beneath the weight of gospel truth, and I cried unto the Lord to be led by his Spirit, and not by man's wisdom. Then it was the holy book became a new book to me, and the promises of God were more than the traditions of men. Thus step by step he who guides into all truth has marked the way of my earthly pilgrimage. By his grace, belief lays hold of the promises. Trust or confidence keeps hold, and faith rests in them, and I am bidden to walk in newness of life, and not in the oldness of the letter. Christ abiding within is the source of all our joy and gladness. Our anthems of praise have their beginning and end in him. In him we are free. By grace we are saved. Jesus is our Friend, our elder Brother. God is our Father. I can say, Abba, Father, and praise his name for the inwrought experience which gladdens my soul with the knowledge that he is my Father. "Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God." What an inheritance is ours!

Trusting that I have not wearied you, and that I may hear from you,

if it is your pleasure, I am yours in christian bonds,

R. C. P.

BALA, Muskoka, July 17, 1892.

MRS. J. STREET—DEAR FRIEND:—When I was wishing you good by in Brantford you made me promise to write to you, which I most certainly have not been forward to do, the reason of the delay being severe affliction of body, which you have doubtless heard of, so that it need not be detailed in this. I am still in a very weak state, the two dreadful operations I underwent proving to be almost too much for me; but I trust it has only been a chastening from our heavenly Father, to purge away more of my dross, and to make me say from my heart, It is well for me that I was afflicted. If so it will prove to me that I am a legitimate child, though a very self-willed and disobedient one. But thanks be unto God for his unspeakable gift, which I believe is the faith of God's elect, by which all the saints of old triumphed over all opposition, counting it all joy that they were allowed to suffer for Christ's sake. When I consider what they underwent, and were willing to endure, I feel ashamed of myself, to think what a coward I am, and how I shrink from the thought of even natural death, which to the christian is, I believe (as Elder Durand says), only a change of existence, and such a grand change as the heart of man cannot conceive of. Of late I have traveled very much in the dark; but as every creature of God is good, and nothing to be refused, in that very way darkness is good for us, since it is a creature of God. But every creature is not pleasant to us; for darkness often causes us to stumble, which is, to say the very least, unpleasant, and sometimes painful; and this has been the case with me lately. What reason we have to be thankful that although we at times wander so far from God, through unbelief and weakness of the flesh, yet he is still watching over us, managing all our affairs, just the same as when we realize his presence and hear his still small voice saying, "It is I; be not afraid." "I will never leave thee nor forsake thee." "When thou passeth 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." Since God has seen fit to give to his elect

such exceeding great and precious promises, the love of Christ constrains them to declare their allegiance to him, and to confess their faults one to another, which to the natural man is very distasteful, and altogether unnecessary, thinking, as he does, so much of the opinion of his fellow-creatures, but which to us, who have been made to hate this present evil world with all its alluring vanities, is a very small thing indeed; knowing, as thank God we do, it is to our own Maker we either stand or fall; knowing also that if God be for us none can be against us to succeed.

You will see by the heading of this letter that we are in Muskoka, the doctors declaring it to be the best place for me to come for my health. We have come a great deal earlier than in previous summers. I cannot say that I feel much better at present, it being quite an effort for me to walk from one room to another, on account of pain and weakness. But worse than all is the state of my nervous system, it being so shattered by the use or abuse of opiates given to me during my sickness, the pain being so intense, and causing me to roll about, which was considered to be very dangerous for me. The remedy however has proved to be nearly as bad as the disease.

Father has a copy of Elder Durand's "Meditations on portions of the word," and I about devour it. I can compare it to nothing but a looking-glass to me, as it contains so much of my experience; only he possesses a more godly sorrow for sin than I do; although I am continually begging for it, and believe I shall have it in God's own time. At all events there are always a few crumbs for me in every piece, and I take them as from the Master's table. The apostle John says, "We know that we have passed from death unto life, because we love the brethren." I often take comfort from those very words, especially when reading the many communications through the columns of the SIGNS OF THE TIMES; for I always feel that they are truly the brethren, and that brotherly love continues with them, and that I feel it toward them, and all of like precious faith. My cry continually is, "Lord, increase my faith." "Save, Lord, or I perish." "Say unto my soul, I am thy salvation." "Feed me with food convenient for me." "Keep me from hypocrisy." "Lead me to the rock that is higher than I." And so I go on between hope and fear all the time. Is it so with you? or are you always on the top of the mount? I have been there before now; but now I have to say with poor Job, "O that it were with me as in days past." But I trust God will grant me as good an end as he did to Israel, and then all will be well.

Your true friend and, I hope, sister in Jesus,

SUSIE P. MAY.

#### TRIALS OF A POOR SINNER.

I HAVE been requested by a number to write out some of my experience, but feeling so unworthy, and fearing that it would not be of interest, I have desisted till I received a request from Delaware. I will now comply, in much weakness.

I was born in Pittsylvania Co., Va., June 13th, 1862. My mother and father were not members of any profession, but both were moral, and taught morality to their children. My mother's folks were Methodists, and father's were inclined to the Old Baptists. I was the youngest of twelve children, of whom seven survive. My father was a very poor man, and was badly afflicted for years, and died before I was eight years old, of consumption. When he died he did not have a coat nor hat to wear. He knew much of the privations of life. The spring he died (1869) we bought a side of meat, which lasted us till late in the fall, when we sold our cow to get bread. I knew what it was to suffer hunger and barrenness of clothes, as I was going on fourteen before I ever had a new hat. After my father died, mother broke up house-keeping, and my lot was cast with wicked men. I went to live with my brother, who was a very wicked man, and a drunkard, and, in fact, an infidel. He used to get drunk and abuse me awfully. He would whip me scandalously with the whip he drove his mules with. On one occasion he struck me with a fence-rail, and I thought he was going to kill me; but I was afraid to speak, as he was really dangerous when he was angry or drunk. His house was a great place for parties and wicked company to assemble. He made money, but he treated me very cruelly. I wore the old clothes he threw away, and have had to tie them on me with strings and bark. I had no privilege of going to school. I never went through a spelling-book or any kind of reader in school. I studied at home, and learned the most of what little I know.

From my earliest recollection I had very serious impressions about death and my future destiny, while I believed that I could save myself at will; that if I would love God he would love me. I had a nature and will to do wrong, and would often mourn and sigh over my wretched heart, which was a sink of sin. I would often secrete myself, and fall on my knees, and implore the mercies of God upon me; yet I did not feel to be a very great sinner; for I was praying and doing good, as I thought, in order to escape an endless punishment and keep from being lost. I did not have decent clothes, and could not go to meeting; hence I learned to play cards, and would get in the woods with negro boys and play cards all day on Sundays, and at night would get down by my bedside and repeat the words,

"Now I lay me down to sleep;  
I pray the Lord my soul to keep;

If I should die before I wake,  
I pray the Lord my soul to take."

Then I could lie down and feel perfectly calm, feeling that the Lord would hear my prayer. Sometimes I could go for weeks, and even months, and have but little concern about my future destiny. But I felt from my earliest recollection that if I should die I would not be prepared to meet God in peace, and that there was a preparation that I must make; yet I would meet with my associates, and spend the day in sin and all manner of evil sports, and enjoy it. At night the thought would come, What are such pleasures worth? They are only momentary; and now this day has passed in mirth, and I am without a hope in Christ. O! if I had a hope in Christ, that would afford me more solid comfort than to possess the world. In the fall of 1875 I was living with a very wicked man, who was a very bad drunkard, and treated me very cruelly. I attended a Missionary revival nights, and got greatly frightened over their fearful stories. I began in earnest to get religion, and got to feeling calm and self-righteous, and would not sing anything but good, old, sacred hymns, and was very cautious about every act of my life; yet there was something that seemed to tell me my heart was not right in the sight of God. I tried to live as righteous as a Pharisee could for some time. But I went among my former associates, and returned to my evil practices, as bad as ever, till the spring of 1876. Several of my family went to Bland County, Va., in Dry Fork valley, which was a wilderness country, only about five families living within a distance of seventeen miles. I now thought I would try to keep house. Mother and I could get no house to live in, and so I cleaned out a little log stable, and split slabs for a floor, and we lived in it that year. I had to work about and get a little bread as best I could for us to eat. For weeks we had neither bread nor meat, and lived on Irish potatoes. The privations of life up to this period pen cannot describe. I thought, I am now come to this poor wilderness country, without food or raiment, almost, and may soon die; and if I should die, I know I shall be forever lost. I looked back over my past life, and it had all been spent in sin and rebellion against God. My poor heart that summer (1876) would ache from day to day over my sins, longing to have a little hope in Jesus. I had been working to keep from being lost, but now I saw I was already lost. In September I dreamed that time was at an end, and the good Shepherd, to wit, Jesus, separated all the human family, and put the righteous upon the right hand, and the wicked upon the left. I was cast off with the wicked, and went down into a low valley, in the midst of which was a dark and horrible pit, in which I should soon be plunged

forever and ever. Yonder I saw the elect of God marching the streets of the New Jerusalem, praising God. But, O my soul! I was lost forever, without hope and without God in the world. I thought if I could only have one moment I would spend it in serving God; but it was too late to pray or to ask God for mercy. I awoke, and how thankful I was that it was not a reality; but I felt that it soon would be with me; that this was to show me that I should die, and be banished from God's presence. I was in awful trouble till the last of April, 1877, when about four o'clock, on the fifth Sunday, I saw that my heart was black, vile and deceitful, and was a corrupt mass, and nothing but corruption could proceed from it. I thought my life was drawing to a close, and I was not prepared to die, and what could I do? I went to a secluded spot, and fell on my knees, in prayer to God for mercy to be delivered from the awful burden of sin which was pressing me down as a mighty mountain. But I went away feeling no better. I resorted to that spot for two long months, thinking it might be that rest would come after a while; but I grew no better, but got worse and worse. At night I would watch the sun go behind the western horizon, thinking it would be the last time that I should be permitted to behold it. I would often go over Huck Horn mountain to visit my sister on Wolf Creek, Va., and while ascending the mountain I would often become so burdened that my strength would give away, and I would fall on my knees and beg for mercy. I would arise and go a few steps farther, and fall again, importuning God for deliverance; but no rest could I find; all was dark before me, and nothing but endless banishment from the presence of God would satisfy the awful demands against me. I would often fall upon the earth in as humble a posture as I knew how, and would even bury my face in the dust, seeking rest; but none could I find. I was afraid to sleep, for fear I would never wake again. I knew it was just for me to be forever lost, but I wanted mercy. I felt that justice had bolted mercy's door. I sought secluded places to pray. I tried to spell and read the Bible as best I could, for relief, but none could I find. There was an intense desire in my very soul for peace, and to be a follower of Jesus. I felt that I had sinned away the day of grace, and thought, O that I never had been born! that I could exchange my condition with the brute creation, or the crawling worm. All nature seemed gloomy. This expression was continually in my mind,

"Here's my heart, O take and seal it,  
Sea! it for thy courts above."

I saw that I had no strength, and was justly condemned, and now, if saved, it must be mercy, and if damned it must be just. After being brought to the utmost extremity

of my power, the earth was shrouded in darkness and awful gloom, and I was too sinful to remain on earth, and my strength began to fail. O my soul! my soul! I must now be cut off, and be forever banished from the Lord. O the anguish of a poor criminal at the bar, crying for mercy, while death is just. I started to go to the woods to pray once more before I closed my eyes in death, but felt it was no use, for I had tried in every way I knew how. While on my way my strength failed, and I began to sink. I cried unto the Lord in extreme agony of soul, "God, be merciful to me, a poor, lost and ruined sinner." That burden was soon removed, all nature seemed lovely, and my very soul was filled with praise to God. I felt like I was in a new world. I could not find language to give vent to my feelings; yet I did not know this was an experience, but thought this was to show me that I would be a christian after a while. A shower of rain came on, and I went to an old house to keep dry. While there it occurred to me thus, You are clothed with the righteousness of Christ, as with a garment. I was clad with very ragged clothes, and it also was presented to my mind that the clothes were not fit for me to wear. Then I had a view of the church of Christ, standing separate from the world; but I did not think there was any church on earth. Soon this feeling was gone, and I yet felt to be a sinner. I had evil thoughts, and a depraved nature, which was not what I wanted it to be. I became burdened with the duty of baptism; but O I thought, I am not fit. I did not know who to get to baptize me, even if I were fit. I went to the different meetings, but there was no comfort in their preaching for me. Alas! the trouble grew so heavy that I could hardly bear it; and I ran away, begging my way, and went to West Virginia, among strangers. I was only sixteen years old, and was very timid; but I was seeking rest. After traveling quite a distance, I came to a river, and did not have money to pay my ferryage; so I stopped, and hired to a man. Soon the Old Baptists had a meeting in the neighborhood, and I went, and felt that I knew every Old Baptist there. Three preachers preached, and it seemed that it was all for me. Right there I was satisfied about the church; for I knew that they were God's people, and I loved them better than any other people on earth. I thought, O that I could be numbered among that blessed family. I would be the happiest subject on earth if I could only be the least among them. I spent the next week in prayer to God that I might have a brighter evidence of my hope, if this was indeed a hope. On the next Sunday (Oct. 7th, 1877) I walked twenty-two miles to get to hear this dear people again; and when I heard them my soul was filled to overflowing, and

my eyes were melted into tears. After the preaching I went forward, feeling to be a poor sinner, and unfit for the lowest seat among them. I was received, and then felt another trouble. I did not have clothes to be baptized in. I only had one poor suit of clothes, which I wore every day; but I thought about how poor Jesus became for me, and I was made willing to be baptized with the clothes I had on, and let them dry upon me. Another trouble was, I had never staid with an Old Baptist in my life, and I thought I would have to pay for staying all night when I went to be baptized; and I did not have the money to pay. I left home on Saturday morning, Oct. 13th, 1877, and a Methodist let me have clothes to be baptized in. I went to New River Church, in West Virginia, and spent the night with Elder J. C. Hubbard, the first Primitive Baptist I ever staid under the roof with. I did not need money to pay for staying, for I was at home. On the next morning I was baptized, and left a burden that I have never felt since. That was one of the happiest days of my life. I have never regretted being baptized, but many times I have felt unworthy, and have been made to mourn over my wretched heart. Since my lot was cast with God's dear people I have had many sore trials. My mother told me that the Old Baptists were the meanest people in the world, and seemed to turn against me. But, bless the Lord, I had the pleasure of baptizing her three years ago, in her 77th year. She is almost helpless, and cannot live long; but she loves the truth. While she is poor, helpless, and her mind gone, I had rather she would be blessed with a sweet hope in Jesus than to have ten thousand worlds. I was so glad that my life was spared to find this dear people, that I wanted mother to move to West Virginia. I went after her, and while camping on Blue Stone River the water rose in the night and destroyed what little we had. I was forced to abandon the idea of keeping house, and mother went to live with her married children. I had to expose myself so much in my raising, and go so thinly clad, that my health gave way when I was about twenty years old, and I have not been able to perform any manual labor since, and but few hours have I been clear of pain. I was married when I was twenty-four years old, and for the first time since I was eight years old did I have a humble spot that I could call home. I have had a hard and rugged road to travel, but God has blessed me with a faithful and healthy companion, who has been truly a help meet to me. I feel to-day that were I deprived of a home among the Old Baptists I would not want to live any longer. The sweetest enjoyment of my life is the sweet comfort I have among the saints. I have traveled a great deal among rich and poor,

but when I find those who love the Lord I feel at home among them; for God's people are all one family, all being taught of God, and the hearts of all being fashioned alike. I feel that my stay on earth will be short; but I can say that the Lord is good, and his watchful care has been over me all my life. What shall I render unto him for all his benefits toward me? Pray for me, dear brethren and sisters, that I may be kept contending for the faith, and may ever be enabled to preach Jesus as the way, the truth and the life. I have only hinted at a few things connected with my early experience, by request. I cannot find language to express it.

Your poor, little brother in affliction,

LEE HANCKS.

OZARK, Ala.

OPELIKA, Ala., Aug. 23, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN:—I have just written sister Price a letter, and the reading of her article in the last SIGNS has led me to write a few things touching the same subject upon which she has written. There is one clause in her letter that I have thought a great deal about, and that is about writting or preaching about the devil. I am satisfied that if sister Price's views are correct the devil is a creature of God; and if indeed he is, may we not spend some time profitably thinking and writing about him? not in praise of him, nor to honor him, but in exposing his wiles and his craftiness. May we not be profited by shunning his guile and subtilty? for he is as a roaring lion, walking up and down the earth, seeking whom he may devour. We know that a vulture eats carrion, and is a filthy bird; yet, for the health of the people, are they not needed? There is a fine imposed in some towns for killing a buzzard. Then are they not needed, and are they not useful? Although they are not made to put in parlors, may they not be of use about slaughter-pens and elsewhere? Although the refined lady with a beautiful cheek scorns the bird as filthy (which is true), yet does not that bird in his office conduce in a measure to the bloom on the beautiful cheek? It is even so. If we will lay aside prejudice, and see the Lord in the entirety of creation, we shall with wonder admire the wisdom and mercy and justice of God in all he does; for we are plainly taught that he has "created the waster to destroy." The opposites in creation should make us wonder and become astonished at the wisdom of our God. Positives and negatives are also clearly discovered, and there is nothing in all the realm of creation but what serves a purpose of our God; and if indeed the devil has come from nowhere, and is by no means accounted for, he is a mystery sure enough; for he is manifest here and elsewhere. If indeed God made

him, with Job, as has been cited, he was surely made for a purpose. Now, if one asks what purpose the Lord had, I will answer, that many such things are with him, and he gives no account of any of his matters. He does not answer vain man, whose breath is in his nostrils, who is but a creature of a day. Man in his presumption would judge the God of heaven, and make him account for what he has done. I am satisfied that all our God does is just and right, for that is what he does, and his purpose is commensurate with his wisdom and his power. But I find in my own experience that this opposition to God's doings had to be burned out of me by the fire of revelation, and then I could see in a clear light his eternal, sovereign character as the eternal God. No question was then left in me, but a solemn declaration like Job's, "I know thou canst do everything, and that no thought is withholden from thee." Since then I have not been troubled with the question in my mind about God being the author of sin, but it is the sin that is in me that bothers me. "I know that in me (that is, in my flesh) dwelleth no good thing." I find this daily. Why it is, and what the end of it all will be, I know not; but my hope in Christ, which God gave me, enables me to look for deliverance from this state. I know that day succeeds night, and *vice versa*; that stars are seen by night, which could never be seen by day. I know that darkness is needful for man and beast, and for flowers and fruits. How they could be developed without both I have not yet learned; but some, who would seem to judge the Almighty, may be able to tell us. We know the devil can do no more than God our Father sees fit. We know he cannot touch the life of God's children; but he can worry whom he cannot devour. Paul admonishes us to beware lest he get an advantage of us. He is wiley, cunning and crafty, and would catch us with guile; hence we are warned to watch. He plays in the flesh, and suggests evil to us; and if we are not exceedingly careful we will say something that will cause us trouble. He seeks to divide, and to cause confusion and strife in the church; hence how needful that we should know something of his wiles, and resist him, and he will flee from us. He approaches us in every imaginable way; and if he cannot get us to do one thing, he will try another. If our writings tend to warn and make us watchful, it will do us good; and we should try to comfort and strengthen each other, and do the will of our Father which is in heaven. May God enable us to be as wise as serpents, and as harmless as doves, is my desire to all those who love the truth of our God, the doctrine of our Lord Jesus Christ.

Yours in hope,

W. LIVELY.

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 9, 1892.

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

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

G. BEEBE'S SONS.

## SPIRITUAL MANNA.

"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."—John vi. 58.

In all the records concerning the dealings of the Lord with the chosen nation of Israel there is nothing which does not in some way represent the experience of the followers of Jesus, who are the spiritual Israel. Aside from this typical significance, the history of the natural descendants of Abraham can be of no deeper interest to us than the traditions of other nations of that period. But when it is the pleasure of God by his Spirit to reveal the testimony of Jesus in any incident of the account given of his providence in establishing and preserving that favored nation, there is a glorious attraction found in contemplating that revelation in all its fullness. Certainly there could be no correct type of the afflicted and poor people of God without the representation of their wanderings and their sore trials. From the very first presentation of the natural Israel there is a continuous picture of the severe distresses resulting from their rebellion and forgetfulness of their allegiance to that God from whom they received every temporal blessing. Under the covenant given them from Sinai they brought upon themselves heavy calamities as the just chastening for their continual departures from the law to which they had pledged their allegiance. Justice often very manifestly required that they should suffer from the blasting of their harvests, from the ravages of pestilence, and from the oppression of their enemies. These visitations of divine condemnation appeared to indicate that the Lord had become their enemy, and that his mercies were forever taken away from them. Yet throughout their generations up to the coming of the promised Messiah the peculiar favor of the Lord was shown in maintaining them as a nation, and in restoring them from the captivity into which their wickedness had sold them. It is important to observe that the covenant which God had given to Abraham was no less binding when the Israelites were idolatrous and sinful than when they were obedient to its precepts. Their transgressions could not break their relationship to Abraham. Nor was there any provision in that covenant by which the Lord had said that he would reject them from his special care even in such transgression as should bring upon them his dreadful

chastenings. On the contrary, throughout all their most abominable iniquity the visitation of his chastening attested the remembrance of his covenant in which they were chosen as his peculiar people. So he says to them, "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities."—Amos iii. 2. This should afford encouragement to those who are ready to sink under chastisement. No surer evidence can be given to confirm their hope in the salvation of God than that he is faithful to rebuke and chasten them in every transgression against him.

It will be remembered by those who are familiar with the book of Genesis, that when the Lord gave his promise to Abraham he assured him that his seed should sojourn in a strange land and be afflicted four hundred years. There can be no question that this was determined in the purpose of God even before the knowledge of it was communicated to Abraham. The announcement of this affliction was included in the promise that they should after that suffering come out with great substance. It cannot be understood that there was any less certainty of the distress than of the final joy. It is profitable to the saints to rest in the confidence that this gives evidence of the electing love of God as being not less manifest in the suffering of the deepest tribulation than in the enjoyment of the most confident assurance and the most joyful and comfortable surroundings. In the provision which God has made for his chosen people in Christ Jesus, his love is the same in the appointment of the darkest seasons as in the manifestation of the strongest assurances. He displays that love no less in the bestowal of trials and sufferings than in the endearing joys and happiness, which causes the saints often to count their severest afflictions light in view of the great love of our God.

When the appointed afflictions of the seed of Abraham had been fulfilled in the house of their captivity, they were made to cry out of the depth of distress, and their groaning was heard by their God. He came down for their deliverance, and with a high hand he brought them out of Egypt. Neither the wrath of man, as embodied in the madness of Pharaoh, nor the laws of nature, as illustrated in the intervening waters of the Red sea, could protract their afflictions one hour beyond the time in the promise specified. Neither was it needful to call upon the powers of earth for assistance in breaking the yoke of their oppressors. When Moses was sent to demand of Pharaoh the release of the chosen nation, he was not armed with the authority of an earthly monarch; yet he went not as a suppliant to the king, but in the majesty of that God whose messenger he was, he commanded that the oppressors should

let their bondmen go. It was not possible that this commandment should be obeyed until all the plagues appointed should have been poured out upon the nation of Egypt. Therefore the heart of Pharaoh was hardened that he refused to let Israel go, until the plagues were fulfilled upon them. As often as Pharaoh yielded his consent the Lord again hardened his heart, and he recalled the decree which had been extorted from him under the judgment of divine indignation. In this way the purpose of God was brought to pass, that Israel should be thrust out of the house of bondage with no claim to the glory of that wonderful victory by which they were delivered. Herein is the most accurate type of the deliverance of the saints of God from the bondage of sin. Utterly helpless in their slavery, their fetters are only felt more galling when they seek for release; but when the arm of the Lord brings them deliverance they are constrained to confess that all their praises are due to the sovereign favor of the Lord their God. It should be specially observed that the power of God brought to this nation of bondmen such a triumphant release that they were not simply enabled to escape from their oppressors, as if they were defrauding their masters of services due them; but their tyrants were glad to thrust them out even with the treasures which they had lent them. The purpose of God in this spoiling of Egypt is manifest when the hosts of Pharaoh pursued the people whom they had thrust out; for it was in this way that they were appointed to the destruction to which they marched in following Israel into the Red sea. So in the experience of the subjects of divine grace, it is not that they are merely saved from the consequences of their sins, as if they were still under the guilt of their transgressions. By the power of God they are made free from the pollution and guilt of their sins, so that divine justice is magnified in their salvation, not less than infinite mercy and forgiving love. All the sins which had oppressed them are forever buried in the antitypical Red sea of the blood of Jesus Christ, which cleanses all his ransomed people from all sin.

In tracing the type it will be seen that after this great deliverance the chosen nation wandered in the wilderness forty years before entering the land which God had given them in his promise to Abraham. In this weary journey they passed through deep afflictions, and often were found murmuring and fretting against God. Their first complaint was at the wilderness of Sin, where they murmured for want of bread. This well represents the perpetual ground of repining with the followers of Jesus. Reason calls for such nourishment as the natural man is able to receive; and finding nothing of this support to lean upon, the next thought is a complaint that there is no evidence

of the reality of that hope which is the only salvation of those who are called to follow the Savior. Even when they are favored with such clear revelation of the grace of God as silences the opposition of reason, the witness of the Spirit can be received only through the medium of that faith of the operation of God, which the natural man has no power to receive. As well might the naturally blind be required to receive the testimony of light, as the powers of the natural man to grasp the testimony of that faith which is the fruit of the Spirit. So it is in the understanding of the types of the legal dispensation. While reason sees in the wanderings of the nation of Israel only a succession of rebellious outbreaks against the commandments of their God, to faith it is revealed that no wickedness of that people could have been omitted without marring the typical representation of the experience of the true disciples of Jesus. It is the trouble of each one who is led by the Spirit of God that he finds another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members. The continual strife between the love of holiness and the sinful mind renders every saint a witness to the faithfulness of the type presented in the history of that rebellious people. So far as their path is traced in that wilderness journey, it is the way which is attested by the common trials of the saints; and even where they were led through all those weary years which are not detailed in the record given for our learning, there is a shadowy indication of the unknown way through which every saint is guided in his earthly pilgrimage. Certainly there is nothing in all the dealings of God with that chosen natural seed, but that is shown by the Spirit as the testimony of Jesus. But it can only be correctly known by the saints as the Comforter shall take of the things of Jesus and show it unto each one of the children of Zion in his individual instruction. Not even the most favored subject of divine teaching can find out anything of the great mystery of godliness by all the efforts of which the natural mind is capable. It is so effectually hidden from the comprehension of carnal reason that it is "unsearchable." Not only is it impossible that it should be discovered by searching, but it is not in the power of finite minds to even search for it. However earnestly the tried saint may desire to find some evidence in himself to support his hope in the grace of God, the only result of all his investigation will always be the confirmation of his doubts, and the increase of his anxiety lest his hope is merely a delusion.

Under such fiery trials, the saints learn the need of that prayer by which they are authorized to ask of their Father for the gift of that bread which came down from heaven.

As was typified in the manna given to the natural Israel, this food must be ministered unto them daily by the Spirit of truth. It is not enough that they have once learned their dependence upon divine grace; so long as they remain in the body of this death they have need of the same instruction in every trial. Neither the mind nor the memory of the natural man can receive the witness of the Spirit of truth. Nothing less than the abiding presence of Jesus can strengthen one of his little ones to stand against the opposition of all the things which are tangible to natural intelligence. While the world is arrayed with the enemy of all righteousness, against the hope of every saint, the most effective enemies are found by each believer in this earthly house of our tabernacle. By this experience they are taught the need of that daily supply of strength from God by which they are made conquerors over all the assaults of unbelief and sin. It is in this way that they learn the need of that strength which can only result from eating the true Bread of life. The literal manna, which was given to national Israel in the wilderness, was not capable of imparting even natural life to the dead. It was of no value to any but the hungry wanderer. Not even the Israelite could find any nourishment in it unless he was possessed of natural life, and was hungry for natural food. In the application of the type the same truth must be observed. The true Israelite in spirit is made alive by the power of the life-giving Word of God before he can so much as hunger for the true bread of which the manna in the wilderness was but the typical representation. This fact is consistent with the announcement by our Lord, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled."—Matt. v. 6. This does not signify that the blessing is promised as a reward for their hunger and thirst, but that the condition in which they are found proves that the blessing rests upon them. No sinner ever bore this mark of conscious need of righteousness until it was manifested by the blessing of God. The same blessing by which the desire is produced, always secures the supply of that true bread of life which shall fill every one who is blessed with such hunger and thirst. It is not merely provided in a storehouse, and left for the hungry to take it out at their will; the same divine love which made the provision, also furnishes the Holy Spirit to take and minister it to every hungry one. Thus their blessed condition is made manifest.

When our Lord presents himself as that bread which came down from heaven, it is evident that he does not teach his disciples that they are to literally eat his flesh and drink his blood. Neither is it the natural life of his disciples which is by thus eating to be continued forever. Certainly none live forever but those

whom Jesus designates as his sheep. These are they who being dead yet hear his voice and live. Unto them he gives eternal life, and they shall never perish. No others can hear his voice, and do his commandments. It is not consistent with the plain language of Jesus as here recorded to represent it as an appeal to men designed to prevail upon them to eat of this bread. It is clearly the distinctive mark which discriminates between those who are led by the Spirit of God and such as are still trusting in their own works for acceptance in the sight of God. Only such as love righteousness can be included as those who eat the flesh of the Son of man, who is the embodiment of all righteousness. "This is that bread which came down from heaven." No justifying righteousness could ever originate in this sin-cursed earth. Only as it is revealed from heaven in the Lord Jesus can this divine food be found. The natural mind of the saints is ever seeking for perfection in compliance with the demands of the law of divine justice; and because it is not possible to find righteousness in himself the conscious sinner is ready to perish in despair. In this experience he is made a witness of the truth which our Lord expresses in our text. He can satisfy his longing desire for conformity to the holiness of God in no other way but in feasting by faith upon the broken body and shed blood of the crucified Redeemer. When he is enabled thus to eat and drink, he is raised above the law of sin and death, being justified freely by the grace of God in Christ Jesus from all things from which he could not be justified by the law of Moses. So long as any hope remains in the heart of a sinner that he can attain to righteousness by his own works, it is impossible that he should eat the flesh of the Son of man, and drink his blood. Thus none are ever able to claim that they have chosen this living bread by their own wisdom. The power of God is requisite for the revelation of this heavenly appetite in any sinner. There is no clearer mark by which the subjects of electing love are sealed than this hunger and thirst after righteousness. Carnal selfishness may desire to escape hell, and to secure everlasting bliss; but only by the indwelling Spirit of Christ can any sinner long for freedom from the power of sin, and feast upon the perfect righteousness which is revealed alone in Christ Jesus. Every one who has this desire for conformity to divine holiness is born of God; and can feed upon no other food but the flesh and blood of Jesus. Nothing else can satisfy his appetite for perfect righteousness. Since Christ himself dwells in every one who has this seal of his Spirit, it is assuredly true that every individual who bears this mark must live forever; as Jesus says, "Because I live, ye shall live also." This strong consolation belongs to all who can find no support in any other food but the flesh and blood of the Son of man. This is the true bread of life, which came down from heaven, of which the manna in the wilderness was but the shadow.

S E L E C T E D .

THE ONLY TRUE GROUND OF REJOICING.

A SERMON BY JOHN KERSHAW, OF LONDON, ENGLAND.

"THE poor among men shall rejoice in the Holy One of Israel."—Isaiah xxix. 19.

There are two things, as leading principles, in our text that I want, by the help of the Lord, to call your attention to. The first is to say a little of "the poor among men;" and, secondly, to show that they "shall rejoice in the Holy One of Israel."

I. In the first place, then, let us notice "the poor among men" that are here spoken of by the prophet. In a doctrinal point of view they are the very characters that the apostle Peter dedicates his epistles to—to the scattered strangers; and he gives them the honored and honorable appellation of "elect according to the foreknowledge of God the Father."

The doctrine of God's election is clearly revealed in the sacred Scriptures. Everlasting electing love is the spring and fountain of every blessing of grace and salvation. As, for instance, if you and I feelingly and experimentally know our spiritual poverty and destitution, our knowledge of it has for its origin God's covenant love and covenant mercy. But upon this I shall not dwell now.

"The poor among men" intended by the words of the text are "the redeemed of the Lord," those who are redeemed by the precious blood of the Lord Jesus Christ from sin, the curse of the law, and the pit of destruction. God's election and Christ's redemption are coupled and bound up together. All that Jehovah the Father loved he gave into the hand of Christ, their covenant Head. Christ in the covenant became their Bond, their Surety, and their Mediator; and, in the fullness of time, according to covenant engagements, he came forward, appeared in our nature, made of a woman, made under the law, to redeem his church and people from under the curse of the law, being made a curse for them.

But we observe, in the next place, that the objects of the Father's love and the purchase of Christ's blood cannot be told, only as God the Holy Ghost makes them manifest. The Lord's people, in their Adam-fall state, are no better than the rest of the world. They all have had their conversation among their ungodly neighbors in time past in the lusts of their flesh and of the mind, and have by nature the same wrathful dispositions as others.

Now here I pause; and I say to you and myself, Let us look back to how we were living when the Lord arrested us in our consciences. It has done me good many a time to look back; and I have often viewed with astonishment and wonder the

riches of God's grace that made me to differ from what I once was, and from my sinful companions that surrounded me. It is by the grace of God that we are what we are as christians and believers; we have nothing but what we have received from the Lord, and all the glory from first to last redounds to him alone. The saint of God that knows these things feels a something rising up from the very bottom of his heart which says, "Not unto us, not unto us, O Lord, but unto thy name give glory." My friends, keep your minds fixed upon two points; and the two points are these: one is that God's religion in the soul of a poor sinner always lays that sinner low; and the other is that God's religion in the sinner's soul always lifts the Lord Jesus Christ very high. A good old gracious friend of mine in the north, whom I had for many years, who was a great blessing to me when I first entered the ministry, and who performed many good things for me as an instrument in God's hand, used to say, "There are two points which you can never push too far in preaching; and these are to lay the sinner low in the dust of abasement, and exalt the riches of God's grace in the salvation of the soul."

But to return. We were remarking that none can tell who the Lord's people are till God the Spirit makes them manifest. The Lord knows who they are: "Having this seal, The Lord knoweth them that are his." "Yes," say some, "he knows when they begin to turn to him; then, when they accept the offers and proffers of salvation and take hold of his grace, he knows them then." My friends, that is not God's way of working. He knows his sheep before he gives them manifestly eternal life; he says, "My sheep hear my voice, and I give unto them eternal life." In God's religion life is the first thing given. The poor sinner is dead in trespasses and sins. The Lord Jesus Christ is a "quickening Spirit;" and he has power over all flesh, to give eternal life to as many as the Father gave him. In regeneration the Holy Spirit makes no mistake. As a Spirit of knowledge he knows who the covenant people are; and when the set time to favor Zion comes he arrests them in the conscience. Saul was one of these vessels of mercy, and Zaccheus also was a monument of grace; therefore at the appointed moment the Lord the Spirit quickened them into spiritual life. There are not any, whose names are written in the Lamb's book of life, but what the blessed Spirit either has or will in due time regenerate and begin the good work of grace in their precious souls, and carry it on in the face of every opposition from within and from without, from sin, men and devils. It is a good doctrine, my friends. Where God begins the work he will surely carry it on and finish it, till at last he lands the soul safe in immortal glory. He does not give the poor

sinner a stock of grace to live on and cultivate. No, no; it is God's grace that cultivates the poor sinner, and not the poor sinner that cultivates the grace of God.

But now, my friends we will come more into the experimental part of the text. The "poor among men" are those that feel their spiritual poverty and destitution. A man may be a nobleman, and possess immense wealth; yea, he may be a king, wear a crown on his head, and wield a sceptre in his hand, and yet be one of "the poor among men." For instance, David, the king of Israel, was one of "the poor among men," in a spiritual point of view. And every one of you, my friends, who feels his spiritual poverty and destitution, the Holy Ghost has found room in your very heart and soul for the language of the man after God's own heart: "But I am poor and needy; yet the Lord thinketh upon me;" "But I am poor and sorrowful; let thy salvation, O God, set me upon high." And, I am a poor, mourning, sorrowful, sighing, groaning, weak, vile, helpless and worthless worm, is a description of the feelings of David, and of every one of the Lord's quickened family, "the poor among men," who "shall rejoice in the Holy One of Israel." A man may be as poor as poverty can make him, in a literal point of view, and yet be very proud and high-minded in himself. It is a great blessing, my friends, feelingly and experimentally to know our poverty and destitution before God. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

Now these are the characters that God has a special regard to: "Thus saith the Lord, To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word." The first term that God here makes use of suits me well—"to him that is poor." I very generally feel my poverty and destitution, and cannot join in with those that say they are rich, increased in goods, and have need of nothing; for I feel by daily experience that I am wretched, miserable, poor, blind and naked. It is a mercy to know this, my friends. The Pharisee did not know it; but the poor publican did, and groaned before God on account of it. But, then, in reference to the next term, I mostly feel my lack of it—"contrite spirit." Now, instead of having generally a humble and contrite spirit, a broken-down, feeling heart before the Lord, I am mourning and crying over a hard and barren heart, and a stubborn mind, beseeching the Lord to take away this stony heart and give me a heart of flesh—a feeling heart. I am sighing and mourning because of a corrupt heart, unclean thoughts, and vain, foolish imaginations, which make me cry out, "Create in me a clean heart, O God, and renew a right spirit within me." Well, my friends, be it so. If you have the feelings I have described, you are the

very characters who stand in need of what God has promised to give—a new heart, a right spirit, and a tender conscience. But the Lord will be inquired of by the house of Israel that he may do these things for them. They have feelings of deep necessity, and they cry to the Lord that he would hear their prayers and regard their cry. The Lord hears a humble spirit before a spirit of presumption; and though such may have many fears and tremblings, yet they shall be brought to rejoice with trembling.

Do you not see, then, that God has a special regard to these "poor among men," these spiritually poor, who feel their inward poverty before the Lord? The psalmist speaks on the subject thus, "He will regard the prayer of the destitute, and will not despise their prayer." The destitute then are such as have nothing of their own; those who feel themselves only a mass of sin, weakness and helplessness before the Lord. And these are the characters, my friends. The Lord strips them of all the imaginary goodness they once thought they had; he empties them of all this, brings down their high looks and breaks their rocky hearts; and thus he makes the poor soul feel his weakness, that he cannot save himself nor do that which is alone the work of the Lord the Spirit. And thus these really "poor among men" feel the importance of the Lord's own words, "Without me ye can do nothing." Now Paul was one of these "poor among men." He felt he could do nothing by his own power or ability, but he could do all things by the power of Christ strengthening him.

II. But, secondly. "The poor among men," the destitute, the weak, the helpless, the lost and the undone, "shall rejoice in the Holy One of Israel." Indeed, my friends, they have nothing else to rejoice in. "The poor among men," God's spiritually poor people, cannot rejoice in the world or the things of it; there is nothing in it that will do them good; nor indeed can they be satisfied with anything short of the rich treasure which is treasured up in the Lord of life and glory. Thus it is that the truly poverty-stricken, bankrupt, undone sinner, and Jesus Christ in his glorious salvation, rich treasure and inexhaustible fullness meet so blessedly together, the one being so adapted to the other. A full sinner and a full Savior will not do together at all; but an empty sinner and a full Savior; a filthy, vile and polluted sinner, and the efficacious blood of Christ to cleanse it away; a naked and undone sinner, and the robe of Christ's justifying righteousness; a weak and helpless worm, and the power of the mighty God of Jacob to keep, support and hold him up; these things blessedly harmonize together. And this is God's way of working. "The poor among men shall rejoice in the Holy One of Israel;" for they cannot rejoice either

in themselves or in the world. "Finally, my brethren," says Paul, "rejoice in the Lord;" and God takes very good care that Christ alone shall be the ground and basis of all their joy and consolation. Instead of "the poor among men" rejoicing and triumphing in themselves, the more they are led to see what dwells and lurks within, the more they are brought to groan and cry out to the Lord under the burden of it. Looking to ourselves will bring us nothing but sighing and sorrowing. "We that are in this tabernacle do groan, being burdened." "For in me, that is, in my flesh, dwelleth no good thing." No; all the goodness is in the Holy One of Israel. Paul understood these things well; and he explains in the seventh chapter of Romans in a heartfelt way what every one of "the poor among men," spoken of in our text, knows something about. He says, "O wretched man that I am! who shall deliver me from the body of this death?" This is the inward feeling of every one of the Lord's saints concerning themselves. There is no rejoicing in our wretchedness, nor any triumphing in our sinfulness and vileness. Whatever some men may say, who brand us with rejoicing in our corruptions and wretched feelings, they do not do us justice; for, instead of rejoicing in my weakness and infirmities, my very soul is mourning and sorrowing because of these things before God; so that my cry is, "Dear Lord, hold and keep me up, preserve me from evil, be thou my guide and keeper all through the wilderness, and land me at last safely in glory, where I shall praise thee forevermore."

"The poor among men shall rejoice in the Holy One of Israel." It is Christ alone that is the christian's rejoicing. Paul speaks of it thus: "We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." This is the way God circumcises the hearts of his people with the circumcision of Christ, made without hands, which cuts them off from all hope of saving themselves; and by the circumcising knife of his law he stops their mouth from all boastings, and brings them in guilty and condemned. The Holy Ghost leads them away from self to a precious Jesus. He leads to a discovery of Christ in all his covenant characters and shows how he took their case into his hands before all worlds. He opens up to them the glories of Christ in his incarnation; he shows them that it "is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." So that this is the ground of their rejoicing, that Jesus Christ is an able, willing, glorious, and an all-sufficient Savior.

"The poor among men" rejoice in a finished salvation, all of grace; not a salvation party accomplished by Christ and the rest made up by the sinner. A gospel of this kind

will not save "the poor among men." I tried for months at saving myself in this way; and when I missed it here, and missed it there, I tried it again, for I was determined to hit it. I could see no way of salvation only by being good; therefore I resolved to be good. But with all my trying and tugging I felt myself to be getting weaker and weaker, and further and further off from God, till I was afraid at last that I should surely sink under the terrors of God in a broken law in the waves of damnation, if there were no other way of salvation than my own. I wanted now something more than my good doings. O, my friends, it is dreadful work thus to sink in the horrible pit and the miry clay! But, however painful, it is profitable. The more sick we are made of ourselves, the more we are brought to feel our own weakness and inability, the more will be our joy and rejoicing in Christ Jesus, the Holy One of Israel.

"The poor among men," then, rejoice that salvation is finished; that sin is forever put away by the sacrifice of Jesus; that law and justice are satisfied; that everlasting righteousness is wrought out and brought in; that the world is overcome; that death and hell are conquered; for

"Hell and our sins resist our course,  
But hell and sin are vanquish'd foes;  
Our Jesus nail'd them to the cross,  
And sang the triumph when he rose."

Thus, as the believer is enable to look away from self by faith to a precious Christ, to see Christ in the triumphs of his cross, Christ in the power of his resurrection, Christ in the power of his ascension, for the God of salvation is "gone up with a shout;" as the Holy Spirit leads "the poor among men" by faith to the place where Christ, the forerunner, has for us entered, there is a spring of joy and gladness rising up in the soul, which has a precious Christ and a finished salvation at the bottom of it. O what sweetness and consolation there is to the heart when Christ is thus realized, believed in, and triumphed in!

The Lord Jesus Christ in our text is called "the Holy One of Israel;" and this he is experimentally felt to be by all God's spiritual Israel. But I shall not detain you to-night in reference to "Israel" by defining the term particularly. But, whether Jew or Gentile, if we are of the true circumcision we are made to know that there is no holiness in ourselves, but that it is all in a precious Jesus. Christ is our covenant Head, Christ is our beauty and glory, and Christ is our all in all.

"The poor among men shall rejoice in the Holy One of Israel;" for he is their holiness. They cannot produce it in themselves. What holiness can you find in your heart? The words of Hart have come into my mind with overwhelming power many times; for I find that I have the daily feelings of them in my soul:

"That we're unholy needs no proof,  
We sorely feel the fall;  
But Christ has holiness enough  
To sanctify us all."

Let him but make that holiness manifest in thy soul, poor sinner, and thou wilt rejoice "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." Christ is the Holy One of his spiritual Israel. We have no holiness in ourselves. Paul had none; yet the dear child of God is ready to say, "O that I were as Paul! He was indeed a vessel of mercy. O that I felt as Paul felt!" Do you not feel as Paul felt? He says, "When I would do good, evil is present with me." Do you not find that he describes your feelings in Romans vii.? If you do, you know that there is no purity nor holiness in your hearts by nature. I make two very broad assertions, but I will stand fast to them. There is not one particle nor grain of true holiness in the whole world but what comes from Christ, the Holy One of Israel; and there is not one grain of holiness amongst the "spirits of just men made perfect," now before the throne, but what has emanated from a precious Christ, the Holy One of Israel. As all natural light is from the sun, so all spiritual holiness is from Christ, the Holy One of Israel.

The Lord Jesus Christ is the Holy One of Israel, whether we speak of him in his complex character or as God. He is holy in all his attributes and in all his operations; so much so that he is said to be "glorious in holiness, fearful in praises, doing wonders," both in "the armies of heaven and among the inhabitants of the earth." They that appear before him are said to veil their faces, exclaiming with holy admiration, "Holy, holy, holy is the Lord of hosts!"

If we look at the human nature of our Lord Jesus Christ he is the Holy One of Israel; for though he was "made of a woman, made under the law," partaking of the nature of the woman, yet he was not of a sinful nature. Here is a part of the mystery: "Great is the mystery of godliness!" How he could be made of a woman, partake of the nature of the woman, and that woman a fallen creature like the rest of mankind, and yet be holy himself, is a mystery; but so it is. The angel said to her, "That holy thing which shall be born of thee [not that impure thing, but that holy thing] shall be called the Son of God." He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens." He was the immaculate Jesus, the "Lamb without blemish and without spot, whom God verily foreordained;" so that in his complex character as God-man he is the perfection of beauty, purity and holiness, so much so that the divine Father, in viewing his person and all that appertained to him, exclaimed, "This is my beloved Son, in whom I am well pleased."

He is "the Holy One of Israel" also, not only in the constitution of his person, but in all the thoughts of his heart, in all the expressions of

his lips, and in all the actions of his life. Nothing but holiness and purity ever centred in him or flowed from him; so that he is the Holy One of Israel in the strictest sense of the word. He is now enthroned in glory, inhabiting the praises of his Israel above. He is the Holy One of Israel in the realms of bliss; and, as I said before, all the holiness and purity of the redeemed come from him—they owe it all to him. In him they exult and glory, and cast their crowns at his blessed feet, while they sing "the song of Moses and the Lamb."

"The poor among men," then, shall rejoice in this precious Christ, the Holy One of Israel. We can find no holiness in ourselves; but Jesus Christ has a holiness which is made over to us. I know I am on ground which many of our professedly pious religionists do not like. The very sound of "imputed holiness" they abhor and detest; they are for having a holiness in themselves. Indeed, my friends, I was in this hole for many years. There was one text which I was always hitting at. It was this, "That we should be holy and without blame before him in love." I maintained that I was chosen of God to be holy in myself; that I was to grow in grace till I became holy and unblamable before God. I aimed at this year after year, but could never attain to it. Instead of attaining to holiness and unblamableness, I saw myself to be more and more unholy, to be blamable in this and blamable in that; and though my outward walk and conversation were such that my brethren could not blame nor the world lay hold of, my conscience was always accusing and blaming me. I was groaning and mourning about, as a poor, guilty wretch; and I believe if I live to be fourscore years old it will be the same. So that there is no holiness in us as sinners, in which we can stand unblamable before God, but what is in Christ. Blessed be God, we have a holiness and unblamableness in the Lord Jesus Christ, in which we stand before him holy as Christ is holy, and pure as Christ is pure. What does the church say? There are two words; they are very broad, but very firm. Speaking of herself as she is in herself, she says, "Black;" speaking of herself as she viewed herself in Christ by the eye of living faith, she says, "Comely," through "the comeliness which thou hast put upon me." Again, black "as the tents of Kedar;" white "as the curtains of Solomon." The Lord, addressing the church as she is in Christ, says, "Thou art all fair, my love; there is no spot in thee."

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

So that Christ is the Holy One of Israel, and the holiness of his people Israel; and it is only as they stand in him that they are holy and unblamable before a just and righteous God in love. If any man were to

tell me that he was holy and unblamable before God in any other way than in Christ, I should know that it was not true, and the Bible would prove it; for it says, "If we say we have no sin, we deceive ourselves, and the truth is not in us." Man in his best estate is vanity; what then must he be in his worst? What does the church say? "We are all as an unclean thing; and our iniquities, like the wind, have carried us away." But as the church is viewed in Christ, it is said, "He hath not beheld iniquity in Jacob."

The Lord enable us, then, to trust alone in a precious Christ, and not to attempt to cleanse ourselves from our defilement; we might as well attempt to wash a blackamoor white as to effect it. But in the Lord Jesus Christ there is righteousness to justify us; in the Lord Jesus Christ there is efficacious blood to cleanse us; in the Lord Jesus Christ there is holiness to sanctify us; and in him there is everything that we can stand in need of. Thus there is great ground for "the poor among men" to rejoice in "the Holy One of Israel," and in him alone.

"Well," say some, "but is there not a holy and divine nature communicated from God to his people?" Yes, there is; and that is a great blessing indeed. Christ has taken our nature into union with his divine nature; and in that nature he has bled and died for us, sin being condemned in his flesh. In that nature he has been made a curse for us, and wrought out and brought in an everlasting righteousness; and this is imputed to us. He now appears in the presence of his Father; and as sure as he lives to represent us and plead our cause before the throne, so, in the set time to favor us, in the hour of regeneration, he implants within us a holy principle, a new nature, a meek and quiet spirit—the new man of the heart, the new man of grace, which is of the very nature of the Lord in respect to holiness. But what is the result or effect of this? Does the Lord communicate to us this holy and divine nature to renovate or change our old Adam nature into holiness, purity and perfection? Some will have it so. They say that a new nature is so communicated that it changes our old nature, and the whole lump becomes gradually holy and pure; and this is what they call "progressive sanctification," getting better and better every day, being more pure and more holy as they advance in years, till at last they become free from sin, when God takes them to glory, like a shock of corn fully ripe is gathered into the garner. But is it so with you, my friends? Are you getting better and holier as you grow older? I am at a point about it in my own experience. The old man of sin is still the old man of sin, "corrupt according to his deceitful lusts;" and he will still be the old man of sin while we are in these bodies, for "the flesh lusteth against the Spirit,

and the Spirit against the flesh." It is only as the Lord enables us to wield the weapons of our spiritual warfare that we shall raise the song of triumph, and tread upon the necks of our enemies.—2 Cor. x. 5.

When the Lord appears in the conscience, bringing light and gladness, it is a day-season to our souls; but when we come into a night of darkness in our experience we feel that we are nothing but vile, guilty and miserable wretches. But, blessed be the Lord, our holiness is in "the Holy One of Israel."

"And the poor among men shall rejoice in the Holy One of Israel." Now mark, my friends, in our text we have one of God's *shalls*. It does not say that the poor among men shall have an offer and proffer of salvation; and then, if they accept it, and their faith lays hold of it, they shall rejoice in the Holy One of Israel. No, no; there would be no rejoicing on such grounds as these. If there were anything to be done by me I am sure I could not do it; for I am so helpless, weak and feeble in spiritual things that I can neither exert faith nor lay hold of any promise whatever; and when I am in the dark I can only grope about, and feel as blind and as stupid as a fool. How are we to rejoice, then, in the Holy One of Israel? Why, when the Holy Spirit puts faith into our hearts, and the Word of God lays hold of us, then our faith lays hold of the Word of God; and this is the best way, my friends. The poor child of God is brought to feel that he cannot embrace salvation when he will, nor enjoy it when he pleases. Our springs of comfort are all in the Lord; and it is only when he works in us by his blessed Spirit that we feel joy and gladness. He says, "The poor among men shall rejoice in the Holy One of Israel;" and what God says shall be must be. Neither sin, men nor devils can turn one of God's *shalls* or *wills* upside down. His *shalls* and *wills* are as firm as his throne; and as surely as he says, "The poor among men shall rejoice in the Holy One of Israel," so certainly will it be. The Lord will come and pay the poor sinner a visit; and when he comes into the heart, and sheds abroad his love there by the Holy Spirit (O, my friends, have you ever felt it?), there is joy unspeakable and full of glory. I have felt it, and I want to feel more of it; it is so sweet and blessed, and makes the heart so joyful. When the Lord is thus graciously pleased to come, and by the efficacy of his blood to purge our conscience, and speak peace and pardon to it by saying to us, "Son or daughter, thy sins, which are many, are all forgiven thee," then joy will spring up in the soul more than in the heart of the man whose corn and wine are increased.

It is a great source of comfort and joy that the Holy One of Israel is a Friend that loveth at all times, and that sticketh closer than a brother. The Lord does not change, as you and I do. There are no ups and downs, colds and hots, with him. No; Jesus Christ, the Holy One of Israel (and really it does my soul good to think of it, even before I speak it), is the same yesterday, today and forever. Let us feel as we may, the Holy One of Israel, who hath loved us from the beginning, will love us to the end. Blessed be his name, he will take care of us, watch over us for good, hold us up in life, and at last land us safely in glory, where we shall shout his praise forevermore!

## OBITUARY NOTICES.

**Ward Mann** died Sept. 15th, 1892, at his home, aged 62 years, 7 months and 15 days.

He was stricken with paralysis at the age of sixteen, the lower part of his body and limbs being without feeling. He was confined to his bed forty-six years, and shut out from the busy world that surrounded him. He was a citizen of Monroe Co., W. Va. He was possessed of good natural intellect, and all who knew him loved him. Just at the close of day, at twilight, he breathed his last, to live with the redeemed of God forever, where there is no sickness, pain nor death. His last sickness continued one month, and he never complained. He possessed that humility which characterizes a true believer in Christ. He was strong in the faith, and a constant reader of the SIGNS OF THE TIMES for more than twenty years. He did not think he had a bright evidence of a spiritual birth, as he could not tell the exact date of that birth; but he loved the people of God, and loved godly conversation. His mind was taken up with the things beyond this world. Our sister said to him in his last hours, "Ward, do you want anything?" He replied, "Yes, I want you to help me praise the Lord for his goodness. There has been a passage of Scripture on my mind all night. 'Bless the Lord, O my soul; and all that is within me, bless his holy name.'" I told him all along that he would have dying grace given him, and I am satisfied it was so. About two hours before he died I think I saw unmistakable evidence of it. While in the agonies of death a lovely smile came on his face, and I was well satisfied then that he felt underneath him the almighty arm.

Ward was not a member of the organized church, but all who knew him were fully satisfied that he had passed from death unto life. He had talked of going before the church and being buried with Christ in baptism; but I told him that the Lord did not require of him a thing that was next to impossible to be done; that the baptism of the Holy Ghost was the essential part. He was a firm believer in election and predestination. He said, "I am sure that all my afflictions and sufferings are for my good." He died from disease of the spine, with which he had suffered for ten years. It grew gradually worse, and finally was disconnected at the lower part, a great sore eating through to his inward parts. The Lord knows how, and when, and what kind of afflictions to put upon us, and we must submit to his righteous will.

Thus four of our father's family are gone to the spirit land, our father and mother, a dear sister (who was snatched away suddenly, leaving three small children to battle along as best they could), and now our dearly beloved brother Ward. With all our other sad bereavements, our oldest son died of typhoid fever away from home, leaving a wife and two children. He had made no public profession of his faith, but told his two brothers that his time of departure was near at hand. He was brought home and interred in the family burying-ground.

Three brothers and two sisters of our father's family are left to mourn our loss of departed friends; also a great number of relatives and friends.

JOHN MANN.

GREENVILLE, W. Va.

**Miss Lucretia Ella Adams** died Oct. 26th, 1892, at Elkin, N. C. She was the oldest daughter of brother Joshua and sister Jane Adams, and was born Oct. 10th, 1869. She had been a great sufferer for a long time, but bore her suffering with the greatest patience, and died with a smile on her face, and in the full triumphs of faith in Jesus.

I was called upon by her father to conduct the burial services, and tried to speak words of comfort to the weeping relatives and friends at her grave, in the public burying-ground at State Road, on the 27th of October, 1892.

Thus in the bloom of life death takes the human race, as well as when they are ripe in age and ready for the grave. What a glorious thing it is to feel that Jesus is our friend; and if we are called upon by death we will trust the mighty God.

ALSO,

**Mrs. Tenny Whoser** (colored) was forty-three years of age when she was called upon to go over the river of death. She gave a relation of a good hope in Christ Jesus before the little church at Rock Spring, Surry Co., N. C., in the spring of 1881, was joyfully received, and was baptized in Mitchell's River, near its mouth, by the unworthy writer. She lived a most worthy member of the Old Baptist Church until she died. Few have been as faithful as sister Whoser.

Her funeral was preached by the unworthy writer at the Mt. Pleasant Missionary Baptist Church-house at State Road, N. C., to the largest gathering of people that I ever saw on such an occasion, on the third Sunday in October, 1892. She left a husband and three children to mourn her loss to them; but their loss is her eternal gain.

WM. R. WELBORN.

STATE ROAD, N. C., Oct. 29, 1892.

## YEARLY MEETINGS.

THE Olive & Hurley Church, of the Roxbury Association, will hold her annual meeting, the Lord willing, on Wednesday and Thursday before the third Sunday in November (16th and 17th), 1892. A cordial invitation is extended to those who wish to attend. Those coming from the east will be met at Olive Branch, and those from the west at Shokan and Brown Station.

A. BOGART, Clerk.

THE yearly meeting of the Broad Creek Church, near Laurel, Sussex Co., Del., will be held on the second Sunday in November, 1892, and Saturday before, beginning at ten o'clock each day.

The church expects to have her new meeting-house completed by that time, and we cordially invite brethren and friends to our house-warming.

Those who come by rail will be met at Laurel, on the Delaware R. R., on Friday. The train from the north arrives at 1:30, and from the south at 2:50 p. m. We expect several ministers to be with us.

A. B. FRANCIS, Pastor.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 16, 1892.

NO. 46.

## POETRY.

### THE SOUL'S TRIUMPH IN GOD.

O how the thought delights the soul  
Redeemed from Satan's dire control,  
And cleansed with Jesus' blood,  
That thus from sin and death set free,  
I may in Christ shout victory,  
And triumph in my God.

And art thou safe, O soul of mine?  
Art thou in Christ through grace divine?  
Hast thou the proof within?  
Thanks to my God, the stream of love  
Has reached my heart from his above,  
And borne away my sin.

In Christ! O how the blissful thought  
Buys up the hope his love has wrought  
'Midst change, and grief, and woe!  
Were crowns and empires mine to-day  
I'd freely give the whole away,  
For Christ I'd all forego.

Ere time began the church was blessed;  
For her Jehovah love possessed  
From vast eternity.  
Redemption, calling, pardon, peace,  
Are streams which flow from ancient  
grace,  
Unmerited and free.

Go, trace salvation from its source;  
From God it flows—mark well its course;  
The whole his love sets forth.  
Love brought the Savior from the skies,  
Love quickens, keeps, and glorifies;  
O who can speak its worth?

Could blades of grass and leaves of trees,  
And every wave and every breeze,  
Ten thousand tongues employ;  
Could sun and moon and stars essay  
To warble out the glorious lay  
In universal joy;

E'en were they joined with heavenly  
choirs  
In notes attuned to golden lyres,  
The whole would try in vain;  
Not winds, nor trees, nor earth, nor seas,  
With heaven's bright host in harmony,  
Could reach the boundless strain.

O then may I, so weak, so frail,  
Attempt that song which all must fail  
To sing in worthy lays?  
Our glorious God does not despise  
The lisping voice and lowly cries  
Which babes and sucklings raise.

I'll sing, In Christ I've naught to fear  
If pierced at once with death's dread  
spear;  
'Tis dipp'd in blood divine.  
His aspect may the guilty soul  
With terrors and despair appall;  
But life through death is mine.

What though a sudden blast descend,  
And all the bands of nature rend,  
Swift as with forked fire;  
I take my flight from sin's abode,  
A moment brings me to my God,  
My soul's supreme desire.

Then watch, my soul, my Lord will come,  
And in his arms convey thee home;  
Watch thou, and praise, and pray.  
With well-trimmed lamp and burning  
light,  
Wait for thy Lord; earth's passing night  
Will bring thee endless day.

—Gospel Standard.

## CORRESPONDENCE.

HORACE, Texas, Feb. 1, 1892.

ELDER D. M. VAIL—BELOVED BROTHER IN THE LORD:—I received your very welcome letter in due time, and its contents were perused with comfort and pleasure. I will now try to pen you a few lines by way of answer. If I know my heart, I can truly fellowship you in your feelings of ignorance, nothingness, &c., as expressed in your letter; for I have to travel the same path much of my time. I am much of my time in the "Slough of Despond." Sometimes it is caused by a feeling sense of the inbred corruptions of my heart, and the rebelliousness of my nature. My ingratitude, my proneness to wander from the paths of rectitude, I freely (though with shameness of face) confess. I sometimes grow very despondent in consideration of the opposition to the truth of God's word among our own people. (I freely acknowledge that I am a murmurer and complainer at times.) Perhaps there is not as much opposition to the doctrine of unlimited predestination in any other state in the union, among those bearing the name of Primitive Baptists, as in the state of Texas. Within the last year a paper has been started, the main feature of which is opposition to this doctrine, which is assailed by both editors and correspondents, by reason and ridicule, and from every other standpoint that has ever previously been occupied by an Arminian world. In the first number the editor comes out in language like this, "The Scriptures nowhere teach it (the predestination of all things); and to say that they do is to contradict God, and to give the lie to his holy and divine attributes," &c. Another writer, from another state, says, "I cannot believe that any man nor woman has any spiritual convictions of the truth of the doctrine. It is mere theory with them," &c. Another ridicules it in about this way, "Why should a preacher become somewhat offended because he is not invited into a pulpit because of his being an absolute predestinarian, since God has predestinated it all? But I suppose he would say that it was also predestinated that he should be offended," &c. These quotations are written from memory, but I have not missed the substance. The day seems gloomy indeed for Zion when any of her children can so trifle with this truth of the word of God, so plainly set forth in the

Scriptures. From what I can learn the doctrine is already made a test of fellowship by several churches in western Texas. In consideration of these things I am sometimes constrained to cry out in language like that of the prophet Jeremiah, "For the hurt of the daughter of my people I am hurt." Not many weeks ago, while in a despondent frame of mind, in consideration of the troubles of poor and afflicted Zion, and trying to pray the Lord to show me the right way, if I had been wrong, or to show me if I had been to any extent the cause of trouble among his people, that I might acknowledge my error and forsake every false way, or if he had taught me the truth to confirm me in that truth, I was seized with a strong inclination of mind to get my Testament and read some. It so happened (?) that I opened at the place where it reads, "Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 6-9. I wish I could pen down my feelings and thoughts at this time; but I know I cannot. I had read it many times before, but had never seen all in it that I was enabled to see at this time. I saw that Jesus was laid in Zion (the church) the chief corner stone, by the hand of God the Father alone; precious indeed only to them who are by the power of God called out of darkness into his marvelous light, they being chosen, appointed or predestinated by the same omnipotent hand to that end, in time to be born again, not of blood, nor of the will of man, but of God. On the other hand, he was by the same power made "a stone of stumbling, and a rock of offense, even to them which stumble at the word, being disobedient: whereunto also they were appointed." What right have I (or any other man) to call in question the work of the almighty God in appointing them to this disobe-

ence? Surely it is the height of presumption so to do. I have been asked the question, "Why should God chastise his people for the sins that he has predestinated they should do?" This is the substance of the question often asked by those who are presumptuous enough to cavil with the word of God. The reason given by our Master why these things were hidden from the wise and the prudent, "Even so, Father; for so it seemed good in thy sight," has always been answer enough for me as to why God has done anything. All brethren that I have ever talked with on the subject claim to believe that Israel was the chosen people of God, and in his (God's) choice of them he utterly rejected all other nations; also, that they were a typical or representative people; typical of spiritual Israel; and surely the Scriptures teach this; also, that they were often stiff-necked and rebellious, and their disobedience was appointed. These are scriptural facts that cannot be successfully denied. Another plain fact is that those Israelites were held accountable, under law to God, and were punished for their sins, which they performed as lovingly and freely as though God had no purpose in it. If all this were so true in the type, why not so in the antitype? The apostle Paul recognized that that which he found in himself, which caused him so much trouble, was the gift of God, and was for his good; for on one occasion we hear him using language like this, "Lest I should be exalted above measure through the abundance of the revelations, there was given to me [it was not by accident nor by chance, nor the gift of the devil, either] a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." He further says that he prayed the Lord thrice that it might depart from him; but he was informed of the Lord, "My grace is sufficient for thee." If it were needful for the apostle Paul to have this messenger of Satan to buffet him, so that he be kept humble, and made to acknowledge the necessity of the reigning grace of God to keep him humble (the proper sphere for every child of God), is it not also necessary for every child of grace? Who that has experienced a hope of salvation by grace does not pray at times that this proneness to sin and to wander from the God they so dearly love, which they feel is indeed "a thorn in the flesh, the messenger of Satan,"

might be removed? Every such one is occasionally reminded, "My grace is sufficient for thee." I think, my brother, that you realize something of this thorn in the flesh when you say, with the poet,

"When I turn my eyes within  
All is dark, and vain, and wild."

I have no doubt that you have often realized that the grace of God was sufficient in every trial. Remember that this thorn in the flesh, this messenger of Satan, in the apostle, was the gift of God, and was to keep him humble, or from being exalted above measure. Is it not so with us? If we could always move along smoothly, could always do the things that we esteem good, and have no inclination to do the things that with us are evil, could we not soon boast of our ability to stand alone, and feel no need of the grace of God to keep us humble? Thus we would soon be exalted above measure. We have no reason to believe that those who are not taught of God have this thorn in the flesh to contend with. It was slanderously reported of this apostle, so he informs us, that he said, "Let us do evil, that good may come." (So we need not be surprised that slanderous reports of the position of the advocates of truth be circulated to this day.) But he says, "God forbid [that we should so teach]; for how shall we that are dead to sin live any longer therein?" It is impossible then for the child of God to live in sin; for the same apostle says again, "For if ye live after the flesh ye shall die." To sin is to "live after the flesh;" and the subject of grace is not living (in the enjoyment of spiritual life) when he is following the dictates of a fleshly mind. He says again, "But if ye through the Spirit do mortify the deeds of the body, ye shall live." The child of God has (I understand) both a fleshly and a spiritual mind, the one antagonistic to the other. The one is received in his earthly birth, and the other in his spiritual birth. Once he was entirely subject to and carried about by this fleshly mind, fulfilling the desires of the mind and of the flesh; but now, in this spiritual birth, this "strong man" is made subject to the stronger man. The one is set over against the other, so that there is a continual warfare; and the end is so ordered of the Lord that all his redeemed shall come out "more than conquerors [not by their works, but] through him that hath loved them, and given himself for them." Thus I believe that the very effect of sin in God's people is a punishment for that sin. Both the cause and the effect are ordered of the Lord. It is written, "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins [the penalty must be paid, which is chastisement, the remorse of conscience, a consequence of the sin], but a certain fearful looking for of judgment and fiery indignation, which shall devour the

adversaries." "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" The above shows clearly to my mind that God's people do sin, and sin willfully; and this produces in them "a certain fearful looking for of judgment and fiery indignation," the effect of which is to destroy the adversaries. Thus God is able and does turn all their sins (and that according to his eternal purpose) to their good and to his own glory. At the same time, in that nature which characterizes them as the children of the Most High they abhor sin in all its forms, and cannot sin. "For whosoever is born of God doth not commit sin; for his [God's] seed remaineth in him; and he cannot sin, because he is born of God." When he sees in himself (his Adamic, carnal nature) such proneness to sin and rebellion, he is often made to feel the force of the language of the apostle Paul, and to adopt it as his own, "For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. [Sin is condemned in the flesh.—Rom. viii. 3.] I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law [I would ask, From whence came this law? Is it of God, men or devils?] 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?"

As before quoted, the apostle says that he prayed thrice that the cause of this wretchedness might be removed; but it was said to him, "My grace is sufficient for thee." Then is not that grace sufficient for every one of us? Yes, my brother, I thank God that I believe it is. I believe, from the testimony given above, besides much more like it in the Scriptures, that it is impossible for the children of God, while in the spirit of service to him, to love or to admire sin; and, as before said, they cannot live in it. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Again, he hath called us out of darkness into his marvelous light, that we should show forth his praises. Then if one who is truly a child of grace follows after the dictates of his fleshly mind for a time (and no matter how far; the farther,

the greater the manifestation of the power and grace of God in bringing him back; at the same time, the greater is his suffering under the chastening rod), God's power and grace are sufficient to bring him back, to the acknowledging of the same; and thus again he shows forth his praises. Now the heaven-born subject earnestly desires to be better, to walk nearer his heavenly Master; and those desires do not originate from his earthly nature, but are the very essence of that nature which he has received in his spiritual birth. It was God (who created all things for himself, and whose pleasure all things will accomplish in the end) who gave us both our natural existence and earthly nature, and our spiritual life and nature. If he had desired, or it had been his will, that we should have been different from what we are, he certainly had the power to make us so; and if he desired that we be better than what we are, his desire or will failed of accomplishment, and the devil has his wish and will; for we know that it is his wish or will that the whole world be given to his service.

I will now close this lengthy letter. In writing I have attempted to follow the thoughts as they came into my mind, and for the satisfaction of the same. If you should discover anything in this contrary to the teachings of the word of God I hope you will take the trouble to point it out; and may the Lord deliver us both, together with all his little ones, from every false way, which he has granted me faith to believe that in his own good time he will do.

I am, as ever, your little brother in hope of an honorable discharge from this glorious work,

H. B. JONES.

PHILADELPHIA, Pa., Oct. 4, 1892.

DEAR BROTHER VAIL:—Since I last wrote to you it has been on my mind many times to write again. The impression, however, has not yet resulted in a letter; and now, with my mind apparently a blank, so far as what I shall write about is concerned, and with little inclination to write at all, I shall indorse my usual contradictory style.

I have been told by some that writing letters is a task to them, and they excuse their delinquencies in this particular that way. I will attribute the same reason for your neglect to answer my letter, and not to what is probably the true reason, that there was not sense enough in it to discover anything to reply to. Sometimes I think it is a good thing that I receive so few replies from Old Baptists. Perhaps it is a good thing for them; for if I received much encouragement I might make myself a nuisance to them. Again, I think that, being a peculiar people, zealous of good works, they simply manifest their zeal in thus silently rebuking my unsolicited and presumptuous epistles. Often after reading the published experience of some poor,

miserable sinner, an irresistible desire overcomes me to shake hands with him on paper; but the aforesaid miserable sinner rarely wastes ink on me by replying. One effusion of mine is usually sufficient to comfort them in the thought that there is a greater sinner yet alive than themselves, and very sensibly they manifest a desire to keep out of worse company, in silence.

Not so very long ago you assured me of fellowship; and if you are any better now than you were then, your growth in goodness has been so recent that you cannot entirely have forgotten how it is to be a helpless and almost hopeless sinner like I am; so I will keep you on my corresponding list yet awhile longer. When you get enough say so, and I will let up on you.

Have you ever tried to be good? I have been trying desperately hard for a long time, more particularly in the last few months than ever before; but I have made an awful mess of it. I have been trying to live righteously, soberly and godly for this present world; trying to live under the old covenant of works, "This do, and thou shalt live;" forgetting that this law was for man as God made him, perfect; and to man in this condition, and in this only, it was a law that could give life.—Gal. iii. 21. I ought to know, and never forget, that according to the letter of the law there remains no hope for me before God, for I am a transgressor of it from my birth; and of mercy to transgressors the law knows absolutely nothing. A few years ago I thought I knew a great deal about the workings of this law in me. I imagined I could infallibly detect "do and live" principles, but I knew nothing about it; and I have come to the conclusion that I know less now than I did then. When I review past experiences I am tempted to doubt that I ever had a lively hope of interest in the promises of the better covenant. After seasons of what I had fondly hoped and believed were heavenly places in Christ Jesus, I have discovered evidences of law to be much of the substance of my comfort. This revelation of Arminianism in me occurs so often that I am tempted to doubt every evidence that should comfort me in hoping that I am a child of grace, for I fear that later on perhaps I shall see some legal assurance in the hope that comforts me.

I heard a good brother once say that Arminianism was something which the children of God knew all about, and it was their own fault because they stumbled over it. It occurred to me that he was getting a fall himself when he uttered it. Well, I am different. I do not stumble over what I see; it is what I do not see that I am fearful of. I derive no comfort from what I know to be legal; and when I am made to see that some of the peace I at times experience has in it an element of law, it makes me view with suspicion

other experiences that I have taken comfort in.

What troubles me sorely is unbelief. I hear Scripture expounded, testifying of Christ in the christian's experience, and I can assent to it all. At times a view of certain Scripture comes to me, which brethren tell me is spiritually discerned, because realized in the saints' experience. I think I see sometimes that the very exercises I experience are prophesied to the children of God; that the very doubts I have are evidences of christian warfare. Then why does not all this comfort me, if I believe it? or is all this exercise of mind simply theory? In this very doubt and question I think I can see the working of the law in me, requiring a sign. The manner of experience I look for and want is the sign I shall never experience in the gospel of our Lord and Savior Jesus Christ; but the lack of it is an affliction nevertheless.

This pilgrimage of the Lord's dear people is a most mysterious and inexplicable one. The question with me is not, Will God keep his everlasting covenant of peace with Israel? but, Am I of that number chosen in Christ out of the world? I do not know. I can only hope that his mercy and loving-kindness embrace me in the person of his well-beloved Son; for only in him, as the Mediator of the better covenant, is there mercy and justification for me. While I confess to frequent doubts and misgivings that I am personally interested in this salvation of the Lord, yet I must confess to an experience of joy that salvation is of the Lord alone, and that it was predestinated before the world began.

My heart sinks within me when I hear brethren, who ought to know better, trying to circumscribe God's omnipotence with theories of "permissive decrees," and like senseless chatter. I have read, listened to, and talked with some of the ablest exponents of such doctrines, and in it all I have never yet distinguished even plausibility. When tried by Scripture, its apostles are revealed as having been given the spirit of imbecility, and not that of a sound mind. Our God needs no apologizing for. To them that are in Christ Jesus he has given the spirit of power, and of love, and of a sound mind; and that spirit cannot ascribe to him more honor than it does in acknowledging that the whole plan of what was, is and will be was forever present to his mind. It matters not how trifling the object, if it has or had existence, if it were possible of conception to the divine mind, then it was decreed. The things that may be are the things which God hath willed to be, and they comprehend everything that can be known. Everything that is to exist is decreed by God, and derives its futurity from his decree; and it is foreseen because it is decreed. My understanding is not elastic enough to establish a distinction between God's foreknowledge, God's decree,

and God's predestination; for I can see no difference. No man knows better than I the deceitfulness of this desperately wicked heart of mine; and with shame I confess that it has in times past deceived me into believing for a time that fancies similar to this "permissive decree" nonsense did more fully praise the infinite perfection of our God. O how ignorant I am of the workings of divine wisdom! If I am not deceived, the sole desire of my heart is to have the mind of Christ dwell in me, and walk worthy of the vocation wherewith I hope I am called. Feeling thus, how much more miserable I would be if there could be in any sense a jot or tittle abridgement of the soul-cheering doctrine of God's absolute predestination of all things. Qualify it in any particular, and there is no hope for me. If God, who is rich in mercy, has predestinated me "to be conformed to the image of his Son," it is to the praise of the glory of his grace. If I am not of that number whose righteousness is the Lord, then it is good in his sight, and is to the praise of his justice. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: \* \* \* and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."

There is much comfort and assurance in the promise of our covenant-keeping God to his people, "I will dwell in them, and walk in them; and I will be their God;" but I am often made to complain, "Thou didst hide thy face, and I was troubled." "Cast me not away from thy presence; and take not thy holy Spirit from me." The interrupted sense of God's favor is the chief source of my sorrow. It is an affliction that falls heavily upon my soul, to be called to walk in darkness. It seems to me that this affliction could be borne when God has seemingly withdrawn himself if I might call God my God; but the bitterness of it is that all interest in him seems to be gone with him. With the psalmist, "My tears have been my meat day and night, while they continually say unto me, Where is thy God?" That forty-second Psalm is frequently my experience. After all, brother, what we are called to endure here, though grievous to be borne during their infliction, are but light and momentary afflictions when viewed in relation to the glorious inheritance they are the goal of. With what a wonderful salvation we are saved in Christ Jesus our Lord. All our hope, all our salvation, is in Christ alone, the Mediator of the new covenant; "a better covenant, estab-

lished upon better promises," which God has made his people. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 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." It is all "I will" and "they shall;" not an "if" or condition in it.

I will not weary you longer. You know more of this subject than I do; and my only excuse for dwelling on it is that I love it, I hope, and the whole matter of it, which is grace. If I know the joyful sound of the gospel, it is by grace I am saved; and that not of myself: it is the gift of God. Unworthily,

JOHN MCCONNELL.

PHILADELPHIA, Pa., Sept. 9, 1892.

MY DEAR BROTHER VAIL:—If the love of God constraineth us to speak often one to another, I am inclined to think we ought not put lightly away the impressions we have from time to time in regard to writing to our brethren whom we love for Jesus' sake. It appears to me to be as much a duty laid upon us to obey the impressions which rest sweetly upon our minds, as any other christian duty. If not, of what value or import is the impression? Surely the Spirit of truth does not operate upon the minds and hearts of his people in vain. On the other hand I do not think it is especially valuable to the saints to write to each other merely from a sense of duty, to fulfill an obligation in gratifying a fleshly desire. I do not say such a course is not commendable, for it is highly so; but I am speaking especially of the soul-comfort of the saints. I might quote the words of the apostle, "All things are lawful unto me; but all things are not expedient." I am speaking, my brother, from my own experience; and this letter to you will serve as a good illustration. I sat down at this writing for the express purpose of writing to a very dear brother, from whom I received a letter some months ago, which still remains unanswered. I felt ashamed of myself for not answering it sooner. But with no other incentive than a plain natural obligation, as I sat with pen in hand, ready to begin, your face came between me and my anticipated letter. In thought and mind I began to talk to you of the sweet and precious things of our Father's household. My soul went out to you in special love. It was as though your great eyes were looking into mine, and that you were literally smiling upon me. I count such times, brother Vail, as in the presence of the Prince of peace, he

presenting you as the present object of my correspondence. Could I have written then to my brother to whom I owed a simple duty? No; I could not. When Jesus commands his followers to go, they always obey. If I am a follower of the lowly Nazarene, he has commanded me to write to you this night; not in accents loud and terrible, but sweetly and softly he has brought you into my mind and heart by the subtle influence of a mutual and heavenly love. With the poet I feel to sing,

"Blest be the tie that binds  
Our hearts in christian love."

The whole of the pilgrimage journey of the child of Jehovah is in a mystery. But O what a delicious mystery it is! We walk by the faith of the Son of God, and not by the natural vision. Faith has an eye keener than the eye of the vulture, and it gives us to behold the beauty of the Lord. It shows us the brightness of his glory, and his majesty, "as an army with banners." Faith carries us to the cross on Calvary, whereupon all our sins were laid upon Jesus, to be blotted out forever in his blood which freely flowed for all his people; and while there, faith does not only show us a literal scene that took place eighteen hundred years ago, but right in our own experience. I stand the guilty wretch who cried, "Away with him!" "crucify him! crucify him!" What a dreadful thing it is to contemplate, that it was I that crucified the Lord of glory. It was I that denied him. Yes, and it was I that betrayed him. And, behold, how he has avenged my wicked, bloody deeds, with the great love wherewith he has ever loved me. When I denied him, he smiled upon me, illuminating my soul with the light of his countenance; and then O how bitterly I wept! And when I would spurn him from me, how gently did he draw me to him with the cords of his sweet love, embrace me with his great, strong arms, so securely, and carry me in his bosom. Then how black as the tents of Kedar was I, and made "comely" in and through his perfect righteousness. And is it not wonderful that Jesus can and does say to me, to me of all mankind, "Thou art all fair, my love, there is no spot in thee?" Sometimes when that astounding truth comes to me I receive it with the utmost incredulity, or rather not receive it, but cast it from me as a thing belonging not to me, but to the Lord's anointed ones, of whom I cannot surely be. While at other times it comes to me with superabundant sweetness and assurance, searching the delicate tendrils of my glad soul, distilling its fragrant odors, which ascend to the great white throne with echoing voices of joy and rapture in anthems of praise and adoration to the God of all the earth. I think I realize sometimes, by my own complex make-up, that in every child of God there exist two great mysteries, "as

(Continued on page 365.)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 16, 1892.

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

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

G. BEEBE'S SONS.

## CONVERTING THE SINNER.

"BRETHREN, if any of you do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v. 19, 20.

In compliance with the wishes of several of our patrons, it is our purpose, if the Lord will, to present such views as may be expressed in a brief article concerning the true meaning of the text here quoted. This will involve some reference to the whole epistle of which these words are the conclusion. It will be seen by reference to the commencement of the epistle that it is addressed by the inspired servant of God to the twelve tribes which are scattered abroad, whom he recognizes as his brethren in the faith of the gospel of the grace of God. This is further defined in the letter as "the faith of our Lord Jesus Christ." It should be observed that throughout the whole epistle those who are addressed are constantly recognized as brethren of the inspired writer. Thus he is himself included as one of the same family with all to whom he writes. This cannot refer to the fleshly tribes of Israel, since those addressed as in possession of that faith must include none but such as have received the Spirit of Christ, from which alone that faith can be produced. It is very important that these essential facts should be considered in applying the truth written here, lest we should be guilty of wresting the Scriptures to our own destruction. Natural reason can discern the inconsistency of taking what is written to the chosen saints of God, who are specially described by their peculiar characteristics, and applying it to those who bear no resemblance to the characters thus specified. Yet so perverted is the understanding of the carnal mind that the instruction and admonitions so carefully guarded by the Spirit as being restricted to the saints, are applied to the world of mankind as sinners against the holy commandments of God. Indeed, so utterly blind is human wisdom that many professed religious teachers have thought this whole letter of James to be in conflict with the doctrine of the gospel as written by Paul. Such absurd notions result from the failure to observe the restriction of the language of James as it is plainly limited to the subjects of divine grace, who constitute the only tribes bearing the marks by which the apostle defines those to whom he writes this epistle. Such misapplication of the writings of men

would not be tolerated in any earthly court. If a lawyer should attempt to prove the title of his client to recognition under a will in which that client was not named at all, he would not be allowed to apply to his client what was therein written of the appointed heirs. Should he persist in thus wresting the record any judge would punish him for contempt of court. Yet upon exactly such willful perversion of the plain letter of the Scriptures is built every false doctrine which is taught in the Babel of antichristian religion.

"Brethren." Not one of the tribes addressed is left out of this endearing relationship. No departure from the path of obedience could break the tie of fraternity. The most rebellious and polluted brother retains that birthright family bond of unity even in all his wanderings. On the other hand, no circumspect deportment nor fervent prayers can produce that vital kindred. Naturally this is too manifest for argument. If one should propose to secure this place in a family by performing service for that purpose, it would be regarded as conclusive evidence of his insanity. Nor can it be justly charged that one is selfish because he cannot recognize any fraternal relationship with those who are not born of the same parentage with himself. It is too clear for discussion that vital kindred can never be attained in any other way but by birth. Then, it is certain that those to whom James addressed all this epistle must be such as are of the same parentage with himself. To confine it to his natural kindred would exclude all Gentiles from participation in the things herein written. But it cannot belong to the natural Israelites, because they have not the mark of faith in Christ Jesus. It must therefore be restricted in its application to those sinners who are born of the Spirit of God, and who are thus made children of that one spiritual family of which Jesus is the head and life. There can be none but sinners of the natural family of the earthly Adam, to whom the grace of God is revealed in washing them in the blood of his Son Jesus Christ. Such sinners are made holy and without blame before God in love by the justifying righteousness of their Redeemer. Being born again of this incorruptible seed by the word of God, which liveth and abideth forever, all the election of grace are brethren in that unity of the Spirit which is closer and more enduring than any earthly kindred can be. Such are the brethren to whom the instruction and admonition of this epistle are addressed. Certainly they must owe their character as brethren to the will of God, of which they were born. So John says, "He came unto his own [the natural Israel], and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which were born, not of

blood, nor of the will of the flesh, nor of the will of man, but of God."—John i. 11-13. This is the birth in which the brotherhood of the true spiritual Israel is manifested.

"If any of you do err from the truth, and one convert him." Let this restriction be borne in mind in the application of this text. It is not said, "If any natural man err from the truth," but the language is as definite as words can make it. The erring one is included as one of those brethren who are so carefully described. While the principle of truth is in the heart of every one whom the apostle recognizes as a brother in the sense of our text, it is only as they are led by the Spirit of truth in their walk and conversation that they glorify God by rendering obedience to that holy direction. God is honored in the daily life of his saints when they seek no other law for their guidance but that precept and example which he has revealed in Christ Jesus. In following him they must walk in the truth; and in departing from his example they do err from the truth. In the limitation of this admonition to his brethren the apostle shows that none can err from the truth but those who have the truth revealed in them. Those who are dead in sin do not err from the truth, because they have no knowledge of the truth. They who have received the truth by the revelation of Christ in them the hope of glory, and are manifest as brethren of the apostles and all the saints, do err from the truth whenever they depend upon the suggestions of reason, and look to their own works for justification before God. They deny their confidence in the truth of God when they seek to be justified by their own works. If they are not converted by the manifestation of the true light in their hearts, they must experience the death of all comfort; for there is no possibility that they should ever by their own works find acceptance in the sight of infinite justice. They also err from the truth when they are deceived by the suggestion of the tempter who would beguile them into the presumptuous sin of willful departure from the commandments of their Lord. The deceitful argument is presented that since salvation is by grace exclusively, it is as well to continue in sin that grace may abound. The supporting grace of God alone is able to give the victory over this artful temptation. Left to their own strength, every saint would err from the truth under this delusion of the adversary. The Captain of our salvation repelled the assault in the right way, by obeying the law of holiness, and refusing to yield to unbelief by tempting the Lord his God. But the feeble disciples are sometimes subjected to the power of temptation, and left to learn their own weakness by yielding to such deceptive arguments, by which they are led to err from the truth. Such victims of the devices of Satan

are captivated by him, and they cannot deliver themselves out of the snare. They are then fit subjects for the relief which is found in being converted from the bondage of error into the liberty of the belief of the truth. This conversion does not result from the superior strength or wisdom of the brother by whom the sinner is converted. Not even an inspired apostle was able to stand in his own power against the very frailty which he had condemned in a fellow apostle. This was illustrated in the case of Paul who withstood Peter at Antioch because he dissembled in the presence of those who came from James, and yet Paul himself dissembled soon afterward when he went up to Jerusalem. Accordingly, the direction is left on record, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. vi. 1. By restoring the erring brother in the spirit of meekness the one who is not led by the flesh into that same error shows himself to be "spiritual" so far as that fault is concerned. In this way the obedient saint converts the erring one; and as it is expressed by our Lord, he has gained his brother. Certainly there is no intimation in the inspired record that the salvation of dead sinners may be secured by the efforts of any created beings. In our text the erring one is not less a brother than the one by whom he is converted. It is absurd to suppose that either of them is destitute of life. The letter was not written for the instruction of any but those who were living subjects of the grace of God. As such they are definitely described throughout the whole epistle. It is not less a perversion of the text to misapply it to those to whom it was not written, then to change the testimony by which the Holy Ghost moved James to bear witness to the truth.

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." It is not a fair construction of this verse which would detach it from the connection in which it is placed, and understand it as contradicting the whole volume of that record of divine revelation which is written by the pen of inspiration. It is manifest that the Holy Ghost moved James to write in this letter some of the severest reproofs to the brethren addressed which are to be found in the whole book of inspiration. No question of their application to the saints can be entertained consistently with the plain words which are employed. Even in this chapter the terrible denunciation of the characters called "rich men" must find its application among those "twelve tribes," to whom the letter is written. Many other portions of the faithful record agree with this denunciation of them who are rich in the treasures which are valued in the estimation of men.

It is not merely the treasures of gold and silver in which it is possible for the saints to be rich. Many of the most exemplary characters who shine in the volume of divine truth were possessed of much of the wealth of this world. But David was "poor and needy" with all the treasures of the kingdom of Israel at his disposal. Gold cannot relieve that poverty in spirit which identifies the people who are blessed of Jesus. So they may be involved under the denunciation here pronounced upon "rich men," even though they are not possessed of any earthly treasures. Every subject of divine grace is a rich man in the sense of this reproof whenever he is trusting in any merit of his own as commending him in the sight of God. In this self-confidence he is a sinner against that law of righteousness which ascribes all the glory of salvation exclusively to our Lord Jesus. The effect of this sinful principle ruling in the heart of a disciple of Christ is always to prompt him to condemn and despise those in whom he sees no such merits as he imagines to be in himself. So long as he continues under the control of this spirit of fleshly confidence he is a "rich man" in the sense of this reproof. As such, he is a sinner who errs from the truth. The only way in which such a sinner can be converted from the error of his way, is by bringing him to remember the way in which the Lord has brought him out of the depth of condemnation, and blotted out his sins. When he realizes his infinite obligation to the grace of God for every manifestation of his redeeming love, he will be converted from that self-confidence in which he was trusting as a "rich man." No better illustration of this truth can be presented than that which is written in this chapter which closes with our text.

The sinner is not regarded as a transgressor of the law of Moses, nor yet as one dead under the condemnation which came upon all men in the original transgression of Adam; from the condemnation of all such laws the twelve tribes of spiritual Israel are redeemed by the one offering of our Lord Jesus. They are now no more under the law in that death which rests upon as many as are of the works of the law. They are under the law of the kingdom of God in Christ Jesus, which is the love of holiness. This heavenly law is perfect in that it contains no death. The condemnation of all other laws brings hopeless death upon the guilty; but this law brings sweet assurance of the love of God even in the rod of chastening which attests the love and mercy of the Lord abounding toward the most rebellious of his children. "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are

partakers, then are ye bastards, and not sons."—Heb. xii. 6-8. In their present experience these chastenings are felt as death to the enjoyment of comfort in the answer of a good conscience toward God; but in the heavenly kingdom of our Redeemer there is no death in the sense of the final rejection of those whom God has called out of the darkness of guilt and translated into that kingdom. It is from the experience of that fearful chastening that the transgressor of the law of our King is saved by being converted from the error of his way. It is palpably absurd to understand that it is in the power of any of the saints to save others from that eternal death from which they are themselves saved only by the infinite grace of God. But it is clearly seen in every case where a brother has erred from the truth, that when he has been converted (that is, reclaimed) from the error of his way, he is saved from that experimental death which results from disobedience to the law of the Lord Jesus. None but the subjects of electing love can either suffer the death here referred to, or be saved from it. So, also, the hiding of a multitude of sins, as here declared, is not the concealing of wickedness from the all-discerning eye of infinite justice, as if it were possible to shield the guilty from the punishment justly due to his sin. There can be no hiding of sins from divine judgment; since "All things are naked and opened unto the eyes of him with whom we have to do."—Heb. iv. 13. The converting of the erring brother from the error of his way shall hide a multitude of sins from being exposed to the light by actual transgression of the commandments of our King in outward deportment. Since nothing can be hidden from the knowledge of God it cannot be that it is intended to teach that sins are hidden from him; but no sin is manifested in the sight of created beings unless it is developed by actual transgression. If there be an evil design in the heart of a brother, either for the injury of another, or for the resentment of an injury received, certainly the execution of that carnal design would expose the sinful principle in which it originated; and its consequence would be the aggravation of the same evil principle in the brother assailed. Thus a multitude of sins would be manifested as the consequence of the error of the first sinner against the law of love. If one convert the first brother from the error of his way, and bring him to obey the law of Christ in the case, all the multitude of resulting sins are thereby hidden from exposure to the judgment of the church. This is seen in every case where the law of divine love is obeyed in reclaiming an erring brother from the error of his way. There is no error in the way of Christ. All errors among the saints belong to their own ways.

(Continued from page 363.)

it were the company of two armies;" the mystery of godliness and the mystery of iniquity; the one continually antagonistic to the other. Then is it any wonder, dear brother, that "we are troubled on every side?" The elements of death and darkness are warring against the elements of life and light. How could anything be more contradictory, or more directly opposite? The light which we have is the life of Jesus, which is the light of faith, and by which we see the enormity of sin, that has brought all our fleshy nature into death's darkness. This is why I am often encouraged to go on, hoping that a good work has been begun in me, to wit, the work of grace in my heart; because I know I possess something now that I did not have before; a knowledge of my lost and ruined condition in a state of nature. I know this; and "whereas I was blind, now I see." And this sight is the sight of faith; and faith is God's free gift.

Well now, my dear brother, if I have only succeeded in tiring you, I have at least, I think, realized the answer of a good conscience in obeying and following the dictates of my mind. I feel that you will kindly bear with me in my weakness and ignorance. To-morrow your meeting begins at Abbington. How I would love to be with you. I hope you will have a time of rejoicing and of refreshing from the Lord, who alone can bind up the broken hearted and comfort the mourner. We are all as well as usual. We all join in love to yourself and family.

Your unworthy brother,

B. F. COULTER.

KETTERMAN, Mo., Oct. 10, 1892.

THE subject of redemption has been on my mind for some time, and several inquiries have arisen in regard to the subjects of this redemption. One of them is, What is redeemed? I have been trying to find from Scripture the previous condition of the redeemed of the Lord, that is, if we may consider such a thing as pre-existence before a state or condition that needs redemption from; but I have failed to find anything like satisfactory evidence to show that the Lord's people before bonds were in the same state or condition as after they were redeemed from bonds. To my mind there is a difference between God's redemption and that found among men. We may own a property; it may be free from any encumbrance; we hold a good and perfect title to it; it is for our own use exclusively; but it may be mortgaged, or a lien placed upon it; then it is under bonds. We only have the sole right to redeem it, because we hold the original title. In the course of time we redeem it by paying the price of redemption, and it again reverts to us; but it is the same property as it was before it became alienated. It is no greater nor grander, unless it may be prized

as better because of our extra effort to redeem it; but the property is not enhanced in value intrinsically. It is simply brought back to us as it was before by being bought back, or redeemed. In the above respect can we compare the redemption of the Lord with it? I think not. That there was a life or vitality of the Lord's people existing before time, scriptural proof is sufficient; but we cannot think that it had the fullness or the kind of glory that shall attend the ransomed of the Lord when the righteous shall shine forth as the sun in the kingdom of their Father. The victory over sin and death shall add greatly to the Lord's people. Sin makes great inroads, and misery and destruction are marked in every line and indentation that Satan places upon the poor and afflicted people; and that which appears will be their annihilation is but the developing and manifesting of them as kings and priests unto their God. Sin, through Satan's power, instead of thwarting God's purpose, is turned to good account, and redounds to the glory of God through Christ in his complete victory over sin. Christ Jesus has the right of redemption, because of the choice made in him before the foundation of the world. They are "sanctified by God the Father, and preserved in Jesus Christ, and called." The Redeemer owns the old, original and just title to everything included in that covenant which is ordered in all things and sure. He says, "They are mine." Again, he has the right to redeem them because he is their near kinsman.—See Lev. xxv.; Ruth ii. 3, 4. "For the right of redemption is thine to buy it."—Jere. xxxii. 7. He is closely related to his people, being their elder Brother, Husband and Head. They are flesh of his flesh and bone of his bones. He is their life; and as sure as he lives, just so sure shall they live also. The Redeemer, the Mighty One of Jacob, has power to redeem. "The year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me."—Isa. lxiii. "For their Redeemer is mighty; he shall plead their cause with thee."—Prov. xxiii. "As for our Redeemer, the Lord of hosts is his name, the Holy One of Israel."—Isa. xlvii. 4. "And all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."—Isa. xlix. 26. "Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I dry up the sea, I make the rivers a wilderness."—Isa. l. 2. Jesus says that he has power over all flesh, to give eternal life to as many as the Father giveth him. There are very many proofs in the sacred record of Christ's power to redeem; and that he has fully satisfied all the demands of justice in behalf of his people, in paying the ransom price, is also

clearly established. In his love and in his pity he redeemed them; and he carried and bear them all the days of old. The price of redemption was greater than earth or all the world could produce. It was a heavenly price, the blood of the Lord, the blood of the only begotten Son of God, whose name should be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. "The church of God, which he hath purchased with his own blood."—Acts xx. 28. "The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7. "In whom we have redemption through his blood, even the forgiveness of sins."—Col. i. 14. "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace."—Eph. i. 7. From the foregoing we see that sinners are "not redeemed with corruptible things," but "with the precious blood of Christ." "By his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. ix. 12. "Unto him that loved us, and washed us from our sins in his own blood."—Rev. i. 5. From the foregoing we see that the Lord has redeemed his people, because he only had the right and power to redeem; and the ransom price (his blood) could come from no source but from the Head.

What are his people redeemed from, and to whom? We will notice first that they are redeemed from death and the power of the grave. The sting of death is sin; but Christ has taken away the sting of death, that is, sin; so death hath not dominion over them, nor the grave power over them; for "I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes."—Hosea xiii. 14. Not only are they redeemed from death, but from that which produces death—sin. Sin is the transgression of the law; so when the law is violated in the slightest degree the curse is upon them. But it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. "To redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 5. We believe with the apostle that Jesus destroyed him who had power over death, that is, the devil, and forever delivered his people from his power. "O give thanks unto the Lord, for he is good: for his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy."—Psalm cvii. "But God will redeem my soul from the power of the grave: for he shall receive me."—Psalm xlix. 15. They are redeemed to God. "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation."—Rev. v. 9. "Who gave himself for us, that he might redeem

us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."—Isa. lix. 20. "No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."—Isa. xxxv. 9, 10. The individual experience of the saint shall not be complete without the crowning work of redemption, which is "the redemption of the purchased possession, unto the praise of his glory." "For this corruptible must put on incorruption, and this mortal must put on immortality." For "even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." If this body were of heavenly origin it would need no redemption, and we would lose the idea of the resurrection from the dead. I think the apostle has reference to this vile body in 1 Corinthians xv., and that the pronoun "it" stands for both the natural and the spiritual body. "It is sown in corruption, it is raised in incorruption: it is sown in dishonor, it is raised in glory: it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body." It is also said that he shall change our vile body, that it may be fashioned like unto his glorious body. Then shall the north give up, and the south cannot keep back. "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."

J. BEEMAN.

MACOMB, Ill., Nov. 7, 1892.

BRETHREN BEEBE:—I wish to say through the SIGNS to the churches and to my correspondents and friends that I have been confined at home on account of my sick wife for five weeks; but she is slowly improving now, and I hope I can safely leave her soon, and can fill my appointments, &c.

Your brother in Christ,  
I. N. VANMETER.

#### PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

#### CIRCULAR LETTERS.

*The Juniata Primitive Baptist Association, in session with the Fairview Church, Fulton Co., Pa., Wednesday, Thursday and Friday, Oct. 12th, 13th and 14th, 1892, to the churches of which she is composed.*

DEARLY BELOVED BRETHREN IN THE LORD:—We feel to love you for the truth's sake. "Comfort ye, comfort ye my people, saith your God."—Isa. xl. 1. This Scripture is the foundation for a few thoughts. In the first place let us notice who are the people of God. They are all that the Father hath loved with an everlasting love, before the world began. "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. We understand that the address is alone to the children of God, and not to the whole world, as some affirm. We will say to this people, "As many as are led by the Spirit of God, they are the sons of God." Then "speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." Tell her that unto her a child is born, unto her a son is given, whose name is Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Tell her that the angel said to Joseph, "Fear not to take unto thee Mary thy wife." "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." This is the only name under heaven given among men whereby we must be saved; Jesus, the babe of Bethlehem, the only begotten of the Father. We declare unto you that the debt of the bride is paid. Dear ones, when the sins of every vessel of mercy, every heir of glory, every one of the fallen race of Adam that the Father gave to the Son, were met, and the law was fulfilled, their debt was paid. Dear brethren, think how Jesus had to suffer for all our sins, else we were lost forever. Jesus says, "I came down from heaven, not to do mine own will, but the will of him that sent me." "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." This was the time that the fountain was opened to the house of David for sin and uncleanness. Jesus was crowned with a crown of thorns, the rugged nails were driven through his innocent hands and feet, the spear pierced his blessed side, and forthwith came blood and water. O! think of all this that Jesus, the blessed Jesus, bore when he satisfied the law for his people, and cried, "It is finished." "Sacrifice and offering thou wouldest not; but a body hast thou prepared me." Again, "Lo, I come to do thy will, O God." The sun refused to shine, the mountains quaked, the rocks were rent, when Jesus paid the debt of his people.

He trod the wine-press alone. He needs no help in saving sinners. He says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." He also says, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." This same Jesus was buried, and on the third day arose, triumphant over death, hell and the grave. This was all done for us, alone by the author and finisher of our faith. The apostle Peter says, and also God's children to this day, and as long as there is one remaining on earth, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." Where is the life of the child of grace? It is hid with Christ in God, out of the reach of all enemies. Dear ones, who shall separate us from the love of God? Shall tribulation? There is no power able to separate the body of Christ from its Head. Dear ministering brethren, the charge to Timothy we will give to you all, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "That we may present every man perfect in Christ Jesus." May the Lord enable you all to meet together in his holy name, and in all your meetings, may you be enabled to say, It is good to be here. May we be guided by his holy Spirit, and our association be well supplied with truthful brethren. May it be the will of the blessed Lord to raise up laborers in his vineyard; for the Lord's harvest is great, and the laborers are few. We pray the Lord to guide us into all truth, that our meetings may be to the comfort of God's dear people. "Comfort ye, comfort ye my people, saith your God." Our association has been a very pleasant one, well attended by visiting brethren and able preachers, for which we feel to praise God and take courage. Farewell.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

*The Mount Pleasant Association of Regular Baptists, now in session with the Cane Run Church of Regular Baptists, at Turners, Henry Co., Ky., the 2d, 3d and 4th days of September, 1892, to the churches composing her body, sendeth greeting and christian salutations in the Lord.*

DEARLY BELOVED BRETHREN IN THE BLESSED LORD OUR SAVIOR:—Another year has passed and been numbered with the things that

were, bringing with it many changes, sorrows, bereavements and sore disappointments to many of us, as well as some precious seasons of comfort, gladness and religious enjoyments, since it was our privilege, according to our time-honored custom, to address you this our annual epistle or Circular of fellowship, love and admonition.

For a subject or starting point upon which to begin this letter we invite your attention and prayerful consideration to the following portion of holy writ, which you will find recorded in 2 Timothy i. 9, and reads as follows; "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." In the verse preceding our text the apostle exhorts Timothy thus, "Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner; but be thou a partaker of the afflictions of the gospel according to the power of God." From which context we learn, in the first place, that our salvation spoken of in the text is according to the power of God. The text teaches us that our salvation is full and complete and finished. "Who hath;" not may, or will if we will let him; but "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."

Dear brethren, what a comfort it is to us poor and afflicted people, whose only trust is in the Lord, to be assured that our salvation is according to the power of our God, who is so all-powerful that he speaks, and it is done; commands, and it stands fast; declaring the end from the beginning, the things from ancient times not yet done, saying, "My counsel shall stand, and I will do all my pleasure." How greatly does it gladden our hearts, and O how our souls should overflow with gratitude and love to him, our great, all-powerful and wonderful Savior, God, who hath not only thus, according to his power, saved us, but also called us with a holy calling; and that, too, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.

When we consider that because of our miserable and lost state as the fallen sons and daughters of Adam, who by transgression fell under the just and righteous sentence of God's holy law, bringing the curses of that holy law down upon our guilty heads (for it is written, "Cursed is every one that continueth not in all things which are written in the book of the law to do them"), we feel that we ought to rejoice and be glad exceedingly, that we are saved by the power of God, through Jesus our only Savior, and through the riches of his mercy, the greatness of his love, and the all-sufficiency of his grace as treas-

ured in Jesus; and this, too, according to his own eternal purpose, which was purposed in Jesus Christ our Savior before the world began. And may we not break forth in the deep and wonderful language of the apostle, and say, "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!" Then it is a fact or truth beyond dispute that salvation is of the Lord from first to last, without the aid of any human agency. Jesus our Savior stood alone while paying the redemption price of his people; for he trod the wine-press of the wrath of God alone, and of the people there were none to help; "Therefore mine own arm brought salvation unto me." Yes, "Thou shalt call his name Jesus; for he shall save his people from their sins." Did he save them? Did he come to earth to do or accomplish a specific work, or only to make the way of his salvation possible? Let him speak. "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 that sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." Then in view of these consoling truths, let the poet speak in accents sweet and true of the love of Christ that passeth all knowledge:

"O for such love let rocks and hills  
Their lasting silence break,  
And all harmonious human tongues  
Their Savior's praises speak."

Dearly beloved brethren composing our body, scattered throughout the length and breadth of the land, in view of this precious doctrine of God's salvation of us, his people, in Christ Jesus our Lord, what manner of people ought we to be in all holy conversation, looking for and hastening unto the coming of our Lord, and watching thereunto in prayer? Let us heed the admonitions of the holy Scriptures given to us by inspiration of God that we might be perfect, thoroughly furnished unto all good works; and to these good works let us ever be found careful in maintaining them; for these things are good and profitable unto men.

The grace of our Lord Jesus Christ be with you now and ever. Amen.

W. T. RITTER, Mod.  
E. F. RANSELL, Clerk.

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

Mrs. N. B. Libbey, Iowa, 1, Col. J. B. Finley, Pa., 5.—Total, \$6.00.

MARRIAGES.

At the residence of the bride's brother, near Melbourne, Ontario, by Elder Wm. Pollard, on Wednesday, Oct. 26th, 1892, Mr. Charles Prentice and Miss Eliza Errett, both of Melbourne, Ontario.

OBITUARY NOTICES.

Our dear brother, **Bryne G. Ganer**, fell asleep in Jesus, as we hope, on Oct. 24th, 1892, in the 61st year of his age.

His disease was diphtheria. He had gotten better, and took his team and hauled some on Friday and Saturday, and on Sunday night was taken very bad. On Monday evening I was sent for, and at eleven o'clock he passed away, like a child falling asleep, without moving hand or foot. He leaves a wife and seven children (five sons and two daughters), with the Leading Creek Church, to mourn their loss.

Brother Ganer was strong in the faith. Salvation by grace was his theme. Often have I seen the tears run down his cheeks while I and others were proclaiming Jesus and him crucified, the only name under heaven given among men whereby we must be saved. He will be greatly missed by our church and his dear family. We believe he was a child of God, and that our loss is his eternal gain. His wife and children have the sincere prayers of the writer of this notice, that they may be prepared to meet death as strong in the faith as did the father.

On the 26th I spoke to a large congregation of friends and neighbors, using as a text John xix. 30. The body of our dear departed brother was laid away to rest in our grave-yard, to await the voice of the Archangel, when he will come to take his children home. Bless his holy name, those that sleep in Jesus will God bring with him.

Written by his pastor,  
JAMES MURPHY.  
MONTROSE, W. Va.

DIED—On July 14th, 1892, our dear daughter, **Josephine Wood**.

She suffered about four months, and passed away in the triumphs of faith. She was born in Alabama, moved to this state in early life, and was married to Moses Wood, who preceded her to the tomb one year. Josie, as we called her, united with the Primitive Baptist Church in early life, and lived a faithful christian until her death. She leaves five children, her father and mother, brothers and sisters, with many friends, to miss her here. We believe she sleeps in Jesus with the blessed.

"Dearest daughter, thou hast left us,  
And our loss we deeply feel;  
But 'tis God that has bereft us,  
He can all our sorrows heal."

MARY E. McDONALD.  
CAMDEN, Ark., Oct. 28, 1892.

**Herman Laws**, son of W. L. and Cornelia Laws, died at their home in Wicomico Co., Md., Aug. 8th, 1892, aged 21 years and 23 days.

He was a young man of most estimable character, very much beloved in his home and by his many friends. He had become established in a good business, and his prospects of success in a worldly point of view appeared excellent; but the Lord's purpose concerning him was different, and he was taken in the morning of his life from this world, there appears reason to believe, to a world of eternal joy.

After a year's absence in his business he returned home on Saturday, July 16th, for a birthday visit. His mother noticed a peculiar tenderness in his manner, and a different look in his eyes from what she had ever seen before. It was also remarked afterward by others of the family. He went away again on Monday, looking as well as ever. On the 27th he was brought home sick with typhoid fever, and died on the 8th of August. His mother, who is a member of the church at Indiantown, had very peculiar exercises concerning him during the year that he was away; and often a death scene would be in her mind, and it would always be he. It was a great trouble to her, but she could not put it away. Con-

cerning his sickness I will quote a little from a letter she has written me:

"At first I did not think he was so sick. He never uttered a murmur nor complaint of any kind. My calmness and composure during all his sufferings I know must have been given me by a higher power than man. I asked God to give me strength to go to my son as long as he needed me without tears in my eyes, and talk to him without a quiver in my voice. My request was granted. I went in and out until a few minutes before the last. I could not stay any longer. The last he said to me was, 'Mother, kiss me.' His father staid by him until it was all over. He put his arms around him, took hold of his hand, and said, 'My God! my God!' and I believe it came from his heart. It was a sound that did not come from the lips only. I cannot tell you any more; but O! my heart is almost broken. I never can get over it. We laid him away on the 10th day of August. Elder Poulson was here. I do not remember the Scriptures he read, nor but one of the hymns: 'Keep silence, all created things.' Before this trouble took place I was so cold and lifeless that I did not care to read the Bible nor the SIGNS. The Bible was a sealed book. I could not see any beauty in it. I do not know why it was so; but I have been brought to see things so differently. The Scriptures and hymn book seem new to me, and especially the twenty-second and twenty-fourth Psalms. The desire of my heart was, 'Lord, have mercy upon me, such a sinner.' It was all I could say. He has shown me his mercy; and sometimes he says, 'Peace; be still!' But the murmuring will come back. Why was it so? I loved my boy so much."

These expressions of our dear sister's feelings will reach the hearts of many mourning ones, and I think it right to quote them. May the rich and powerful consolations of the gospel be experienced by the mourning father and mother in this and other deep and sore afflictions, and by the dear brothers and sisters.

SILAS H. DURAND.  
SOUTHAMPTON, Pa.

"HEAR my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were. O spare me, that I may recover strength, before I go hence, and be no more."—Psalm xxxix. 12, 13.

By request of the afflicted family I send for publication in the SIGNS OF THE TIMES a notice of the departure of **Mrs. Sarah Rowland**, in the 51st year of her age.

Sister Rowland was a member of the church at Rock Springs. She was baptized in fellowship with that church in September, 1869, by the writer of this notice, where she lived in the fellowship and confidence of the brethren until her discharge was received from the conflict and warfare which here annoys the weary pilgrim. Her illness was continued for the space of eighteen months, and at intervals was painful. During her illness she seemed to be dying daily to the things of this world, and especially toward the close she expressed a desire to depart. Our sister was a firm believer, and rather an able defender of the doctrine of God her Savior. She seemed especially clear in the doctrine on which she loved to dwell. But she is gone, leaving a husband, two sons and two daughters, whose devotion and care over their declining mother was unceasing by day and by night.

After some remarks by the writer, at the residence at Liberty Grove, Md., her remains were interred at Rock Springs. We feel sure that the afflicted husband and family have the sympathy of those who know them. May the blessing of divine grace rest upon them.

WM. GRAFTON.  
FOREST HILL, Md.

OUR beloved brother, **John J. Norman**, departed this life in the year 1891, aged 61 years.

He was born in Duplin Co., N. C., and moved with his parents to Alabama when small, and was raised in Butler County. He was married to Mary Sheppard, near the old homestead, where he lived and raised his family. He united with the Cool Spring Primitive Baptist Church in early life, and was baptized by Elder Wm. Findley. He lived with them a worthy member, and was liberated to exercise his gift in the year 1887. He contended earnestly for the faith once delivered to the saints.

He leaves a wife and five children, with the church and many friends, to mourn their loss. His disease was dropsy. He is gone to reap the reward of the faithful.

E. W. NORMAN.

BEARDEN, Ark., Oct. 15, 1892.

BROTHER **Wm. L. Workman**, a faithful member of the Little Creek Church, Sussex Co., Del., died at his home in Wicomico Co., Md., July 27th, 1892, aged 65 years, 11 months and 13 days.

Brother Workman was baptized by Elder E. Rittenhouse, Sept. 19th, 1881. As a tribute to his memory I quote from a letter from Elder Rittenhouse to a son of brother Workman: "I have no further knowledge of your father to communicate except his faithfulness as a member of the church, not only always attending when he possibly could, but manifesting so much enjoyment in the worship, and in the companionship and fellowship of the saints. He was an Israelite indeed, in whom there was no guile."

He leaves a widow to mourn his absence, to whom he was married August 26th, 1847. Eight children were given them. Two are dead, and six remain to mourn the departure of their affectionate father. One of the sons (brother G. J. Workman) is a worthy member of the Forest Grove Church. Brother Workman was a patient sufferer from the lingering, torturing effects of cancer in the face and eye. Sustained by grace, and the hope of a blessed immortality beyond the grave, he endured his suffering without murmur or complaint, only expressing a longing desire to go home and be at rest. His favorite reading was the experience of Job and the SIGNS OF THE TIMES. I was with him, and witnessed his patient suffering; and while I tried to speak comfortably to him, I felt to be admonished by his example.

At his funeral I tried to speak consoling words to the bereaved ones and a respectful company of friends from the appropriate words of Job xiv. 14: "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come."

W. W. MEREDITH.

On the 28th day of October, 1892, **Scott Armsworth**, of Cerro Gordo, Ill., quietly fell asleep in Jesus in the full assurance of faith. Like a father in Israel, or a soldier at rest, he seemed to lie in the beautiful casket in which they had laid him.

Brother Armsworth was born Sept. 9th, 1806, in Hardy Co., Va. He was married to Miss Charity Ater, in Ross Co., Ohio, April 14th, 1840, and to them were born six children, five of whom are dead. They united with the Baptist Church in September, 1848, and he was ordained a Deacon June 26th, 1849. His age was 86 years, 1 month and 19 days. His funeral occurred on Sunday following, and was attended by a very large concourse of people, made up of brethren, kindred, neighbors and friends. The remains were taken to the meeting place of the Concord Church, Piatt Co., Ill., where the writer tried to address the vast assembly from the words, "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come." Afterward the dear old body was laid to

rest in the old church-yard among his friends.

"Uncle Scotty," as he was familiarly called, will be greatly missed among us, as he was a man of strong mind, very clear in the Scriptures, sound in faith, discipline and practice. He was a reader of the SIGNS OF THE TIMES, and had taken that paper nearly from its beginning, and was in full accord with its teachings. A good and great man in Israel has fallen, and we feel to humbly submit to the will of him who works all things after the counsel of his own will.

ALSO,

JUDGE **John White** died on Thursday, Oct. 27th, 1892, at his late residence in Christian Co., Ill., aged 64 years.

He was born in Tennessee, and came to this county with his parents in 1842. He married Miss Elizabeth Hackett in 1850, and they settled on a farm in Christian Co., Ill. Brother White had been Sheriff, and later Judge, of Christian County, and at the time of his death was President of the Pawnee Railroad. He also left a good, dear wife, with three children (two sons and one daughter), to mourn their loss; but they realize that their loss is his eternal gain.

Judge White was not a member of any church here, but was a good man, and a reader of and believer in the doctrine set forth in the SIGNS OF THE TIMES. He was a good citizen, a tender husband and kind father, and was all that it took to make a good man. He had been afflicted a long time with a complication of diseases, but his last was paralysis, and was almost painless. I talked much with the Judge in the last few years of his life. His great delight was in a full, free and finished salvation through Jesus our Lord. He was perfectly reconciled to die or to live, as his Lord saw fit. He could give as clear an evidence of a work of grace as almost any one. He was always ready to attend his meetings, and was able and willing financially to do his part in keeping up meetings and helping the poor. The community attested their high esteem for him in coming out *en masse* to his funeral at the Horse Creek Church. I tried to speak to them from the words of Paul, "For this corruptible must put on incorruption, and this mortal must put on immortality." The body was then taken to its resting place in the cemetery near the church, where Elder Lockhart read the last service, and amid many tears Judge White was buried. Thus we laid to rest one of God's noblemen, to await the resurrection of the body at the second coming of our Lord Jesus Christ.

W. A. THOMPSON.

SPRINGFIELD, ILL., Nov. 1, 1892.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, NOVEMBER 23, 1892.

NO. 47.

## CORRESPONDENCE.

REISTERSTOWN, Md., Nov. 8, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—A short time since I received a request by letter, postmarked Athol, Md., from one whose name is given as "A Poor Sinner," to write through the SIGNS upon Psalm cxxxvii. 1-4. If I knew the name of the writer I would reply privately; but as I do not I will try to write for the SIGNS as requested. I desire both in preaching and writing to address none others than poor sinners, for I am sure that to none others will any word of truth come with power.

The text referred to reads as follows: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"

It is evident that this was not a psalm of David, because it describes the condition of Israel during the seventy years' bondage in Babylon, which was not until long after the times of David. It was evidently written by some member of the captivity (perhaps Ezra or Nehemiah) who loved and longed for their former home in their native land. I have often thought, when meditating upon the Psalms, and calling up their expressions of joy or sadness, hope or fear, doubt or trust, how much light and force would be thrown upon their meaning could we always know under just what circumstances they were written. Of some of them we are told what were the providential circumstances which gave occasion for their composition by David and the others who wrote them; but of many we do not know the time nor reason of their utterance. God's ways in providence and grace are equal. He appoints all our steps in providence as well as in grace; and they, with each one of us, are made to fit the one to the other all our journey through. From my own life in the past I can say that my deepest spiritual experiences of sorrow or joy, hope or fear, self-abasement or exaltation in God, have often been connected with some peculiar circumstances in my natural life. So I believe it has always been with all who have ever known the Lord. We

know the occasion of this Psalm by the very words of the Psalm itself. In the history of national Israel it could relate to but one time or occasion, and that, as said before, was the seventy years' bondage in Babylon. Out of that time of bondage grew up spiritual experiences among some, which they were inspired to record for the learning and comfort of many who should come after them. This whole time of captivity to them was a type of that which is spiritual; and their feelings and expressions while in that bondage set forth the experience of the people of God under circumstances in their travel which are similar to this captivity of Israel in Babylon.

In my mind I have always associated this one hundred and thirty-seventh Psalm with the one hundred and twenty-sixth, wherein their joy in deliverance from this bondage, and in restoration to their own land, is set forth. The one is full of sorrow, reproach and shame, while the other is full of joy and exultation. How many of the Lord's dear people have found the words of these two Psalms just suited to their feelings, and have been comforted perhaps by the mournful words of the one more than by the exulting words of the other. I have sometimes thought that the fellowship of sorrow has more comfort in it than the fellowship of joy. I doubt not that then Israel's tears and mourning drew them nearer together than their joy and laughter ever could. Thus much more is said in the New Testament concerning the fellowship of Christ's sufferings than about the oneness of the joy; and as the night precedes the day, or the evening precedes the morning, in the narrative of the creation, so the fellowship of sorrow must precede the fellowship of the joy. The watchman said the night cometh, and also the morning; but the night is first. So we have the two Psalms, one full of grief and one full of joy; but the captivity was before the deliverance. I know not why those who arranged the Psalms in our Bibles did not place the one hundred and thirty-seventh before the one hundred and twenty-sixth, even as its date must have been earlier; but in any event one thing is true, viz., that no words of our invention can express our feelings half so well as do the words of these two Psalms at times.

But what was the cause of this captivity? Why were this people whom God loved and had chosen as

his own heritage in bondage? Was it because God had become their enemy? Had he ceased to love them? Had he forgotten them? Had he given them up to destruction? No; none of these things were true. He had not given them up to destruction; he had not forgotten them; he had not ceased to love them. On the contrary, this very bondage was a witness that he loved them still. Why then were they in bondage? There is but one answer—they had sinned. They had forgotten God. They had not kept his sabbaths. The sabbatic years had been wholly disregarded; and now God said that the land should have its appointed rest. Sin was the cause of their captivity, but yet they were the people of God still. Surely nothing can show the sovereign choice and grace of God more than do his dealings with this people. He did not choose them because they were more numerous or mightier or better than other people. On the contrary, he himself said of them that they were the most stiff-necked and rebellious of all people. He chose them out from other nations and loved them freely just because he would do so; and having chosen and loved them when they were strangers to God and stubborn in rebellion, he kept right on loving them, though they often most grievously erred and departed from him. He was their God and they were his people still; and in their sins he dealt with them as with children, and not as slaves or enemies. Now if God so chose and loved and dealt with that national people, how much surer it is that he will not turn away from his spiritual people, whom he loves and has chosen, no matter how grievously they have erred from his ways. This David declared in Psalm lxxxix. 30-37, which I will not quote for want of space. There God declares that if his people transgress he will chastise them, but that he will still love them and hold them fast, and that he will not alter his covenant toward them. I surely need not add to this the statement of the truth that if servants through fear are driven into outward service and obedience, much more is it sure that the free-born children will first love God, which is obedience itself, and then strive to serve him and obey him, not in the oldness of the letter, but in newness of spirit. God has put into the hearts of his children a willing mind to serve him; and he sees that mind in them, and encour-

ages them and disciplines them, to the end that this mind may triumph over the flesh and rule in them. So when his righteous hand smites them it is an excellent oil, which binds up the sores and wounds which sin has made, rather than bruises them. He consumes the sins, but he heals the sinner. Israel is Israel still, and as a prince has power with God and men, and prevails; and so the tribes of Israel in Babylon were the tribes of the Lord still. One lesson it would be well for us to draw from this. If our brother sins, he is our brother still. Yea, even though for his sins he be transported into Babylon, he is none the less our brother; and as God loves him still, so ought we.

We learn another lesson from the words of this sorrowful Psalm. The child of God, though he sins, and is in bondage therefor, cannot forget the past. His proper home is Zion. He can never be at home elsewhere. In the days of his prosperity he forgot the Lord his God, but God never forgot him; and now in the time of his trouble he remembers God. When he dwelt in Zion he might not have appreciated his home and his privileges as he should; but now his soul turns to them with a great longing. This is not the language of one who has never had a home in Jerusalem or Judea, but of a transgressor and wanderer, who in bondage remembers his home, and is homesick for a sight of it once more. In the New Testament the parable of the prodigal son sets forth the same truth. In his poverty and disgrace he is represented as longing for home. Israel, though in Babylon, were not of Babylon. They had no home there. The city was beautiful, and the country powerful; it was full of palaces of gold and silver, and of merchandise. But all this was not for them nor they for it. Their home was Zion. No other place ever could be their home. They remembered Zion; yea, they wept when they remembered Zion. To them there were no hills like those of Zion. Horeb and Carmel—in all Babylon there were no hills comparable to these. They longed for home. Better home in poverty and want than Babylon with riches and pleasure. More to them now would be the poverty of Judea than all the riches of Babylon. Thus to-day in the most erring child of God there abide thoughts and desires and longings which no event can destroy, and which none of the inhabitants of the Babel of this world can ever know or understand. To

be asleep and lie down among the dead is a fearful thing; but yet the man who sleeps is not dead. For a child of God to be captive to the powers of darkness is a fearful thing; but yet he is a child of God still, and in his heart are stirring God-given impulses and longings which will not be satisfied with all the riches or treasures of the world. God sees his heart and knows his longings, and does not turn a deaf ear to his mournful cry. At such an hour he confesses, "I have sinned, and deserve my captivity; but let thy mercy, O Lord, come even unto me, and save me yet again in my own land."

But why can they not love this Babylon, so rich and great? What does it lack that any should desire to depart from it? What is Jerusalem compared with it for size, for riches, for power or glory? "Ah," the captive says, "I am a captive here, and Jerusalem is my home." My home! What heavenly meaning in those two words, especially to the captive! There are the graves of his fathers, there are the scenes of his happy youth, and, dearest of all, there God was wont to meet him, and it was his privilege to worship in the temple. He could say, "My sins have cut me off from these my privileges, but yet I can be satisfied nowhere else in all the world." Some poor soul may read this who once had a home among the people of God, but who, having erred, is to-day without. If so, I know that such can bear witness that this great Babylon is not their home, that they are not and cannot be at rest, and that they have no home but Zion.

How can such an one sing any of the songs of Zion in this time of bondage? If the lips utter words the heart does not sing. If the inhabitants of this great Babylon say, "Sing, and be mirthful," even though they speak with a desire to cheer such an one, they can only feel the power of the words, "How shall we sing the Lord's song in a strange land?" Singing is the evidence of gladness; and how can they be glad? Their harps are hung upon the willows; how can their listless hands, which hang down with sorrow, strike those strings again?

But they shall sing again. When the Lord shall turn their captivity, then shall their mouth be filled with laughter and their tongue with singing. The harps will be strung and tuned again; but those strains of melody and singing shall fill Zion's streets, and only Zion's children shall hear them. Then shall they be at home again, and the days of their mourning shall be ended. If any are captive now, God grant them speedy deliverance, and grant them songs instead of tears.

I leave these hasty thoughts. I trust they may comfort some one.

I remain your brother in the hope of the gospel,

F. A. CHICK.

LOTTA GROVE, Pa., Oct. 19, 1892.

ELDER J. D. HUBBELL—DEAR FRIEND IN HOPE OF ETERNAL LIFE:—I feel impressed this beautiful morning to write a few thoughts to you. I shall not be able to express the joy and comfort I received in meeting you at the Juniata Association. I have had a desire ever since I saw your name in the SIGNS OF THE TIMES to meet you, and to hear you expound those wonderful truths which the natural mind knows nothing about, because they are spiritually discerned. I must say to you that your preaching was to me as wells of water in a desert land. It was as a table bountifully set before me. I could drink, as it were, from those streams which flowed from your lips, to the satisfaction and comfort of my poor soul. It was a feast to me then, and has been ever since I came home, although I do not belong to the visible church, and have always felt too unworthy. I feel that I would be a burden to such good people as the Old School Baptists seem to be; yet I do sometimes have a hope that I belong to the body of Christ, and this Scripture gives me a great deal of comfort, "We know that we have passed from death unto life, because we love the brethren." I do feel that I love that people with a love which the world knows nothing about. It matters not where you may meet one of those little, weak, trembling ones, that love is the same; and you need not ask them what they believe in regard to the doctrine of God, as their conversation will tell you that they believe in an immutable God, one who changes not. They show by their talk and conversation that they all have been taught in the same school and by the same Teacher, "our Father." It is such a comfort to me to talk about the wonderful works and wisdom of Almighty God, that knowledge which the carnal mind knows nothing about. God's ways are unsearchable. No man can teach another the wisdom of God; neither can schools of divinity teach it. It is beyond the comprehension of mortal man. "O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" "He plants his footsteps in the deep," and who can track him? He brings his people by a way they know not. How true this is with every subject of grace after being born of the Spirit. Whilst they were dead in sin they vainly thought they must do something for which God would be under obligations to save them because of their good works. But when they become dead to sin, then they realize that they have been brought by a way which they least expected. At least it was so with me. When I was trying to serve God by the law, after the Arminian mode of worship, which can never be acceptable in the sight of the sovereign God, this Scripture came very

forcibly to me, "Christ is the end of the law for righteousness to every one that believeth. Those Arminians who say they believe in Christ do not; because they believe in the works of the creature, and worship in modes and forms which do not set forth Christ as the end of the law. Christ came not to destroy the law and the prophets, but that the law and the prophets by and through him might be fulfilled. Again, by the deeds of the law no flesh can glory in the sight of God. Abraham's works were good, but he had not whereof to glory before God. It was the faith he had in God that was counted for righteousness. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God." "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." God is in one mind, and none can turn him. He works all things after the counsel of his own will. God has saved his people by the gift of his Son, with an everlasting salvation. They are already saved. It is in the past tense. Not will save, as the world has it. God does not say, "Work out your own salvation with fear and trembling," and leave us there, but says, "It is God that worketh in you both to will and to do of his good pleasure." So the creature can take no honor to himself in that, as it is God who does the work. There can be no working out until there is a working in by the Holy Ghost. We are only a part of God's workmanship; and may he not do as he pleases with that which he has created? We are in the sight of God only as a drop of the bucket; as nothing; yea, less than nothing; and at our best estate we are altogether vanity. Now, since we have such an account as this of man, given by Almighty God, who can presumptuously dictate against the great Jehovah in dealing out his free grace in an unconditional or sovereign way? I am persuaded that it is not for works of righteousness which I have done, but according to his mercy he saved me, by the washing of regeneration and renewing of the Holy Ghost. O my soul! let all thy powers unite in praising the eternal God for so great a salvation. Great God, fill me with thy blessed self, and may it ever be my highest ambition to be nothing, and to magnify thine infinitely adorable name.

I must close. I have not written what I intended when I commenced. I have written as my mind has been led. Do with this as you deem best. So many want me to write to them, and I being busily engaged in teaching school, I thought I would write a few thoughts to you, and you could have the same published in the SIGNS OF THE TIMES, after you have inspected it, and if you deem it worthy. You will please give your views on Amos vi. 1, through the

medium of the SIGNS. Please write me a good long letter.

Yours in hope of eternal life

ALLISON WIBLE.

R E P L Y .

KELLY'S CORNERS, N. Y., Oct. 29, 1892.

DEAR FRIEND ALLISON WIBLE:—Your welcome letter came duly to hand, and I am heartily glad you have been given strength to express your heartfelt interest in the love of God as manifested through our Lord and Savior Jesus Christ; and I also hope to hear soon that you have proved your faith by working out your own salvation, in obedience to his command, as he has wrought it in your heart. "If ye love me, keep my commandments." He also tells you that the path of duty is the path of safety; also, in keeping his commands there is great reward, which is not the promise of heaven, but of rest unto your soul. Your expressions regarding myself make me feel very unworthy, as I sense the goodness of God to a poor, sinful worm, as I hope I know myself to be, having nothing of my own, barely hoping in God's abounding mercy. Much of my time I am in darkness, so ignorant and blind that I feel truly unfit for christian company, much less to attempt to speak in the name of the Lord, to comfort his afflicted and poor people. So I know he has all the glory; for he speaks and sends by whom he will, and the time and place are all in his appointment. He works all things after the counsel of his own will, as the eternal and unchangeable God, who has declared the end from the beginning. It is for the good of his chosen and called people that all things work together for good; and all is proved in them by his love shed abroad in their hearts by the Holy Ghost, which is given unto them.

I was much interested in the conversation of yourself and wife, and the meeting at Fairview will be long remembered by me as an oasis in the desert of this life. Now, while I am writing you, and for publication, I wish to say to all who may be interested, that through the goodness of God to me, a poor, sinful creature, I returned safely home, and found my family well. I wish to praise God, from whom all blessings flow, and also thank my dear brethren and friends for their many acts of kindness to me, and their manifested love and fellowship, not only while at the Juniata Association, but also at the Salisbury, and intermediate points, until I bade brother E. B. Walton, of Philadelphia, farewell at his place of business on Monday morning, Oct. 24th. I felt comfortable in mind and body, both in speaking and hearing. I believe it was of the Lord I was impressed to go to the Juniata Association. Although I had no expectation of going to New Valley and Elder White's home, my visit there among the friends was very comforting and pleasant.

I take the liberty, dear brethren editors, of writing to this dear friend

to the Old School Baptists, and established believer in Jesus Christ our loving Lord, through your columns, as he requests my views on a passage of Scripture found in Amos vi. 1, which reads thus: "Woe to them that are at ease in Zion, and trust in the mountain of Samaria, which are named chief of the nations, to whom the house of Israel came." I am fully conscious that I shall not harm the Scriptures of truth. I shall come short of doing justice to this important truth, which had its fulfillment with the people spoken to then, and also has it fulfillment in the visible church under the gospel dispensation; for the law which came by Moses was given to the nation of Israel only. The Lord spake against them for their transgressions, as the whole family which he brought out of Egypt, saying, "You only have I known of all the families of the earth; therefore will I punish you for your iniquities." While they should have no God besides him, the only true and living God, as there was none other that could save or do them good, how could they walk with him unless they were agreed, or trusted wholly in him, from whom must come all their help, ever realizing that a departure from his commands would bring punishment upon them or their children? So when he visited them for their sins, and their fearful forebodings were realized, they should recognize his hand, and know that the evils of their way were the cause, whether by death or captivity from the destroying angel or armies of other nations. He is a just God and a Savior, remembering mercy to a thousand generations, and his word cannot fail of fulfillment as it has gone out of his mouth. Yet he does nothing in influencing man to evil, or in taking vengeance as a man on his fellows. He revealeth his secret to his servants, who prophesy the things certain to come to pass; so that the good things promised this chosen national people while trusting in him alone, and heeding his law, did not make them his people; neither were they any the less his chosen people while distrusting or disobeying him, but in it they did show their unwillingness to walk with him as a people. Yet in all the way of Israel, good, bad or indifferent, we must ever remember that their covenant God was too wise to err, and too good to be unkind, and designed it all as it was; for if it had been otherwise, the great lesson read out in their distrust and disobedience would lack so much of his heavenly will being set forth in the Scriptures of truth. But I am not designing in this expression to make a point of God's will in evil things as fixed beforehand, to excuse, as some say, the sinner from his fault; for the gist of my aim is to show, if possible, the will of our God as supreme, while the transgressor is abased, and prophecy is fulfilled, and our God is exalted in all his pleasure;

as over all the works of his hand. No skeptic, though he be a child of grace, will be able to tell the reason why things are as they are in providence or grace. None can tell what will be, for none can tell when it shall be; because to every purpose of our God there is a time and judgment. Therefore the misery of man is great upon him, for there is not a just man upon earth that doeth good and sinneth not. But the God of Jacob, whom he hath redeemed, and Israel his elect, is in one mind, and none can turn him. While he uses the evil nation to punish his people, he also avenges himself of them. Whatever he does is right, because he is right or righteous himself. His word being disregarded, he is right in calling the transgressor to account. Vengeance belongeth unto God, and none but his chosen people can fully realize what a fearful thing it is to fall into the hands of the living God; for it is by terrible things in righteousness he answers them; and as they are exercised by his dealings with them they tremble at his word, and ask for the old paths, in which they have been led to the city of habitation; while those who are at ease in Zion, trusting in the mountain of Samaria, and forgetting their deliverance from the hand of the enemy, put away the evil day, and cause the seat of violence to come near. They lie upon beds of ivory, and stretch themselves upon their couches. They eat the lambs out of the flock and calves out of the midst of the stall. They invent to themselves instruments of music, and drink wine in bowls, &c.; but they are not grieved for the afflictions of Joseph. They shall go with the first that go captive, and the banquet of them that stretched themselves shall be removed. For the day of the Lord is darkness, and not light, until lamentation shall be experienced, and a cry go forth from all that are at ease in Zion; for the Lord will be inquired of by the house of Israel, to do for them; thus proving the word of the Lord by the prophets. "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." None such can be at ease; but they shall speak of his kingdom and talk of his power; loving his law in the inward parts; having none in heaven but God, and desiring none on earth but him; for he only can deliver. So in the type we may see the people to whom the Lord has spoken by the prophets and of whom he has spoken as at ease in Zion, and to whom the word in the law came, who were under its curse, from which the yearly sacrifice could not recover. But our Redeemer coming under the law, as justice required a satisfactory offering, condemned sin in the flesh; and in order to reach Gentiles as well as Jews, all were concluded in sin, that God might

have mercy upon all that were chosen in Christ before the foundation of the world, both Jew and Gentile. The Jew with circumcision as a sign or seal of the promise, and trusting only in the letter, becomes the uncircumcision; while the Gentile, believing in God, becomes the circumcision. Yet neither circumcision nor uncircumcision availeth anything, but a new creature; for the law is fulfilled. Christ is at the right hand of God. His kingdom has come, and his will is done in earth as it is in heaven. He has established the judgment day, and has been and still is gathering his people. They are coming from the east, west, north and south, as sons from far, and as daughters from the ends of the earth, sitting down in the kingdom of God with Abraham, Isaac and Jacob. They all come up through great tribulation, and all from their own individual exercises know something of the redemption price, their Savior's blood. Of them it is said, "Ye were sometime darkness; but now are ye light in the Lord." As blind, they are brought by a way they knew not. Ye are not come to mount Sinai, but to mount Zion. Ye are made free in the redemption in Christ Jesus. Ye are called to liberty, yet not to use that liberty for an occasion to the flesh, but by love to serve one another; to live together as the heirs of the grace of life; to be fellow-helpers of each other's joy; to endure hardness as good soldiers of Jesus Christ; to fight manfully the good fight of faith; to earnestly contend for the faith once delivered to the saints. In all this they are an afflicted and poor people, each having their own peculiar trials, coming through tribulation into the kingdom. While all have felt joy in believing, and peace in obeying the commands of Jesus, even rest to their souls, yet they cannot be at ease in Zion, or careless as to her way and their own interest in her, without feeling the woe set forth in the type; for the same fearful dealings of the Lord with his chosen people Israel point to the church of the living God, the pillar and ground of the truth. The law of life and death to Israel, as they obeyed or disobeyed, is significant to believers in the Lord Jesus Christ, in their walk in the church; not affecting their eternal life interest in him, but presenting them in their action and life interest, wherein all must undergo refining and purifying, for the trial of their faith, to be made acquainted with their Head and Husband, Jesus Christ, whom to know is life eternal. Tribulation works patience, and patience experience, and experience hope, and hope makes not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us. He that looketh into the perfect law of liberty, being not a forgetful hearer, but a doer of the word, that man shall be blessed in his deed. Being the

recipient of faith, which is the fruit of the Spirit, and adding virtue, knowledge, temperance, &c., the adding and abounding show the fruitfulness in the knowledge of our Lord and Savior Jesus Christ. But he that lacketh these things has forgotten that he was purged from his old sins.

To them that are at ease in Zion, under the gospel dispensation, or in the church of God, a famine must come sooner or later, to bring them to an end of their wits; not a famine of bread, but a famine of the hearing of the word. There is no greater sign of ease in Zion than to see a sleepiness, with a sickly look on the face, and a careless manner in regard to church privileges, when to stay away is easier than to go. The easy and many excuses all bespeak their ease, or careless condition regarding the Zion they have professed to love in former days. The prominence of these is in all the departments shown. Instead of being early and often at the place appointed for worship, to meet and greet the preacher, and the brethren, and bear their share of the burdens, there is slackness all around. If wealthy, there is a fear of waste; if poor, a knowledge of want. The inequality of ability gives Satan the opportunity to suggest their differences as excusable. Though sound in the faith, they may be all at ease in Zion, without excuse before God, trusting in some Samaritan mountain, or first-fruits, instead of manifesting their willingness to bear the burdens of their brethren. This is a disease that affects preachers also at times, so that they are not excusable. Whoever it does affect, it shows all the ill effects; so that instead of letting brotherly love continue, and each abounding in the work of the Lord, in labors of love, whole churches are disturbed, or the visibility destroyed by being spewed out. Hence the woe to them that are at ease in Zion, whether it be an individual or a church. The chastenings of the Lord will continue to come upon his chosen and called people. And if ye endure chastening, God dealeth with you as with sons. When chastened for our disobedience, what fearfulness we experience, as our conscience accuses us, and we know it is just in him; and once more we look toward his holy temple, acknowledging that salvation is only of the Lord.

I have written this imperfect letter for friend Wible, and for all our kindred in Christ, and also send his sweet letter for publication.

Your brother in hope of a better country,

J. D. HUBBELL.

ARGENTINE, Kansas, Sept. 15, 1892.

MY DEAR BROTHER AND SISTER COULTER:—If indeed I may claim such a precious relationship. I will make an attempt to write, but I cannot say I will answer your last very kind and interesting letter, as there

(Continued on page 373.)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 23, 1892.

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G. BEEBE'S SONS.

## THE BOND OF PERFECTNESS.

"AND above all these things put on charity, which is the bond of perfectness."—Col. iii. 14.

The special care of our Lord for the present comfort of his redeemed people is shown in the gift of inspired instruction suited to their need under every possible condition in which they can be situated in their subjection to the vanity of this earthly state. Not only is the doctrine of the gospel clearly defined in the record of infallible truth, but there is explicit direction for the deportment of those who love righteousness, and feel the burden of the law of sin in their flesh. It is worthy of serious consideration that much of the New Testament is devoted to the instruction of the saints with reference to their practical conduct toward each other and toward them who are not made manifest as believers in the Lord Jesus Christ. When it is observed that the same Spirit dwells in every saint, by whose direction the law of life was written in the Scriptures, the importance of self-examination is manifest. This investigation is not to discover evidences of merit in themselves, nor yet to produce works which will entitle them to claim a reward; it is needful to settle them in the assurance that they are in the faith. Only that experience which agrees with the example of the apostles and primitive saints, can be accepted as truly bearing witness that the subject of it is a disciple of Jesus. However approved in the sight of carnal reason may be the evidences presented in any case, without the seal of divine authority nothing can bear witness that a sinner is quickened by the life of Christ in him the hope of glory. This seal cannot be seen by the natural man, since it is discerned alone by that faith which is the fruit of the Spirit. For this cause there can never be an agreement between the carnal mind and the mind of Christ in the believer. While by faith he positively can claim this conclusive evidence, saying, "We know that we have passed from death unto life, because we love the brethren;" yet reason finds an easy way to account for that love on natural grounds. Indeed, it is sometimes difficult for the bewildered saint to conceive how he could refrain from loving those in whom he sees so much to attract his love. It would save the saints much anxiety if they could always know that the attractions which draw their love to those who bear the image of Jesus can only be seen

by the revelation of that same Spirit which evidently dwells in those to whom that love goes out. This truth makes it as certain that the life of Christ dwells in the one who loves its manifestation as in the one in whom it is seen and loved. Thus they are shown to be animated by the same one life and one heart. When they are led by this holy principle of divine love the saints must esteem others better than themselves, since they clearly see Christ in their brethren, while in themselves they mourn the corruption of an evil heart of unbelief. None but those who are born of the Spirit can mourn under the burden of a sinful heart; and none can be led by the Spirit of God without encountering this cross. This is so entirely different from my natural feeling that it is not possible that the sinful and polluted heart of man should even desire to counterfeit it. Although the Lord brings his people by a solitary way which they have not known, yet they cannot withhold their love from every one who is brought in the same way. And while none of them can satisfactorily describe the wonders of that unknown way, they have no difficulty in recognizing the first expression of another one who has passed over the hidden road. Thus the fellowship of the saints is not dependent upon the will of those who are attracted and united by it, but that holy principle of fraternal love governs those in whom it dwells. There is no possibility that the enmity of the carnal mind should ever produce so much as a desire to love holiness, much less could the strong affections of a brother's heart originate in the hateful nature of a sinner. "Love is of God; and every one that loveth is born of God, and knoweth God."

In the connection in which our text is recorded the apostle was inspired to earnestly exhort and admonish the saints not only to refrain from the ritual of legal ordinances as delivered by Moses, but also, to set their affections on things above, not on things on the earth; and the reason assigned is "For ye are dead, and your life is hid with Christ in God." Such an entire change of condition was wrought in them that they had need of all the instruction given by their Lord, that they might walk worthy of the vocation wherewith they were called of God. In admonishing the saints, the apostle does not leave it to be understood that he is giving directions to dead sinners by the observance of which they might secure life. The appeal with which this chapter begins, is based upon the fact they were already risen with Christ above the law with all its condemnation, which had been demonstrated in the preceding chapter. In consideration of this settled truth, they are called to a consistent walk and conversation as children of the light. The Lord gave this as the conclusive manifestation of their being his disciples. "A new commandment I give unto you, That ye love one

another; as I have loved you, that ye also love one another. By this shall all know that ye are my disciples, if ye have love one to another."—John xiii. 34, 35. No other test can give this assurance. The experience of every saint is shown by this test to be the operation of the Spirit of Christ in each of them, producing this heavenly fruit of the Spirit as the witness abiding in them. The adversary often seeks to withdraw their attention from this divinely approved evidence, and demands of them the fruit of the Spirit in their actual walk and conversation. Failing to find their evidence thus tangible to the natural mind they are ready to sink into despair. But they cannot deprive themselves of this seal of the Spirit which marks them as children of God. Even though they must relinquish all hope for themselves under the dark temptation, they yet sincerely and earnestly love those in whom they see the likeness of the gracious Redeemer. No conscious vileness in themselves can forbid this heavenly grace to be felt in their most gloomy times of darkness. And although they cannot then realize the fact, there is unquestionable assurance that every one is born of God who has this principle of love shed abroad in his heart. There is no possibility that it should ever be found in a sinner who still abides in death.

The effect of this full confirmation of the hope of the saints is not to encourage them in sin and rebellion against the commandments of their Lord; but the more fully they are convinced of the genuineness of that manifestation of grace which they have received, the more earnestly they long to be free from the bondage of sin, that they may be conformed to the perfect example of the holy Captain of their salvation. There is no indication of the love of righteousness in one who needs to be driven by fear, or bribed by rewards, to refrain from sin in his practical life. To every one who is led by the Spirit of God there is great reward in keeping the commandments of the Lord.—Psalm xix. 7-11. Careful examination of the exhortations and admonitions left on record for the instruction of the saints, and observation of the connection in which each of them is written, will show that nothing is laid upon the believer as *a duty required of him*. Under the gospel dispensation, the perfect law of liberty is put in the heart of every one who loves the King of righteousness. In this way is fulfilled the declaration of the Lord to our Redeemer, as written in the one hundred and tenth psalm, "The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. **THY PEOPLE SHALL BE WILLING** in the day of thy power in the beauties of holiness; from the womb of the morning thou hast the dew of thy youth." In recognition of this glorious peculiarity of the government of the Prince of

peace, Paul exhorts the saints, saying, "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his own good pleasure."—Phil. ii. 12, 13. Having the mind of Christ wrought by the Holy Spirit in the midst of each of them, his people can have no greater privilege than that which is granted them in keeping his commandments. Their most ecstatic joy is found in loving him and those in whom his image is recognized; and this love is the fruit of the Spirit, and is the fulfilling of the law.—Gal. v. 22; Rom. xiii. 10. Whatever bitterness of grief may oppress the saint under a sense of personal vileness, this holy principle is the abiding witness which attests the truth of his being led by the Spirit as a Son of God. The very hunger and thirst after righteousness, which is manifested in mourning over conscious sinfulness, bears unmistakable and conclusive evidence that the blessing of the righteous Judge abides upon the longing and fainting one.

For the strengthening and encouragement of the afflicted and poor people who are called to walk in his narrow pathway, the inspired servants of our Lord were moved by the Holy Ghost to leave on record in the Scriptures the perfect law of liberty; which is by the same divine power written in the heart of every one of them. By the testimony of these two witnesses the truth of every precept is established. If the instruction and admonition given in the connection of our text there is nothing presented for the observance of the saints but what they have the most earnest desire to do. Indeed, it is the greatest grief of every one who loves the holiness of God as it is revealed in Christ Jesus, that they are not able to do those very things which are so clearly manifest as the fruit of the Spirit in the dear Savior. When led by the Spirit the sincere desire of their heart is to put off all the works of the flesh in their walk and conversation, and to put on, "As the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel (or, *complaint*) against any; even as Christ forgave you, so also do ye." This is the desire to do good, but they are constantly reminded of their weakness by the lack of ability to perform it. It is not the fulfillment of this divine direction when we are willing to forgive those who show themselves worthy of our forbearance. No sinner who has been experimentally made to feel the forgiving grace of Christ can ever forget that it was not for any merit in himself that he received that gift of infinite love and mercy. This is the pattern for every saint to copy. Yet there is no possi-

bility that it may be acceptably followed by the performance of any formal action. An outward show of kindness may be prompted by the most detestable covetousness in the heart. God is not mocked by any outward appearances. He judges the inmost thoughts and feelings. In his sight he that hateth his brother is a murderer, although his hand has never been stained with blood. Knowing all our sin and pollution, and while we were yet enemies against him by wicked works, for his own great love he reconciled us in the body of his flesh through death, to present us holy and unblameable and unreprouvable in his sight. If he had never forgiven us until we showed ourselves worthy of his favor, no sinner would ever have known the sweetness of his grace. Can we claim to be followers of him while we demand full satisfaction of an offending brother? This admonition is in harmony with the manner of prayer which Jesus taught to his disciples. If we hold resentment in our hearts against one who has trespassed against us, how shall we dare to ask of God that he "forgive our debts as we forgive our debtors?" Our Lord explained this petition when he taught it. "For if ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses." No saint can experience the forgiving mercy of God in blotting out his iniquities while cherishing resentment against his brother. He must continually feel the awful reproof of Jesus abiding upon him, "Inasmuch as ye did it not to one of the least of these, (my brethren), ye did it not to me."—Matt. xxv. 45. This fearful judgment is realized in the present experience of the carnally minded saint; it is not deferred until the end of time.

It is very essential to the proper understanding of the things of the Spirit of truth, that the distinction be observed between the law of a carnal commandment, whose precepts could be observed in the letter, and that perfect law of liberty, by which the saints are made to worship God in the spirit, and rejoice in Christ Jesus, while they have no confidence in the flesh. No formal compliance with the literal requirements of any law can bring to the saint the answer of a good conscience toward God; "God is a Spirit; and they that worship him must worship (him) in spirit and in truth."—John iv. 24. Hence it is plain that the most diligent attention to the observance of all the admonitions and exhortations written in the Scriptures can avail nothing for the perfecting of the saints, unless the motive from which such obedience springs is that divine fruit of the Spirit which is by inspiration denominated "charity." It is also called "love." Neither of these terms however can be understood in their commonly received sense as

applied to natural and earthly motives and passions. In our text, while it is given precedence above all the things embraced in the context, it is especially defined as being "the bond of perfectness." In the high and holy significance which is here attached to this fruit of the Spirit of God, there is nothing less pure than the Spirit of truth which can either produce this charity, or be the object embraced by it. The effect which is produced by this spiritual power is felt and known by those in whom it is revealed; but they can no more control its motion, or direct its action, than they can tell whence cometh and whither goeth the tempestuous wind. Has there ever been a saint who could refrain from loving every one in whom the Spirit of Christ was seen? It may be that the grace of God has been displayed in bringing a bitter enemy to the knowledge of his lost condition; yet so soon as the assurance of the Spirit is given, "Behold, he prayeth!" he is an enemy no longer. When the Lord had given this evidence to Ananias, it was not needful that he should make an effort to perform the duty of loving the man of whom he had been in terror before. Immediately it was his sweetest privilege to go to his persecutor and hail him as "Brother Saul!" When this heavenly love is in control of the saints there can be no wars and fightings among them. The cunning adversary may insinuate the poison of selfish pride in the mind of the saint who is conscious of no transgression in his outward deportment. Sometimes the most exemplary in their own deportment are the most intolerant toward those whose weakness has betrayed them into sin; but such are not fulfilling the perfect law of charity. Their action tends to rend and scatter the saints, rather than to bind them together. It should not be forgotten that this divine charity is "the bond of perfectness." By this gracious tie the saints are united in one body, and in one spirit, even as they are called in one hope of their calling. So complete is the unity of the Spirit where this bond of perfectness prevails that no root of bitterness can spring up to trouble them. Each of them is then not only willing but anxious to bear one another's burdens, and so fulfill the law of Christ. Under the guidance of this holy charity there can never arise any strife or jealousies; because it moves each one to esteem others better than himself, and to seek not his own, but every one his brother's advantage and edification. This perfect bond is well called "the bond of perfectness." It is something stronger than a bond which requires perfection. It is emphatically and exclusively "the bond of perfectness." There is none besides this one.

*(Continued from page 371.)*

is nothing to which I can reply, only to say yea, and amen, and this I do with all my heart; and, like the little child, when asked by its mother, "And now what do you say to the gentleman for giving you the candy?" it put out its hand toward the giver, and cried, "More." I, too, ask for more of those letters, which you know so well how to write. When we parted, as you took my hand you asked, "When are you going to answer my last letter?" I choked back a sob as I replied, "O! I don't know. I don't think I can." But I thought, O! if he only knew how inferior my ability is to his, he surely could not desire an answer from me. You write so beautifully, brother Coulter, and God has not seen fit to grant me such ability nor freedom as I would desire; but I do not want to complain, but use the little he has given me, as the widow used her mite; and should it chance to help ever so little, to him be the glory, for his is the power. The only hope I have is that some timid one may receive courage to think, Well, though I cannot do very well, I surely can do as well as that, and I will try to tell what my Lord has done for me.

You cannot tell how much we appreciated your cordial welcome and kind recognition. But I know it is Christ in you, and O how sweet it is to feel him in our hearts; for "God is love;" and he seems so very near at such a time. When we parted, I think I fully realized how poor Ruth felt while clinging to her mother, and pleading, "Entreat me not to leave thee." But God's ways are not as our ways; and as there is a time to sow, and a time to reap, so there is a time to meet, and a time to part; a time to mourn, and a time to rejoice; for it is so predestinated. O that ever-precious word! But I am very, very thankful that our hearts can never be torn asunder; for the love of God has bound them fast. Not height, nor depth, enemies nor distance, can break the union of the children of the living God. Surely, "united we stand; divided we fall."

But now I must tell you something of the recreation we have had; bodily, to be sure, but more precious to me has been the resting and feasting my poor heart has enjoyed spiritually. I enjoyed so much the remarks our dear pastor, Elder Jenkins, made in Middletown; also I learned so much from Elder White's sermon in Philadelphia; but, dear brother, I have enjoyed one continual sermon my whole journey through. In everything I saw I learned more than I can express. You know one may be greatly benefited by a delightful atmosphere, and after his return home tell to his friends how much it improved his health, and how clear and delightful was the air; but he can neither bring to his friends the atmosphere, nor impart to them the health and vigor it has given

him. My heavenly teacher has been with me all the way, and like a guide has explained and shown me many things I never saw before. In one thing I would see his boundless love to the children of men; in another his power and majesty, and in another his tender forbearance and compassion, &c.; or perhaps some precious little thought would steal into my soul, causing it to rejoice and praise him for his love and watchful care; and I am still way up on the mountain, where I lose sight of mortal cares and woes, and catch only the sweet incense of thanksgiving as it floats upward to the skies, and hear but the songs of praise that seem too sweet and sacred for mortal lips to utter; and like one just waking from a lovely dream, who fears to open his eyes to the reality about him, so I keep looking up, fearing to look down, but I become dizzy, at the wondrous height, and fall to earth again. I tremble as I wonder if I am only being strengthened and prepared to suddenly drop into some bitter trial or temptation which is to try me. If so, I trust that as my day my strength shall be. We saw so many Catholic sisters while traveling, with their white cape and somber robes of black, and they always seemed so clean, gentle and sweet, that for a time I quite envied their seeming purity. I thought it looked so beautiful to see them crucify their fleshly pride by wearing the one costume so plain and neat; and how wonderful it appeared that they could bear the rude stares and remarks of the crowds about them, with such quiet patience. Then I wondered, Are they really as pure at heart as they appear to be! Do they never know what it is to feel envy, discontent and anger, and have wicked thoughts they cannot control? Then I thought, They are of the earth, earthly, just like myself; have the torment of sin and temptation the same as all the children of Adam. Yes, but they control it; they never outwardly (that I know of) display the wickedness within. I told my husband I would gladly don the same apparel, and live in seclusion the remainder of my life, if I thought it would really make me as good as they appeared to be. After talking with him awhile, he said, "Well, I take no stock in a religion where I must dress in a uniform, to show that I am better than anybody else." This amused me very much, and ended the conversation. But after reaching home I was thinking of them again one evening, something like this, Well, they are certainly a very quiet, orderly people, constantly doing good in their benevolent institutions; are poor, for they beg for the money with which to do good; and no one ever seems to oppose them, but the world seems to look upon them with the greatest respect. Suddenly as a flash came these words to me, "Woe unto you when all men shall speak well of you."

"In this world ye shall have tribulation." Yes, thought I, that is so; we need not look to this world for approval and respect, nor expect peace and perfection here. No, much rather let us follow in the blood tracks of a dying, suffering Savior; for he was "a man of sorrow, and acquainted with grief." Poor soul! and don't you know that without the work and strife and weary days you would not long for rest? These are God's ways, that win you from the life below, up to his rest. And I was satisfied. While on the cars, and night came on, I rather dreaded the long, dark hours, plunging along at such great speed, through the unknown darkness; but there came to me a peaceful dependence upon the One who is able to save, till I smiled at my fears and fell sweetly asleep, thinking, Is not my Savior able to protect me in one place as well as another? And he is here; his arm is just as strong; his love and tender care is just as great. What is an arm of flesh, compared to his? and except he keep the city, the watchman waketh but in vain.

Sailing across lake Ontario to Toronto we quite lost sight of land for a time; and as we quietly sailed along, I felt that the great expanse of water was like to God's free, unbounded love, reaching far beyond anything we can realize, so full, so free, and O! how very, very deep; so deep that even the christian who knows it well is unable to fathom it, and no man by searching can find it out. But thanks be to God, who giveth us the victory, we shall know and realize it in all its boundless depth and beauty, when we reach the home where our loving Father dwells. While in Chicago we visited the Masonic Temple, which is twenty stories high. When at the top we had a fine view, and from this dizzy height men walking on the streets looked to me about as large as ants, one restless, moving mass. Turning to my daughter, who stood beside me, looking on in amazement, I said, "And what is man, that thou art mindful of him?" If to our mortal eyes man can appear so small and insignificant, how must he appear to the eye of Omnipotence? and yet, not a sparrow falls without him. O wonder of wonders! And then to think of puny mortals professing to be able to dictate to him, proceed in opposition to his righteous will, or limit his powerful decree. O vanity of vanities! How can I express my emotions when I looked upon the beautiful falls of Niagara? I was actually dumb with wonder, overcome with awe and adoration towards the creator of such awful splendor. The falls are two thousand feet wide, with a plunge of one hundred and sixty-five feet. It is said one does not realize what an immense volume of water falls, nor the distance of its descent, as much in any other position as when looking up. It seems to me the same is true spiritually, in

regard to the mercies we receive. When gazing upward at its great breadth and height, it seems to fall from the skies; so like his mercies falling in torrents full and free, from his abundant hand. The waters are of a most beautiful, clear, deep green, so refreshing and cheering to see, except where it dashes down in its wild haste and strikes a snag or rock, which causes it to send up a foam and spray, which with its exquisitely pure whiteness forms a delightful contrast to the verdant green. So come our blessings, dashing, bounding down to us in unlimited abundance, bringing encouragement, strength and good cheer. The farther they have to fall to reach the poor mortal, and the more they come in contact with man's ingratitude and forgetfulness of his Creator, the more grand the display of God's infinite love and purity, the greater the love of God to sinful, unworthy man. Just as the vapor and mist rise and float upward from the foot of the falls, so the thanksgiving and praise from christian hearts rise to his throne above; and they, too, were created by the falling of his mercy and love into the deep, dark chasm of their hearts. After looking some time in silence at the grand display, a lady turned to me and remarked, "It almost makes one feel as if they ought to take off their hats to it, doesn't it?" I only answered, "It is perfectly sublime." I felt like kneeling in reverence to the Creator of such wonderful magnificence, and a portion of a song came into my mind, "Let us come before his presence with thanksgiving and praise; for the Lord is a great God, and a great King above all gods. Who among the mighty ones, who among the mighty, can be likened unto him?" O! brother Coulter, what religion is so deep, so pure, so full and so free, as the religion of our Lord and Savior Jesus Christ? So deep and secure is it that none by searching can find it out, and none but the redeemed of the Lord can know it; for "The secret of the Lord is with them that fear him." So full and abundant is it that it can plunge away down to the most lowly; and the poor soul cannot be so hidden in the depths of darkness, woe and despair, but the blood of Christ can find him there. No enemy can limit it or control it, and it will continue to plunge on for ages; yes, until the fountain from which it flows fails, and that can never be. So free is it that it is given not only without money and without price, but without even so much as the asking. Above all, it is so firm and lasting. "How firm a foundation, ye saints of the Lord, Is laid for your faith in his excellent word."

O! I am so thankful that it can never change, but will forever be the same old-fashioned religion our Savior taught upon the mountaintop to his dear disciples. How unlike the fashionable religion of the pres-

ent day. To one who is quietly reclining upon a comfortable couch, at peace with all mankind, it would seem utter foolishness to say, "Come unto me, and I will give you rest." But to one foot-sore and weary, whose aching head and aching heart have never known a perfect rest and peace, what a greeting it would be; a gift beyond comparison. To say to one so filled with drink that he is giddy in his drunken mirth, "Come, drink of the river of life pure and clear as crystal, flowing direct from the fountain of the King, and you shall never thirst," would be foolishness indeed, and he would laugh you to scorn; but to one who has crossed the heated sands of the desert, and knows what it is to have lips so parched and dry that he can scarcely speak the word water, to him you need say not a word; but put a well filled glass before him, and see him grasp it with an eagerness which fills your eyes with tears; and he will drink with a relish, till he has drained every drop. It would be folly to say to a company feasting on the best the world affords, Here is bread, the staff of life; come, eat, and you shall live forever; but to the hungry, starving poor it has a joyful meaning. The well fed, or those who are satisfied with worldly food, may eat with you as a compliment, but they will never relish it, and seldom swallow it. In comparison, the world and the church of Christ seem to me like this. First, the world. They beg, borrow, and in various ways get means to build a beautiful house in which to spread their banquet. Then they engage their caterer; and if he is unable to provide food agreeable to their taste, they can pay more and hire a better one. Seats are provided for royalty, and musicians are engaged to make fine music, while they sip their sweets. All are expected to appear in full dress; for this is a feast at the "Lord's house," as they term it. Now, our Lord prepares his feast. The lamb is slain, the bread is broken, and his servants are sent out to proclaim that the feast is ready. He has spread his table in the presence of his enemies, beside the still, calm waters, in green pastures, where the banner of his undying love floats out upon the pure, sweet breeze, the breath of new born souls. "Come," says the servant, "the feast is ready." "Yes," says the hungry one, "I am nearly starved; I know I need something, but I scarcely know what. I hunger, I thirst, but I know what those feasts are. There is a great variety, but so rich, so sweet, they make me sick, and I feel worse when I leave them than at first." Dear brother, I have tried it, spiritually, I think I know. "Then again," continues the bidden one, "I am too poor; I have nothing to appear in; and I would feel so uncomfortable among them in my poverty and rags; and probably they would not let me in if they knew of my true condition; or I

might borrow garments; but I don't want to deceive them and play the hypocrite. No, I guess there is no one like me, and you better let me alone in my misery." "Yes," says the messengers, "but this is the order of the King, and he commands you to come." He does not wish to disobey. Reluctantly, trembling at every step, he rises to go. He feels so dependent and helpless as he leans heavily upon the strong arm thrown around him, and he allows himself to hope, just a little, that the King will not frown, that the guests will not look upon him with a sneer and a haughty toss of their heads, nor draw their silken robes away from him, though he knows he is vile; and so with words of encouragement and love he is gently drawn along the strait and narrow way, and reaches the banqueting-house. He is cleansed and purified; upon him is put the robe which the King himself prepared, and he enters among the other guests, who not only do not sneer and turn away, but fairly run to meet him; and clasped in the arms of the dear King, who smiles and does not frown, he is proclaimed

"No more a stranger or a guest,  
But like a child at home."

And, dear brother and sister, I know just how he feels, and so do you. He is told to eat and drink his fill; told that they will kindly watch his steps, and if he stumbles they will kindly help to keep him from falling; for strength is given them to help a brother. They will warn him if he seems running into danger; and if he has a battle to fight, his armor is always on, and the King will cause him to gain the victory at last. I think I know the meaning now of the words, "love thy neighbor as thyself." I used to think it meant to love with a natural love the one living nearest to you, &c. Also, "love your enemies" in the same light; but as that is an utter impossibility, I have looked about and been shown that it is perfectly possible. Did not our Savior love us when we were bitter enemies to him? and if we possess that love, do we not desire to see our foes made to hear and receive the blessed truth? I have not seen a mortal so depraved and low but I would welcome him with outstretched arms to the kingdom of heaven or church of God. I love him, though he may at present seem an enemy. I love him, hoping he may yet be made manifest as a child of my heavenly Father. My neighbor, I think, is my brother or sister in Christ. They are living nearer to my heart than those of the world. They, like kind neighbors, can bear with me when I talk of my dear Father at home; and they sympathize with me, and share with me; they love to help me if I am faint and sick, as they know I would gladly do for them; and I feel a confidence in them, and they in me. And do I not love the Spirit of Christ in them with as great fervor

as I do myself? If I am mistaken in my views, please correct me and I will be grateful. O! how I have rambled on; but I truly did not mean to. Can you forgive the intrusion on your time and patience? for you know we are to bear each other's burdens. I have often desired to write to some of our ministers, just for the selfish reason of easing my mind, and perhaps receiving a letter from them; but I dared not impose the task of either reading or writing upon them, as they must be so overwhelmed with better matter. So you see, dear brother, since my poor little scribble in the SIGNS came in sight, and you so kindly opened the gate of correspondence, I may intrude too often, unless you close it tight; and you will be compelled to bear the burden which otherwise some good minister of God would have to bear, or take a share of the scribble with which I must ease my mind. But I do so enjoy a letter from the Lord's children, that I cannot help throwing out the bait; and if I knew they would receive it only as bait, and not imagine I intended it as a feast, I should be better pleased, and they not disappointed. Please remember us with christian love to all the dear brethren and sisters whom we met in Philadelphia, and write just whenever it will not inconvenience you, and you want to do a kind act to a little, unworthy, but affectionate sister and her husband.

WM. & ADELA JONES.

WATERLOO, IOWA.

DEAR BETHREN BEEBE:—Many of the brethren have urged me to take up the pen again and write for the SIGNS OF THE TIMES. I have been silent so long I scarcely know how to begin to write of those things that all Zion's children love. My silence has not been occasioned by any feelings of neglect to the cause of my Master, nor the dear family paper; but I see so much imperfection in self, and in all I do, that I have dropped the pen out of regard rather than disregard for the cause of Christ; and as the paper has been well filled by productions from able pens, I have not deemed it necessary for me to write. But many of the dear brethren have urged me to resume, and claim to have missed my name, so that I feel to comply, knowing that the Lord does not confine his work to the great and noble alone, but it has pleased him through all ages to bring the weak things to his use. The young stripling David was chosen out from among the noble sons of Jesse. The little boy Samuel was called when a child. Even down to Paul's day we find it so, as he declares, "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 that are mighty."—1 Cor. i. 27. So if it has pleased him to speak through one so insignificant and unworthy as me, it is alone by

his grace and not anything of my own.

If I speak to the poor, afflicted, tempest-tossed children of God, who are coming up through much tribulation, I must quote Paul's words, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it." When we are sorely tried, how prone we are to think no one was ever so peculiarly tried as we; but if we search the pages of inspiration we find that God's people from all time were a peculiar, tried and afflicted nation. So, no matter how grievously we are tried and tempted, no matter how heavily the hand of affliction is laid upon us, nor how the things of the world try, vex and annoy us, we have the assurance that "there hath no temptation taken you but such as is common to man." Paul says further, "But God is faithful." O! have you not found him faithful many times? When the weight of trouble was ready to crush you under its ponderous load, have you not proved him faithful? He has not suffered you to be tempted above that ye are able to bear. He is as faithful to leave us to the temptation for a season, as he is to "make a way to escape." And how is that "way to escape" provided? He leaves us to be tempted long enough for us to try all our own means of escape, and also to try every humanly devised means; but after all has failed, and we are driven in our desperation to fall at the footstool of his mercy, we there sweetly and blessedly learn that it is through him alone that we are made to find the way of escape. He was tempted in all points like unto his tempted, afflicted followers, and endured it all, that he might provide a way, a blessed highway, for his dear children; a way undefiled by the enemy of souls; a way that the vulture's eye hath not seen, nor the lion's whelp trodden. Nothing ravenous or unclean can go there; but the redeemed shall walk there. O! brethren and sisters, when we are given the blessed privilege of entering into that highway, we do not go limping and stumbling along, but we "walk there." O with what confidence do we "run and not be weary, walk and not faint," while upon this highway of holiness. No darts from Satan, no temptation, but all is subdued by the might and power of him who guides us here below. When these fiery temptations are over, and all the storms of life are past, then we shall be conquerors, and more than conquerors, through him that loved us and gave himself for us. O with what fortitude then should we bear all the trials and afflictions here below, since all are under the direct command of Jesus.

Safely sequestered in that calm retreat, No more temptation or sin to meet,

Safely secured in that bower of peace, Where praises to Jesus shall never cease.

O why then cling to these trifles and toys? Why tremble to leave these transient joys?

Since Jesus has gone to prepare a place For all the redeemed who are saved by grace.

Ah, well, sin and Satan cannot do more Than was done to Christ Jesus our Lord before;

For the wrath of man shall his praise maintain,

The remainder of wrath he will restrain.

With love to all the household of faith, I am yours in hope of immortality,

SARAH A. GARRETT.

CLINTONVILLE, Ky., Oct. 17, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—I inclose two dollars, for which please send the SIGNS to me another year. I cannot do without it after having read almost every number from its first publication. I have thought from year to year it would be the last. I am now eighty-two years of age and feel as much interested in reading the rich communications contained in our family paper as I did in the first number.

Notwithstanding my age and many infirmities, I went to the Licking Association, more than forty miles from my home. I was feeling weak and trembling, not knowing that my natural strength would be sufficient for the trip. The words of one of old came into my mind, "And I said, I will go in the strength of the Lord. I will make mention of his righteousness, and of his only." I was somewhat tired when I arrived at brother Farmer's house, the dear brother who met us at Frankfort, and conveyed us to his home, where I was tenderly cared for, and every want supplied. Quite a number had arrived, among them our venerable brother Cox and his wife, and sister Theobald, who was untiring in attending to my every want. Brethren Lively, Cummings and others were also there, conversing on things pertaining to the kingdom of heaven. We had preaching four nights. We were well supplied with gospel ministers, all speaking the same language, declaring Christ Jesus the Savior of sinners. Not a discordant note was heard. On Monday morning the dear brother conveyed us to Frankfort, where all took the train for Lexington, enroute to our homes. I arrived home Monday evening, feeling none the worse for my long ride.

I had the pleasure of hearing our beloved brother Eubanks for two days since, at Mount Carmel. I think we were strengthened. Although there were but few of us gathered together in his name, I felt that Christ was in our midst.

Brethren Beebe, will you please put these lines in one corner of the SIGNS, so that my many friends may see that I am still in the land of the living? I feel it will be the last time I will bother you. May the grace of God abound with you is my prayer, and may you continue long to wield "The sword of the Lord and of Gideon."

Your unworthy sister,  
CAROLINE B. ASHBURN.

CORRESPONDING LETTERS.

*The Mount Pleasant Association of Regular Baptists, in session with the Cane Run Church, Henry Co., Ky., Sept. 2d, 3d and 4th, 1892, to the several Associations with whom she corresponds, sendeth greeting.*

DEAR BRETHREN IN THE LORD:—In God's goodness, infinite mercy and everlasting love, we have again, according to appointment, met in our annual meeting. Our meeting has been a pleasant one, all bowing to the same law and Lord, as christian brethren bound by the same golden chain, the love of our blessed Master. We rejoice at the coming of your messengers and messages of love. We hope you still will remember us in the future, so that our hearts and hands may be joined to one Lord one faith and one baptism. Your correspondence we still hope to receive. The ministers of Zion sent to us by the Lord our King, proclaim Christ alone to the household of God, salvation in the crucified Redeemer, the Holy One of Israel, the God of the whole earth.

The next session of our association will be held with the Sulphur Fork Church, Henry Co., Ky., commencing on Friday before the first Saturday and Sunday in September, 1893, when and where we hope to again meet your messengers and hear of your welfare.

W. T. RITTER, Mod.

E. F. RANSELL, Clerk.

*The Juniata Primitive Baptist Association, to the sister associations of like precious faith with whom she corresponds, sendeth love in the Lord.*

DEAR BRETHREN:—We hear of many divisions and much strife existing among the professed children of God; we rejoice to know that we are still highly favored of the Lord, blessed in the enjoyment of peace and harmony, having no desire to follow the doctrines of the day, but content with the rich treasures of God's word as revealed in the law and testimony of his word, which are the old landmarks set up by our Lord and Master; believing that new things have a tendency to stir up strife among the dear sheep and lambs of Christ. We believe that those new things are not of God, but are devised of men, and are not profitable to the dear children of God.

We feel to thank God for the attendance of ministers and brethren from sister associations, and for the true gospel preaching by the ministers in attendance. For all this we thank God and take courage.

Brethren, we beg a continuance of your correspondence by messengers, which we hope will be kept up as heretofore. We hope they will meet with us in our next association, which will be held, God willing, with the Providence Church, in Friend's Cove, Bedford Co., Pa., to commence on Wednesday after the first Sunday in October, 1893, and continue three days.

E. V. WHITE, Mod.

AHIMAAZ MELLOTT, Clerk.

## PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

## MARRIAGES.

ON Nov. 16th, 1892, by Elder Wm. J. Purington, at the residence of the bride's grandfather, Elder W. Housel, in East Brunswick, N. J., Mr. Peter Warnsdorfer and Miss Annie I. Stout, both of East Brunswick, N. J.

## OBITUARY NOTICES.

DIED—On Wednesday, Nov. 2d, 1892, at her late residence in Sussex Co., Del., Mrs. Drusilla Morris, in the 71st year of her age.

Sister Morris was a daughter of the late Elder Leonard Hastings, of the Little Creek Church, and was married to brother James Morris Dec. 21st, 1847. She was baptized in the fellowship of that church July 22d, 1865, and had continued in the full enjoyment of that fellowship to the end. Her bereaved husband and oldest son were members in fellowship with her. Sincere, humble and devoted through all her life, she may be said to have adorned her profession. No one ever found any evil thing to say of her. Those who live a life of steadfast faith here give a pretty clear indication of what they shall be when he who is their life shall appear.

She was taken ill on the 20th of August last, and was a constant yet patient sufferer from a complication of diseases until her final release. I felt it rather as a privilege to be present with the family in the observance of the last rites, and fully to share their sorrow in this bereavement. I had baptized both husband, wife and son.

"And now above the dews of night  
The yellow star appears;  
So faith springs in the heart of those  
Whose eyes are dimmed with tears."  
E. RITTENHOUSE.

YESTERDAY afternoon there was laid to rest the mortal part of one who was closely identified with the life of this city almost from its beginning. Mrs. A. K. English, who passed from here early on Monday morning, was born in Watertown, N. Y., Nov. 15th, 1813. She was married at the age of seventeen, and had five children, four daughters and one son, of whom the only survivor is Mrs. O. D. English, of this city. Mrs. English was twice a pioneer, moving with her husband to southern Wisconsin in 1848, and, twenty-five years later, after his death in 1872, coming to South Dakota to do her share in the building up of the new commonwealth; and she did her share, and more than her share, wherever she was. Naturally energetic and self-reliant, she united to those qualities an indomitable perseverance that refused to be overcome by any obstacle. Yet she was not all

strength. Her deep religious nature so mellowed her life that she was as tender and loving as she was strong. Her character was above the ordinary, and her long life was one continuous stream of usefulness and helpfulness. She had been a devoted member of the Primitive Baptist Church, and felt very deeply God's nearness to her; so that while happy and contented here, she was perfectly ready to go when the summons came.

Mrs. English's last illness was brief and comparatively painless, and she passed almost imperceptibly from this life to the one for which she had been fitted.—*Sioux Falls (S. D.) Press.*

Mary S. Brittingham, wife of Nathaniel Brittingham, and daughter of Deacon Elijah Laws, departed this life at her home near Pittsville, Md., on Oct. 27th, 1892, aged 73 years and 15 days.

She was born Oct. 12th, 1819. Her disease was supposed to be palsy, from which she suffered only a short time. She was as well as usual, set her dinner-table, and after thinking of something more in the dairy, on her return she fell helpless. She could use her hands and tongue a little, and told them not to send for a doctor, as she would soon get better; but she passed away the next day, her life ebbing out like a sweet sleep.

Sister Brittingham was baptized by Elder Ira Gray on May 24th, 1854, in the fellowship of the Indiantown Church. Doubtless many of the brethren, more especially ministers, will remember her pleasant manner of expression, bearing much of the pleasantness of the family known as the Laws, and in my judgment possessed much of the graces of the Spirit, by which she endeared herself to the church. The writer can say for himself that truly a vacancy is made for the present in all the relations of life, in her family, in the community, and in the church; but the Lord has promised to fill all these places. The Lord has done it, and may we all kiss his hand, though it falls heavily. May the Lord sweetly remember her lonely companion, with whom she had shared the trials and joys of this life a little more than threescore years. May he bind up the broken-hearted family; and while they miss her counsel and presence, remember that her christian life was pleasant. We would extend our heartfelt sympathy to the bereaved.

The deceased leaves four sisters, two brothers, one son, three daughters and a number of grandchildren, with the church, to mourn, but not without hope.  
T. M. POULSON.

NEW CHURCH, Va.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

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NO. 48.

## POETRY.

### ABSENT FROM THE BODY.

"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."—2 Cor. v. 8.

FREED from the world's contaminating breath,  
From sin corrupting, and the realms of death,  
My spirit, languishing, would soar away,  
In realms of light to spend an endless day.

Where hideous forms no longer vex the soul,  
Far hence from where these floods of evil roll,  
Clad in his glorious robe of righteousness,  
In sweet felicity be blessed, and bless.  
Holy, from every stain of sin set free,  
Washed in that stream which flows from Calvary,  
In happiness supreme him to adore,  
And sin nor suffer never, nevermore.

G. E. M.

### A PRAYER.

The storm clouds gather o'er my head,  
And threaten to destroy: Lord Jesus, come;  
Subdue the tempest's rage; say Peace;  
be still.  
Of old thou walkedst on the swelling sea,  
To save thy trembling Peter from his fears,  
And soon the angry waves were hushed  
to calm;  
So now one word from thy almighty lips  
Will spread tranquility. O speak that word!

Or, if I ever must be tossed about  
Upon life's billowy ocean, steer my bark  
In safety to that peaceful harbor, where  
Nor storm nor tempest can assail it more.  
O purge me from all sin; and to this end  
Plunge me into that potent, cleansing fount  
Of thy atoning blood, and make me white—  
White as the virgin snows on Hermon's brow,  
Unfouled by human foot—and I am clean.  
Upon a weary wanderer bestow  
A token of that love which brought thee down

From highest bliss, to suffer, bleed and die;  
This shall dissolve my adamant heart,  
And lift my earth-bound spirit up awhile  
to joys supernal—happy, welcome change.  
As waits the servant for his lord's commands,

So may I listen, Jesus, for thy voice,  
And humbly follow thee. When thou at last

Thy jewels shalt collect, then in thy crown

O may I shine for aye, a trophy bright  
Of thy redeeming, never-dying love!  
And with immortal lungs loud sing thy praise

In yonder mansions of eternal day,  
Where sweet, unruffled calm each breast pervades.

R. E. HARDING.

—Gospel Standard.

## CORRESPONDENCE.

### THE FIVE TALENTS.

In my last I sought to impress the comforting assurance that God's gracious gifts of spiritual life and its accompanying talents were sure to bring forth exact and implicit fruits in proportion to the measure of his design in the talents given. I desire now to notice a few particulars, for I cannot speak of all the excellencies of the five talents.

It will be remembered that at the return of the lord of those servants they were called to a reckoning; and beginning with him who had received five talents, it was discovered that he had gained five talents more; and his lord said unto him, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." As I intimated before that the one-talented servant was but a natural man, without the new birth,

presented the child of God after the new birth, or the gift of eternal life, I now feel to apply the lesson to the ministry possessing five talents. The talents, or gifts of grace, with all their increase, are totally dependent upon the vitality, the intrinsic worth, and the full excellency in wealth-increasing capacities, of which those talents are not only capable, but of which they are positively endowed. Every minister of Christ is supposed to possess some gifts in addition (though not superior) to the private members of the church. "And there was also a strife among them [the apostles], which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth."—Luke xxii. 24-27. Thus Jesus showed that each true servant, when under the correcting and humiliating influence of his gift of spiritual discernment, will so behave himself orderly, quietly, lovingly and faithfully; and there is no rule of judgment by which a true minister of Christ is to be known or recognized but by both the spirit and the order of his behavior before the

saints. Paul recognizes obedience as the evidence of true service; for he said to the Roman brethren (vi. 16), "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" He does not intimate that it was a free agency choice, for he would not contradict himself; for, speaking of the priesthood, he said, "No man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb. v. 4. Nor does Jesus intimate that any talent or gift of God is obtainable, but freely given. "And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."—Matt. x. 7, 8. Nor does he grant indulgences or excuse for neglect of faithful discharge of duty. He said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. v. 19, 20. Space forbids a full explanation of the relation of these commandments to the subject. Suffice it to say that they cannot be taught to the carnal, unregenerate mind; but their counterpart, or laws of Zion spiritually, written in the hearts of God's people, is by Christ working in them both taught and fulfilled, not only in the spirit, but in the outward manifestation also. This is the law of the Spirit of life in Christ Jesus, which alone can fulfill his commandments. Every gift, every grace, every talent, is thus made by virtue of its divine origin to bring forth in the hand of its receiver double at the Lord's hand; and no former condition is considered, not even all our sins, as a cause for bestowing it. It comes, graciously bearing the impress of God's gift, of God's keeping, and of God's prospering both the gift and the receiver. Without this experience, without this faith, without this power, there is no obedience, there is no evidence of an unwritten law, no fruit of the Spirit, no increase of talents. This applies to the public ministry in speaking, as well as to the saints at large in hearing.

While Jesus taught that any who would break the least commandment, and teach men so, should be called the least in the kingdom of God, he had reference to the decision that the mind of Christ would make; just as Paul said, "We have the mind of Christ."—1 Cor. ii. 16. See also verses 14, 15: "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. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." It is only by this mind that true judgment can be rendered. He alone stands justified before the judgment seat of Christ who is led by it into paths of obedience; and so powerful is this mind that it leads the minister of Christ perforce of its own power when and where Jesus has work for him to do. It is under no absolute control outside of itself and its sender, Jesus. "The spirits of the prophets are subject to the prophets."—1 Cor. xiv. 32. Each servant of Christ in the church is appointed to his own special place, without interfering with any other servant's office. When carnal-minded, self-advancing arrogance takes possession of a man, and he begins to horn and push his way into favor, by flattery or guile, seeking to ingratiate himself into the favor of the brethren by commenting lightly or sneeringly upon the gifts of other ministers, it needs but a small measure of the gift of discernment of spirits to discover a very weak place in that man's faith or order, or perhaps both. I recall the remarks of a certain man who left us years ago, who when reporting on the preaching of another minister seemed to admit that he did very well at a certain time; but he could not suppress a sneering remark that that minister's preaching hardly ever had anything in it. Another one commented in a certain association against one of his own associate brethren, "O, well, you know he is soft." Can such language come from the Spirit of Christ? Surely not. It originates in carnal nature, and either speaks emphatically that the speaker is wholly ignorant of the mind of Christ, or is not under its present hallowed influence. I care not even if that man be myself; in fact, I do not care to hear a man preach who will seek to please me, unless his pleasure and

mine are equally engaged in the sweetness of truth. When we speak we should only be exercised by the love of the truth, and remember that we cannot obtain that love; but we receive it only as God's gracious gift, and that so we are mutually benefited. I cannot compromise the truth, the peace nor the order of the church of God; for it is the pillar upon which he inscribes his own blessed truth, built up as a perpetual monument in all its essential forms, to stand forever.

There may be some variety in the local interests and special personalities of local bodies, but there are few things in which there are any sectional allowances to be made. Each church should receive God's graces, or special talents, for profit, with a mind free from personal prejudice or preferment, seeking only the best gifts. I assert that if each saint feels the divine spirit of preferring his brother before himself there can be no strife, except that of pleasure in the promotion of each other's joys. The service or use of the many or few talents is just as essential in the church, the few as the many. With this discernment of the needs of the church there must be harmony and order in that body. It ought not to enter the mind of any saint of God that some special exception from the order of the church for their special benefit should be made; indeed, that soul may have grave reasons to doubt his love for God if he can expect such special favor. As the ministry is supposed to possess much power in influence for good or evil, how essential that he should inquire if any of the talents he has received of God have such privileges accorded to him. Can he set an example against the peace of Zion by listening to comments of praise for himself, and censure for his brother in the ministry? I am happy that I know of no such condition in our little association or fellowship. Not that I think that our brethren are better by nature than distant brethren where such evils exist, but that we have experienced the mild hand of God in the blessings we thus receive; and I am only made to rejoice that even I, with all my unworthiness, can meet them all in peace, love and fellowship.

Yours in love,

A. B. BREES.

#### MOUNT MORIAH.

DEAR BROTHER IN A PRECIOUS CHRIST:—When last I heard of your welfare I judged you were one of whom the Lord is the Shepherd. You appeared to be lying down in green pastures, having grateful remembrances of our Shepherd's tender care, and of his forbearance and wondrous mercy to your soul. It is truly astonishing how great, abundant and constant is the grace of God to poor sinners. I often sing,  
"Without thy sweet mercy I could not live here;  
Sin soon would reduce me to utter despair;

But through thy free goodness my spirits revive,  
And he that first made me still keeps me alive."

How oft, as a wayward, foolish sheep, I have wandered and strayed from the fields of Boaz (Ruth ii. 8); and, or ever I have been aware, I have come into desolate wastes, and have stumbled upon the dark mountains.

—Jer. xiii. 16. In these mountains, and amidst the darkness, my fearful, fainting heart could find no food. Often I stumbled, and many a fall I received, till I have been bruised and pained and ready to die; but in my woeful state I have remembered the days that were past, and our Shepherd's tender care. Then the bleatings of my anguished heart have been, "I have gone astray like a lost sheep. Seek thy servant; for I do not forget thy commandments." Then also it has been mine to prove the unchangeable mercy and love of our God, and I have been enabled to sing, "He restoreth my soul; he leadeth me in the 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." Sheep like to feed upon the mountains. Of old the church used to sing, "Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense."—Song iv. 6. There, under the types, in their worship in the holy mount at Jerusalem, they tasted the bitter and the sweet. So it is to-day, dear brother. Bitter is our sinfulness; but sweet, most sweet, is the mercy and salvation of our God. The Lord our Shepherd says, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God." Again, "I will make them and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing."—Ezekiel xxxiv. The whole chapter is very precious. I have found, dear brother, feeding upon the mountains to be very healthful. Mountain air, a fat pasture, with a good fold, and the constant ministrations of the good Shepherd, who keepeth Israel, and who never slumbers nor sleeps, is that which my soul has oft experienced, and has made a poor sinner like me to be filled with grateful praises to our Beloved. O that I may ever listen to his voice. May my heart never be hardened through the deceitfulness of sin, as it was with Israel long ago in the time of provocation, in the day of temptation in the wilderness; but in my very soul I say, "Draw me; we will run after thee." I have been feeding upon the mountains; and as I know your soul craves the green pastures

of the love and mercy and grace of God, let us then ascend to the mountains. Our shepherd is there, and he will feed his flock like a shepherd. He carries the lambs in his bosom, and gently leads those that are with young. I have been in times past in desert wilds, where nothing but desolation prevails. Here I should have famished; but Jehovah, the Shepherd of Israel, sought and found a wandering one, and led me forth by the right way. I know from our former companionship, when we communed with one another and were sad, that you are no stranger to the waste, howling wilderness, wherein hungry and thirsty we fainted by the way. We had no wisdom nor might to find the way out, nor to make the wilderness rejoice and blossom as the rose; but we have ever proved, though in dreary deserts we have been, that salvation is of the Lord.

Looking into Genesis xxii., Mount Moriah appears in our view. Wonderful transactions have taken place in this mountain. Indeed, it is in this very mountain that the Lord of the mountain, the Lord of hosts, has made unto all people "a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."—Isa. xxv. 6. We shall certainly then find a fat pasture here upon this, one of the mountains of Israel. As we are about to begin our journey to the land of Moriah there is a longing in my soul that the Holy Ghost, who guides the flock into all truth and takes of the things of Jesus and shows them unto us, would so favor us that in the spirit we may be blessed to walk in the footsteps of the flock, and with the sheep of old time eat the same spiritual meat and drink the same spiritual drink. O thou who art the Shepherd of Israel, cause us while in this mountain to walk in the steps of that faith of our father Abraham; for unless sustained by thee, dear Lord, our faith will fail, and we shall not be able spiritually to follow Abraham in his ascent of this mount of the Lord. O Jesus, author and finisher of faith, increase our faith. Then we shall not stagger through unbelief; but favored with the evidences that we are thine, the people of thy pasture and the sheep of thy hand, our journey and stay in Mount Moriah shall be nourishing and comforting to our souls.

It seems to me, dear brother, that it must have been a wonderful and trying night when "God did tempt Abraham, and said unto him, Abraham: and he said, Behold, here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Do you think that he slept the remainder of that night? How many things he had to take into account; and his final accounting is a miracle of the grace of God. Let us consider Abraham upon his bed that night. You re-

member how Isaac was given to Abraham by promise. Abraham believed God, and "against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform."—Romans iv. 18-21. "Through faith also Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised."—Heb. xi. 11. How Abraham and Sarah loved their son, their only son Isaac! We dearly love our children; and you remember when you have been bereaved, and I remember times of bereavement also. Did it feel that our very hearts were torn and lacerated when our children died? Only the affectionate parent can know of these pangs. Our gracious God has shown us the strength of his grace, supporting and comforting us in our bereavements. The Lord said in that night, "Abraham: and he said, Behold, here I am." Ready to hear what God the Lord will speak. "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Must this not have been an astounding and staggering communication to Abraham? What a trial! Did Abraham kick against this, and begin to murmur and complain? Did he arise in rebellion and rage against the commandment of the Lord, as severe, unreasonable and cruel, and contrary to nature that a parent should take the life and burn to ashes his son, his only son, whom he loved? Did he say, I cannot, I will not, do this? Or did he as one stupefied, unfeelingly, without a thought, arise and go to the place and offer up his son? No; that was not the way. How then? Why, there lay Abraham during those hours of the night. "The word of the Lord tried him."—Psalm cv. 19. It was a night of the trial of his faith. He was put in a hot fire. Let us linger awhile around Abraham's tent. There is good, green pasture for the tried ones of the flock. My soul would feed upon just such pasture as grows in places like this. O thou Holy Spirit, the Comforter of the blood-bought flock, lead us and feed us in this pasture, and cause us to eat the Plant of renown; then we shall not be consumed with hunger in the land.—Ezekiel xxxiv. 29. Yes, there is no question but that Abraham found that night to be a burning furnace to his soul; and he could say with the apostle, and with you, dear brother, and I

hope I also can say, "Our God is a consuming fire."—Heb. xii. 29. "He is like a refiner's fire, and like fullers' 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."—Malachi iii. 2, 3. Abraham loved his son, his only son Isaac. Often had Abraham and Sarah been filled with sacred laughter over their only son. He was their heart's delight. "Sarah said, God hath made me to laugh, so that all that hear will laugh with me. And she said, Who would have said unto Abraham, that Sarah should have given children suck? for I have borne him a son in his old age."—Gen. xxi. 6, 7. Now the voice of the Lord says, "Offer him up as a burnt offering." O! if he had been taken with a sickness, and had died, that had been a sore trial. Or had he been slain by the hand of a cruel murderer, that had been a painful stroke. But the commandment of the Lord is, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Abraham's own hand must do the deed. He might say, I would not willfully hurt one hair of his head. When he is hurt I am pained; when he is sorrowful my heart is moved for him. I would shield him from every evil. My own body should be his defense; yea, my life I would yield up for the sake of my son, my only son Isaac, whom I love. Now the Lord my God, who promised him and gave him to me, commands me with mine own hand to take the life of my delightful one, and offer him for a burnt offering. Can I put to grief my dear son? Can my hand be stretched forth to pour out his life's blood upon the altar? Can I burn his pleasant form, his body, to ashes? Does the Lord require this at my hands? This is rather a warm place to be in, dear brother; quite a testing place. Which is the stronger, his natural parental love or his love to his God? Might not a parent's heart say, This is contrary to nature; how can I slay my darling child? Might not questioning arise, and misgivings abound, as to whether Jehovah still loves me? Innumerable natural reasonings would block the way of Abraham's obedience to his God. We know, my brother, by bitter experience that the flesh is contrary to the Spirit.—Gal. v. 17. Did Abraham walk after the flesh? Did he say, My heart as a parent forbids my obedience to God; I cannot, I will not, do this thing? Whatever may have been the exercises of his soul, we know that his love to his God was supreme. Many waters cannot quench, neither can the floods drown, the love of God shed abroad in the heart of a poor sinner. Our dear Savior speaks about giving up for his sake, and the kingdom of God's

sake, our houses, brethren and sisters, father and mother, wife or children. How can such a thing be done? Then consider, dear brother, what Abraham was called upon to do to his beloved son. What a fire Abraham was in! Lovest thou me more than thy son, thine only son Isaac, whom thou lovest? What answer did the heart of Abraham return? Doubtlessly the same as the apostle Peter, "Lord, thou knowest all things; thou knowest that I love thee."—Luke xxi. 17. Wonderful and sovereign had been the manifestations of Jehovah's love to Abraham. God called him alone, and blessed him. He caused him to wander from his father's house, and had from time to time most signally favored him above all other men upon the face of the earth.

"High beyond imagination is the love of God to man;  
Far too deep for human reason, fathom that it never can;  
Love eternal richly dwells in Christ the Lamb."

We sometimes sing very easily,

"Were all the realms of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my life, my soul, my all."

Abraham is put to the test. He loved his child. The Lord reminded him of this. But he loved the Lord his God more than all. God loved Abraham with an everlasting love, and with cords of loving-kindness had drawn him to himself; and though the path be trying, though in the way of the commandments of his God the sacrifice is great, though it cost even to offer up his beloved son Isaac, he felt he must obey the God whom he loved. In his heart he said, I will go into the land of Moriah, and sacrifice unto the Lord my son, my only son Isaac, whom I love. The Lord "is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he."—Deut. xxxii. 3. The commandment of the Lord was pure, and the obedience required of Abraham right and holy in the eyes of the high and holy One that inhabiteth eternity. Although Abraham that night had to endure this fiery ordeal, the sacrificing of his beloved son was but a small part of the burning fiery furnace that the word of the Lord had cast him into. After all his wrestlings between his love as a parent to his dear son, and his love to the Lord his God, he is willing and ready out of love to God to even sacrifice Isaac as a burnt offering at the commandment of the everlasting God. But there were many other things that he had to take into account that night, and which proved a hot fire for the trial of his faith; and we shall see, beloved brother, that the trial of his faith, being much more precious than of gold that perisheth, though it be tried with fire, was found unto praise and honor and glory at the appearing of Jesus Christ; whom having not seen he loved; in whom, though he saw him

not, yet believing, he rejoiced with joy unspeakable and full of glory.—1 Peter i. 7, 8; John viii. 56. God had said on a previous night, long years ago, as he brought him forth of his tent, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness."—Gen. xv. 5, 6. Afterward the Lord expressly told him, "In Isaac shall thy seed be called."—Gen. xxi. 12. Now Abraham is called to go forth and sacrifice this very Isaac a burnt offering unto the Lord. The Lord had refused Ishmael as the accounted seed of Abraham, and had said, "My covenant will I establish with Isaac, which Sarah shall bear unto thee at the set time in the next year."—Gen. xvii. 21. How then is this to be fulfilled when Isaac is sacrificed a burnt offering unto God? Are all his soul's expectations, wrapped up in Isaac, to come to nothing? Is he to go childless, and to have no son for his heir? Natural reasoning and his fatherly affection might say, It must be a mistake. Don't go; don't offer up Isaac for a burnt offering. If you do all your hopes are blasted. Where is your hope of any seed? Has not God said, "In Isaac shall thy seed be called?" Abraham's faith was in the fire. Then again God had said, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Gen. xv. 18. He gave Abraham none inheritance therein, "no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child."—Acts vii. 5. Is this to be a failure also? The word of the Lord, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of," sets everything on fire, and threatens desolation to all the hopes of Abraham, the friend of God. "The word of the Lord tried him."—Psalm cv. Our dear Redeemer saith, "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. What a test God is subjecting his friend Abraham to! Will Abraham's friendship to God endure such a trial? Will it survive, and come forth of the fire? Will he, can he, do whatsoever God has commanded him? Let us look again into that tent, and see, with the eyes of our understanding enlightened, how Abraham endures the fire. What gracious and glorious revelations the Lord had given him; and the crowning glory of all was the covenant and promise that in his seed all the nations of the earth should be blessed. This seed, we are told, was Christ. "Now to Abraham and his seed were the promises made. He [God] saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ."—

Gal. iii. 16. The day of Christ Abraham saw by faith, and was glad.—John viii. 56. This covenant, that Christ should come of the seed of Abraham, the Lord had confirmed; and God had said, "My covenant will I establish with Isaac."—Gen. xvii. 21. But after all this God is saying, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Will not this blast the whole, and overturn all that God has declared to be the counsel of his own will? Faith is in a hot place. Carnal reason, what solution hast thou for all this? There upon a mountain, at the commandment of God, is Isaac offered up a burnt offering, consumed in the fire, reduced to ashes. Look into those ashes; and what can all human wisdom do? All creature, earthly thought would be, while contemplating those ashes of the beloved Isaac, All is hopeless now! Tossed about with carnal reasonings and blind unbelief, Abraham in the night might say, Can it be that I have believed in vain? Is all my gladness of heart, in hope that Christ should come through Isaac, a myth, an hallucination of my depraved imagination? Have I misunderstood, misinterpreted, the revelations of the Lord? Is this commandment to offer up my son for a burnt offering in order to dispel my delusions? O! is all to be blasted? Are all my hopes in Isaac in vain? Is there to be no Christ to come into the world to save sinners? Are the promises forfeited? Is the blessing withdrawn? Is the covenant disannulled? Is it all to consume away, all to end in the ashes of my son, my only son Isaac, whom I love? A hot place this for the trial of faith. Does the word of the Lord, "Take now thy son," &c., burn up the faith of Abraham? O no; but it burns up all carnal reasonings, all creature wisdom, all earthly devices and human power. They cannot abide; they cannot bring forth salvation in such a hot furnace as the commandment of the Lord has cast Abraham into. All creature might and wisdom sees nothing but utter ruin, a total disaster of the promises, of the inheritance, of the blessing, of the covenant, of salvation in the coming Christ, if Isaac is to be sacrificed a burnt offering unto the Lord. All is reduced to ashes, which the winds shall chase away. But what is faith's solution—that faith of the operation of God in the heart of Abraham? How is Abraham exercised by this precious faith? The faith of God's elect is of heavenly origin. "It is the gift of God."—Eph. ii. 4. It stands not in the wisdom of men, but in the power of God.—1 Cor. ii. 5. It is of the operation of God, "the substance of things hoped for, the evidence of things not seen." This precious gift of faith in the heart of Abraham exercised him

(Continued on page 381.)

## EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 30, 1892.

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

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

G. BEEBE'S SONS.

## THE KINSMAN REDEEMER.

"AND now it is true that I am thy near kinsman; howbeit there is a kinsman nearer than I."—Ruth iii. 12.

In his communication on page 345, current volume of the SIGNS OF THE TIMES, our esteemed brother H. Cox refers to us the request of sister Ashbourne for a comment on the subject embraced in this text. He adds a desire for the consideration of the subject of the right of redemption as defined in Leviticus xxv. It will be understood that our compliance with this suggestion is not upon the ground that we assume a clearer comprehension of the subject than his own, but in accordance with his wish we present such thoughts as are given us upon the divinely taught doctrine of redemption. It is not so important to us that the letter of that typical law should be familiar to our memory, as that its antitypical significance should bear witness of Jesus in our own experience. Only as we see Jesus in this, or any other portion of the revealed word, can it be of real profit to us.

For the right interpretation of the subject embraced in the text, it is needful that the true meaning of the word "redemption" should be carefully considered. In a general sense it is applied to the act of buying again any property which has been sold. This is the literal meaning of the word. In the Scriptures this term is used figuratively in two general applications. In the first, and most important sense, it is used to designate that ransom of the people of God from their sins, in which Jesus is revealed as the only and omnipotent Redeemer. That redemption is forever accomplished by the victorious sacrifice of our Lord, in which he made an end of transgression by the one offering of himself without spot to God. The sufficiency of that Redemption price was acknowledged by divine justice in the resurrection of Jesus from the dead. So Paul preached the blotting out of the handwriting of ordinances which excluded the Gentiles from the revelation of divine grace, when on Mars hill he declared the gospel to the Greeks, saying, "And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because he hath appointed a day, in the 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."—Acts xvii. 30, 31. This redemption includes every member of

the body of which Christ Jesus is the head. Nothing can ever be added to it, neither can one of the members thus redeemed ever need further redemption from the bondage of sin and death. It is in consideration of this complete redemption that Paul says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."—Rom. viii. 1, 2. It is evident that there can be no obligation resting upon the saints to render obedience to that law from which they have been thus made free. And it is equally clear that they were condemned under the law before they were made free from its authority by the law of the Spirit of life. In no other way can there be any deliverance from condemnation but through that redemption which is in Christ. In this sense there is no more provision of redemption, neither is it possible that the chosen subjects of salvation should ever need its benefit. Thus they are complete in him. But there is still the perfect law of liberty established forever in the gospel kingdom of our Lord Jesus. His saints are not without law to God, but under the law to Christ.—1 Cor. ix. 21. This is the holy principle which abides in them, causing them to love righteousness and abhor iniquity. Having received this seal of the Spirit unto the day of redemption, they do not need the terrors of Sinai, nor yet the fear of death, to move them to hate sin and follow after righteousness. They are already redeemed from that bondage of fear by the full atonement of him who died for their offenses, and was raised again for their justification. Now they only experience the joy of liberty when they can walk in newness of life, yielding their members servants unto righteousness. When left to follow the direction of their own minds, the redeemed saints always sell themselves for nought into the service of sin against the King of righteousness to whom their allegiance is now due. From this bondage they must be redeemed by the repeated exhibition of the unchanging love and mercy of their mighty Redeemer. It is in this redemption that we see the antitypical significance of the record in our text. There can be no question that this whole book of Ruth clearly testifies the gospel of Jesus Christ as the kinsman by whom his people are saved from their sins. When the Spirit of truth takes and shows this record as the witness of eternal salvation unto the Zion of our God, Boaz clearly typifies the King of righteousness, who is the only Redeemer of his chosen people. Ruth is also a lively type of the church for whose salvation from sin our Lord Jesus gave himself a ransom. But there is a limit to the application of the figure, as there must be a par-

ticular sense in which the same truth is declared in every figure which is used by inspired servants of our God.

There is deep significance in the fact that the relationship between Boaz and Ruth was not by natural ties of consanguinity. While Boaz was an eminent man among the children of Israel, Ruth was a woman of Moab, whose marriage to the son of Naomi was the only tie which bound her to the people of God's election. Her husband being dead, it could not be upon that ground that she was entitled to the favor of Boaz. It was contrary to the commandment of the Lord that these sons of Naomi should have taken wives of the daughters of Moab, among whom they sojourned. It was in this way that Solomon was guilty of sin against God.—See 1 Kings xi. Yet it was clearly included in the purpose of God that in every particular the circumstances written in this book should come to pass exactly as they did. Through this very marriage of Boaz to the Moabite widow (Ruth) is traced the lineage of David, and the ancestry of Joseph and Mary. Can any one who believes the revelation which is given in the Scriptures, deny that this incident was before appointed in the eternal purpose of God? Doubtless Naomi spoke her feelings truly when she said, "Call me not Naomi [Pleasant], call me Mara [Bitter]; for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty; why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" Reason could see nothing in the whole experience but the most bitter sorrow and distress. The tribulation to which the saints are subjected in the world often leads them to the same mournful conclusion. Looking at the things which are seen, they constantly find evidences that their trust in the Lord is all a delusion. Only by faith is their darkness made light before them. But there is a more comprehensive sense in which the gospel is preached in this record. Not only does the individual experience of the subjects of divine grace find its expression here, but the glorious grace of God is revealed as embracing his election among the Gentiles. While Naomi fitly represents Jerusalem which is above and free, as the mother of all the saints, the peculiar afflictions to which she was subjected, and the joyful fruit of all her sufferings, well portray the manifestation of the grace of God bringing in the Gentiles in the full freedom and fellowship of the sons of God. Indeed, it is one assurance of the divine inspiration of the Scriptures, that the whole history of the church of God as therein given is the very expression of the individual experience of those who are led by the Spirit of God.

As Ruth was by nature an alien from the commonwealth of Israel, so

by nature every subject of that grace which is revealed in Jesus is an alien from the covenants of promise, and a child of wrath, even as others. So far is this wonderful grace from being dependent upon any legal conditions, that not even those natural Israelites (to whom the Mosaic law was given) could receive the manifestations of the forgiveness of their sins so long as they had any hope of acceptance by the works of that law. Much less could there be any possibility that a Gentile, who was excluded from the benefits contained in that legal covenant, could attain favor by voluntary compliance with its requirements as enjoined upon the children of Israel. Yet it was through this transgression of the sons of Naomi that Ruth was brought into the relationship by which she was made to love the mother and the people of her husband. In no other way could she have been made the mother of Obed, and thus included in the lineage of the ancestry of David. Neither Ruth nor Naomi could see the purpose of God in their deep poverty, and the severe bereavement which they were called to endure. So far as the record is given there was nothing to console these two desolate widows but the deep love by which they were united. The very unity of their distress confirmed the bond which rendered it impossible that they should be separated. So, in the antitypical relationship of Christ and his church, the sacred privilege is given to the chosen subjects of his love that they may be partakers of the sufferings through which their Redeemer was made perfect as the lawfully qualified Kinsman whose right it is to redeem his bride from legal condemnation. Finite intelligence has never fathomed the mystery of the origin of this great love wherewith God loved his people, even when they were dead in sins; by reason of which he hath quickened them together with their living Head. It can be traced no further than the revelation which he has given. It was even so, because it seemed good in the sight of the eternal Father. Therefore Paul well says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places [things] in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."—Eph. i. 3-6. In nothing is this blessing more clearly manifest as resting upon any sinner, than in the fervent love which embraces those in whom the Spirit of Christ is seen to dwell.

As the only relation in which Ruth was interested in the covenant given to Abraham was by virtue of her

marriage to the son of Naomi, by which she was brought into the family with her mother-in-law, to whom she was so devoted, so it is by the bond of the eternal covenant, in which infinite love embraced the election of grace, that the chosen vessels of mercy were manifested as the church and bride in union with their Redeemer. The unsearchable mystery of this glorious purpose of God is faintly shown in the unexplained righteousness of the bringing in of this Moabite woman as partaker in the blessing bestowed exclusively upon Israel. It must not be supposed that there is any mistake or oversight in the fact that there is not even an intimation of any explanation of this apparent inconsistency. It is one of those wonderful secret things, of which it is written that they belong unto the Lord our God, while only those things which are revealed belong unto us and our children forever, that we may do all the words which are enjoined upon us.—Deut. xxix. 29. This is precisely the mystery concealing the origin of the love of God to his people when they were alienated and enemies in their mind by wicked works. As the poverty and bondage of Ruth were cancelled and abolished by the redemption which was accomplished by Boaz, so the whole debt of sin and condemnation is blotted out, with the handwriting of ordinances which was against his people, by the perfect redemption that is in Christ Jesus. And as Naomi was included in the blessing which came to Ruth, so the church of the saints under the prophetic dispensation was included in the blessing which is more clearly revealed under the gospel dispensation. In this sense, God has reserved for the saints in the gospel day some better thing than those shadows which were revealed under the dispensation before the coming of Jesus as God manifest in the flesh for the deliverance of Israel. While the old saints rejoiced in the assurance of faith by which they saw the day of our Lord yet to come, they beheld only as in a shadowy figure that glory which shines in the open revelation of gospel grace in the face of our risen Savior. While Naomi represents the church under the legal dispensation, and her poverty and desolation fitly portrays the mournful condition of those who saw the utter hopelessness of attaining to justification by the works of the law, in the rich blessing bestowed upon Ruth there is a revelation of the liberty of the sons of God under the gospel dispensation. The signification of the names of these women confirms the application of the figure to the two dispensations. "Naomi" is translated "beautiful, agreeable, pleasant;" and such was the favored state of that nation to whom the Lord gave the covenant of legal ordinances. No other people was ever so highly blessed of the Lord in their temporal circumstances. In obedi-

ence to the law which was enjoined upon them they were assured of all the benefits of earth, and of the protection of the Lord in the enjoyment of the fruit of their labors. Thus was the name "Naomi" justly applicable to them as the nation whom God had chosen as his peculiar people. Yet the utter desolation of the widowed and childless exile accurately answers to the miserable condition to which that natural people was reduced in departing from the precepts which were written in that law under which they were held. In this distress the name of this once favored nation might well be "Mara" (Bitterness); for that law which should have been their life, was become by transgression death unto them. Under that covenant the election of grace was involved in the same condemnation which made the whole nation of Israel desolate. In Ruth is presented the church as delivered from legal bondage and condemnation by the perfect redemption that is in Christ Jesus. Her name signifies "satisfied," and also "the perfection of beauty." Only as seen by faith in the likeness of her Redeemer does this name appear to belong to the church which embraces all the subjects of redeeming grace. In themselves each member of this redeemed family must ever confess, "I am black;" "For I know that in me, (that is, in my flesh) dwelleth no good thing." From this bondage of corruption there is no deliverance by any willing or works of the condemned sinner. There could be no hope of salvation for one in this condition but that there was provided by the love of God a strong Redeemer, who holds the right to intervene for the salvation of this destitute and lost sinner. The tie of kindred by which he holds this right dates back from the very beginning, long before the subject of infinite grace was personally manifest in the flesh. So Boaz was the near kinsman of Naomi, and through her the rightful redeemer of Ruth even when she was still a maiden of Maob. Her ignorance of him in no wise prevented the development of the purpose of God that she should be the subject of his favor. All the bereavement of Naomi and Ruth was essentially needful to the manifestation of the great favor which God had prepared for them in their kinsman redeemer. But not all their suffering added one mite to the redemption which came to them; neither was Boaz made a near kinsman by all their affliction. In the application of this circumstance to the redemption of the spiritual Israel, it may be that the "nearer kinsman" of whom Boaz obtained the release of his previous right of redemption, represents the infinite justice of God, which must be satisfied before the condemned people of God could be redeemed by their spiritual Boaz. But it must be observed that the kindred tie was the same before as after the right of the nearer kinsman was purchased

by Boaz. So the life relationship in which Christ Jesus is identified with his saints is no closer since than before he ransomed them from the death into which they were sunk by their sins. It should never be forgotten that the justice of God is magnified in the salvation which is revealed in Jesus no less than infinite love and mercy. Boaz did not violate the just claim of the nearer kinsman of Naomi when he redeemed her and her family from poverty and debt. He took witnesses that he proceeded according to the requirements of recognized law. So, our Kinsman Redeemer satisfied the utmost jot and tittle of the demands of infinite justice in the salvation of his people from their sins.

Fully conscious of the fact that we have but glanced at the important doctrine of redemption, to which our attention was invited by brother Cox, we must leave the subject for the present; and for further consideration of the theme we would direct our esteemed brother to the letter of Elder J. Beeman, on page 365, current volume of the SIGNS OF THE TIMES.

#### INQUIRIES AFTER TRUTH.

MINONK, Ill., Nov. 17, 1892.

BROTHER CHICK:—Please give your views on a very important subject in Solomon's Song v. 15, and I will feel very much obliged to you. It is said, "They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep." I verily believe that you have traveled the road. Oblige an inquirer after truth.

JOSEPH RICHARDSON.

#### INFORMATION WANTED.

IF there are any Old School Baptists in or near Denison, Texas, will they please write to me for the good of the cause?

J. S. HAM.

MAPLETON, Iowa.

#### PLEASE DO NOT.

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

(Continued from page 379.)

to take into account many glorious things embraced in the doctrine of God our Savior. You remember, my dear brother, how the apostle Paul speaks of faith, saying, "The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above): or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach."—Rom. x. 6-11.

Abraham believed in Jehovah's immutability; that the promises of God in Christ Jesus are yea, and in him amen, and never were forfeited yet. He believed that the Lord "is in one mind, and who can turn him?"—Job xxiii. 13. "His covenant he will not break, nor alter the word that is gone forth out of his lips."—Psa. lxxxix. 34. The thoughts of his heart stand fast to all generations.—Psa. xxxiii. 11. We believe that Abraham by faith saw Christ's day and was glad; that he was the surety of the everlasting covenant, ordered in all things and sure.—2 Samuel xxiii. 5. Christ was to come of the seed of Abraham. It was through Isaac that the Savior was to come. But how can faith endure this fire of the word of the Lord, commanding Abraham to offer Isaac for a burnt offering? O faith! what didst thou say in the heart of Abraham that night? Faith has taken all things into account. It has mused upon the promises, the blessing, the covenant of God, who is without variableness or shadow of turning. It has viewed Isaac slain upon the altar, made a burnt offering, his body consumed, reduced to ashes. Behold, my dear brother, Abraham's faith emerging from this fiery trial bright and glorious, radiant in hope, unto the praise and honor and glory of God! Faith made up the account, and said in Abraham's heart, The promises of God cannot fail.—Joshua xxi. 45. They are sure to all the seed.—Rom. iv. 16. The blessing of God cannot be reversed.—Num. xxiii. 20. The counsel of the Lord must stand.—Isa. xli. 10. His covenant he will never break.—Psalm lxxxix. 28-34. It is ordered in all things and sure.—2 Samuel xxiii. 5. God cannot lie. Christ's day I see, and my heart is glad.—John viii. 56. Christ must come to save his people from their sins. Isaac must live, for God has said, "In Isaac shall thy seed [which is Christ—Gal. iii. 16] be called." "God is able to raise him up, even from the dead."—Heb. xi. 19. The morning breaketh; I will arise, and go into the land of Moriah, and offer up for a burnt offering my son, mine only son Isaac, whom I love; for God shall raise him up even from the dead. O ye modern Sadducees, look into those ashes of Isaac, and what will you say? Do you say it is a

thing incredible with you that God should raise him up even from the dead? Begone, for faith is nigh in the heart of the believer, saying that Christ descended and then ascended. Christ is risen from the dead, and is become the first fruits of them that slept.—1 Cor. xv. We believe, and our hearts find everlasting consolation in the faith, that our bodies shall come forth in the resurrection incorruptible, immortal and glorious.—Phil. iii. 21. For our bodies are the Lord's; they are the members of Christ. "And God hath both raised up the Lord, and will also raise up us by his own power."—1 Cor. vi. 13-20.

Well, my dear brother, we are yet around the borders of Abraham's tent. I hope you have been feeding. My soul has eaten some morsels that tasted like Jesus, the Plant of renown.—Ezekiel xxxiv. 29. Mount Moriah is yet off three days' journey. I leave thee for awhile to lie down in this pasture, to meditate, to chew the cud. The trial of faith portrayed in Abraham is in measure that which is known in the pathway of all who walk in the steps of that faith of our father Abraham. When we meet again let us quicken our steps and follow after Abraham; for his faith was not a dead faith. I feel it will be a blessed pasture to feed in when we arrive at the mount, and see "how faith wrought with his works, and by works was faith made perfect; and the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God."—James ii. 21-23.

With affectionate remembrance of you in Jesus, I am, I hope, your brother in the fellowship of the gospel,

FRED. W. KEENE.

(To be continued.)

BERLIN, Md., Nov. 17, 1863.

DEAR BROTHER WOOLFORD:—In accordance with a promise made your daughter, I will make the attempt to write you. She told me you were very fond of receiving letters; but that in consequence of your failing sight you could not answer them. I know not that I can interest you in any respect; surely not in style and diction; but there is one (and only one) subject which if nothing I can say would prove interesting to you, I know that subject itself is the most interesting to you, and to all the dear children of God, of any that can be named in this world. That subject is Christ. O what sweetness is in that name! It is the only name under heaven given among men whereby we, poor, lost, condemned sinners, must be saved. And if we can only say that we have Christ in us the hope of glory, then indeed it becomes so sweet. Jesus is our only hope of salvation; and when we contemplate all the fullness that dwells in him, what tools we would be to want anything better. He is a Savior every way, exactly

suited to our needs. We are polluted by sin, but his blood is able to wash us and make us whiter than snow. We are blind, but he can open our blind eyes. We are dead in trespasses and sins, but, blessed be his holy name, he can raise the dead. We have an evil, corrupt, wicked and deceitful heart, but he has promised to give us a new heart. In short, there is no depth of depravity so low but what he is an all-sufficient Savior. Yet how prone we are to doubt his power and willingness to save us. Instead of always looking to Christ, how apt we are to look to ourselves. It seems to me that if we would look only to Jesus we would never doubt. When I can keep my eyes steadfastly fixed on the cross I am happy, and feel that I am safe through the blood of Christ. But when I look at my wicked heart I doubt, fear and tremble. How I do thank God that he has given us in Christ a full Savior. If he had not finished his work and wrought a full and complete salvation for his people, I would utterly despair of ever being saved. If he had left the smallest part for me to do I would never do it. I feel to-day that if he had only done enough to carry me to the gates of heaven, and left me there, with my hand upon the latch, and nothing to do but to open and go in by my own efforts, I would then fail to enter, and would sink to perdition. But, thanks be to my Savior, he has said that all the Father has given him shall come to him. Bless God for his wills and shalls. But for them we might well despair of salvation. All that the Father hath given to the Son shall come to him. Not that they may come, or they can come, but they shall come. And he says, "Him that cometh unto me I will in no wise cast out." No matter how sinful, how depraved, how sunken in iniquity, he will not cast him out, but will wash him and cleanse him from all sin, put upon him a robe of righteousness, protect him from all his enemies in the world, and finally bring him to glory. With such a Savior how can we doubt? To doubt is to rob God of his honor. To believe is to give God all the glory. And should not poor, perishing sinners like us, who if saved must be saved by grace alone, try to honor him, who has vouchsafed us all this grace, by believing all and every word he has said? As to doubt is to dishonor God, let us never doubt again. Christ told Jairus, the ruler of the Jews, when he was beseeching him to heal his daughter, "Be not afraid; only believe." All that Christ requires of his people is to believe his word; and yet we, poor, sinful creatures, find it so hard to believe. O may we ever feel that to honor God is to believe him, to take him at his word. It is related of Doctor Chalmers that he was once visiting a poor, sick woman, and exhorting her to have faith in Christ. She said to him, "Doctor, that is just what I do not understand. What is

faith in Christ? Do tell me." He hesitated a moment and said, "Trust Christ. Can't you trust him?" The truth in its simplicity was carried home to her heart by the Spirit, and she exclaimed, "I can trust him; I do trust him." O! my brother, may God enable us all to trust him. If you cannot see to write, some of your children can write for you, and I hope to hear from you soon. May the Lord bless and preserve you, is the prayer of your brother,

G. W. STATON.

NEWARK, Del., Dec. 13, 1871.

VERY DEAR BROTHER WOOLFORD:—Permit one who is less than the least of all saints to once more express my heartfelt sympathy for you, and all the afflicted family, in your recent terrible affliction. I read a letter to Elder Beebe from dear sister Susie, while I was in Middletown, which left me no hope that dear sister Sally's life on earth would be spared longer. This was soon followed by a telegram to Elder Purington, saying she had passed away. But I am firmly persuaded that she is not dead, but sleepeth sweetly in Jesus. She has left the shores of mortality, to awake in the blissful regions of heaven and immortal life, through the power of the resurrection of our Lord Jesus Christ. Of this you all feel assured; but even the blessed assurance of faith cannot assuage the grief we feel in giving up our loved ones. The heart will, yea, must, mourn. And we are not forbidden to mourn for our loved ones. Pious Abraham mourned for his beloved Sarah; and Jesus wept at the grave of his beloved friend Lazarus; but for our comfort he said to the mourning sisters, "I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live; and he that liveth and believeth in me shall never die." But truly, my dear brother, the hand of the Lord has been for the last few years heavy upon you, and you have the pity and sympathy of all the dear friends. We cannot always see and feel the love of our dear Lord manifested to us in these terrible trials, these sad bereavements; and sometimes we murmur and cry out, "Wilt thou pursue thy worm to death?" But this is because of our limited vision, and we see not as God sees. He sees the end from the beginning, and his thoughts toward us of old, even from everlasting, are love and goodness, and his undisturbed affairs roll on without let or hindrance.

"Each opening leaf, and every stroke, Fulfills some deep design."

The glorious temple of our God is steadily moving on to its completion, and our much-loved Sallie is now immovably placed as a living (not dead) stone in that glorious house, the everlasting habitation of our precious Redeemer. Through sovereign, unmerited grace she has conquered her last enemy, and entered into the

joy of her Lord, to go no more out. You and I are still left to buffet a few more storms. Our passports have not yet been sealed. The longer I live the more I am convinced that the dear children of God have no resting place in this poor world, but are only pilgrims and strangers, looking for and hastening to a city that hath foundations, whose builder and maker is God. In reading the Scriptures we find that those who shine the brightest, and whom we most fondly cherish in our hearts as bright and shining lights, are those who have suffered most. How much our hearts are drawn out toward a suffering Jacob, driven (to save his life) by the wrath of an angry brother from the paternal roof; though the son of a prince, persecuted of his sordid, covetous uncle; tormented by almost continual jealousies in his own family; his beloved Joseph ruthlessly taken from him, and long mourned as dead; the famine, and prospect of starvation; and when his trials at last seemed to be over, and he was permitted to embrace his long lost son in all his glory, and he found plenty of corn; his sight taken from him, as yours has been; well might he say, "Few and evil have the days of the years of my pilgrimage been." How much more our hearts are drawn out to him, than to the wise, rich, prosperous and honored Solomon. So may we not conclude that whom the Lord designs to honor most, and cause to shine as bright lights in his visible kingdom, he causes to pass through the most suffering? Whom he loveth he chasteneth, and scourgeth every son whom he receiveth. In this he conforms us to himself; for the Captain of our salvation was made perfect through suffering; and when he appears we shall be like him; for we shall see him as he is. May the Lord heal all your wounds, and reconcile you and me to himself. May we all be enabled to kiss and to pass under the rod. My best love and sympathy to all the dear family and friends.

Your brother in hope,

G. W. STATON.

LEAD HILL, Ark., Oct. 16, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—In the SIGNS of Sept. 26th I see a request from brother Broders for my views on the third verse of the second chapter of Ephesians. I feel like trying to comply with his wishes, provided you see proper to publish the same. I feel my inability to expound any of the Scriptures, more especially those controverted points, and I wish it understood that I desire my views to be accepted only so far as they are sustained by holy writ. I suppose the reason brother Broders desires me to write on this passage is because I wrote a short piece and took the liberty to differ from some views of his. I want to be guided by the spirit of love in writing these few imperfect thoughts, and desire brother Broders and all others to throw the mantle of charity over my imperfections.

The text reads as follows, "Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others." I suppose brother Broders thinks that this text proves we were all tares before we were regenerated; but I think there is a difference between a child of wrath and a child of the devil. First, I will say that that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Then being born of our earthly parents does not make us children, either of God or of the devil, but only children of Adam. And as Adam violated the law of God, he incurred the displeasure or wrath of God, and all his posterity stand condemned as transgressors of the law of God. Then, in order to be children of God, we must be born of God. All the elect family, the chosen of God, are children of Adam, and in their relation to the Adam family there is no difference. They are captivated by the devil at his will. By creation we are creatures or children of God, and by captivation we are the servants of the devil and violaters of the law. The prodigal son would represent a child of wrath. He was a son of a certain man, and his going off did not effect his relationship to his father. He surely did incur the wrath of his father, and had his conversation with the wicked, and ran after the lusts of the flesh and the desires of the mind; yet he did not cease to be the son of his father. Now, I think, in order to become the children of God we must be born of God. We see the faith of God's elect manifested in the person of Abel, then all along the line of the faithful. The first manifestation of the children of the wicked one is in the person of Cain. We are informed that he was of that wicked one, and slew his brother. I believe one must be born of the evil spirit, or given over to hardness of heart and reprobacy of heart, and his "conscience seared with a hot iron," before he will ever murder his brother. Now, it is spiritual children that are under consideration, when Paul says "we." Before regeneration we desire to associate with any and all the Adam family; more especially those who are under the influence of the wicked one, or following the prince of the power of the air, the spirit that worketh in the children of disobedience. In the same line of thought it is said that the strong man armed keeps his palace and goods in peace, until a stronger than he comes, and takes away his armor wherein he trusted, and divides the spoil. I believe that with all the elect or chosen of God the stronger will come, and will deliver every one of them; and that number embraces every one given to the Son in the covenant, and ordered in all things and sure; while there are some who are left to follow and to be led on after the evil

spirit, and to go on to eternal ruin. These are they that Jesus speaks of when he tells them that they are the children of their father the devil. But, as before stated, this does not run in any relation to their earthly parents; but when manifest, it just shows what spirit they are actuated by. Then the seed is sown in the heart and not in the womb; that is when the seed is the wicked spirit. But when the seed is the child, as in the parable of the tares, then they are sown in the kingdom, or church.

I have run this imperfect scribble far enough. May the grace of God lead us into the truth, and keep us in the spirit of love, is my desire.

WM. J. CASEY.

MAYSFIELD, Texas, Oct. 12, 1892.

ELDER G. BEEBE'S SONS—DEAR BRETHREN IN CHRIST:—I have seated myself with the view of addressing you, together with the many readers of the dear old SIGNS OF THE TIMES, of which I have been a reader at intervals for twenty years, and can say that I love the doctrine contained in its columns. Indeed I have, from the first of my acquaintance with the paper, loved it, and the more so of late, as it is the only paper in my knowledge that fearlessly and uncompromisingly contends for the whole truth. There may be other papers that are doing as much, but if so I know it not. I am a reader of several of our periodicals, but none of them come to the front with that degree of faithfulness that the SIGNS does, and ever has since its first publication in the year 1832, and from which date it had the hearty and universal indorsement of the Baptists north, south, east and west; and it continued to have it until very recently, when we began to hear complaints and objections, though privately, and not publicly. When contending against Arminian principles they all had considerable use for Gilbert Beebe and the SIGNS. It is stated by some here in Texas that the Baptists as a body from the first (meaning, I suppose, from the first issue of the SIGNS) did not indorse the doctrinal sentiments of the SIGNS, but rejected them, though not outspoken, for the reason that the Baptists had just got through with a very long and tedious war with the Missionaries or Fullerites, which war reduced the Baptists to such a small number that they were not able at that time to enter into another war, and thought it best to live a while with those holding those objectionable tenets, rather than openly oppose them; and so they have done until now; but that now, having grown to be able, they will not peaceably abide it any longer. The above is the substance of an expression used by a certain Elder, which met the hearty indorsement of several other Elders. I had always thought a Primitive Baptist would rather live alone, than with a multitude in heresy; but I have learned

differently from these Elders. Elder Gilbert Beebe in his prospectus, relative to the doctrine of God, occupied the same position as did the Baptists in the years 1643 and 1689. If those who to-day occupy the ground of the unlimited decrees or predestination of God are heretics, so were the Baptists of the years 1643 and 1689, and down to about the year 1880, when some professed to see their woeful error, and declared against it in many places, perhaps, as they have here in Texas, in order to maintain their identity with their brethren of old, who, to be sure, were Arminians; for their doctrine savors more of that element than of anything else. According to their idea, God sees a heap, but does little. He saw and knew that Pharaoh's heart would be hardened, but did in no sense do it; and so also of Christ's crucifixion, of Joseph's abduction, of David's numbering the people, of Shimei's cursing David, of the Syrian war against Israel, &c., &c.

Yours in gospel bonds,

WM. LITTLE.

PALESTINE, Texas, Oct. 16, 1892.

DEAR BRETHREN BEEBE:—I find myself a day or two behind with my remittance for our old and well-tried medium of correspondence, the SIGNS OF THE TIMES. I feel like I would not be satisfied if I could not get it to read. It comes to me every week bearing words of encouragement and comfort from some dear brother or sister. I am often in the condition that our dear sister J. K. Boyd, of Dilly, Oregon, spoke of in the last number. It expresses my condition at present, and for some time past. Dear tried sister, I have felt so dead for some time past that I cannot discover the things that make for peace. I say, O my leanness, my leanness, my unworthiness! I often fear that I am mistaken in the whole matter from first to last. I have of late had fearful feelings. If I try to sing, it is dry and lifeless. If I try to talk with the brethren, it is the same. And though at night, when I have gone to my bed, and all is quiet, I try to pray, it appears to me there is no prayer in it. I fear I have not the spirit of prayer. I would not be in this condition, but so it is, and I cannot help it. But if it is with me as I sometimes hope it is, in God's own good time deliverance will come. It seems that in gone by days I enjoyed some of the comforts derived from the Spirit; and those seasons of enjoyment were better and more fully realized when alone, working in my field, or walking, or riding along the road. Yet sometimes I get comfort from all those things, coupled with the words, "My leanness;" because the Bible teaches us that thus it has been with God's people from the beginning to the present time. Our Savior has said, "Without me ye can do nothing;" and by experience I find it to be so; for I have

tried to deliver myself, but all in vain. But when he who is our present help in every trouble comes, then he is our Deliverer. At the same time I think I know that if I am one of God's choice in his Son before the foundation of the world, in the resurrection I will awake with his likeness, and then will I be satisfied. I do not expect to be perfectly satisfied until then; for while we are in this tabernacle we see through a glass darkly, and know in part; but in the resurrection our vile bodies will be changed from natural to spiritual bodies, the glass will be removed, and we will see face to face. We will see Jesus as he is, and be like him. This is, I believe, being born from the dead. Yet we receive an earnest here, which is the spirit of adoption. I know I do not and cannot live as I would, for I would at all times have the sweetest assurance and comfort of the blessed Spirit. Sometimes I am hedged in on either hand, and cannot come forth. God knows my frame, my weakness, yea, he knows me altogether. Sometimes I think I have a little hope that when he has tried me I shall come forth as gold. If so, it will not be for works of righteousness which I have done; but blessed be his holy name, it will be according to his own purpose and grace, which was given us in Christ Jesus before the foundation of the world. Thus all the praise and glory and honor is due to him.

Brethren Beebe, dispose of this in your own way, and all will be right. It is like myself, very imperfect. When it is well with you, try to pray for me.

U. J. BELL.

#### WHO SENT IT?

WE are in receipt of an envelope postmarked "Kenton, Del., Nov. 23d, 1892," which contained two 1-dollar bills, eight 2-cent and one 1-cent stamps, but no letter saying who it was from nor how they wished the remittance credited. Will the person sending the above please write us how to apply the same?

#### PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

## MARRIAGES.

By Elder A. B. Francis, Nov. 16th, 1892, Miss Hetty E. Hastings and Mr. James M. Holloway, both of Sussex Co., Del.

## OBITUARY NOTICES.

**Charles W. Yates** was born Sept. 26th, 1816. By hard study he acquired an education, and in his seventeenth year began his life work of teaching, which he followed up to Thursday, Nov. 10th, 1892, and died on Tuesday following. His disease was very painful at times, and the dear Lord supplied him with patience and fortitude to bear all he had to suffer. Thus has passed from earth one of its most polished gentlemen, chaste in his conversation, courteous in his manners, having spent nearly sixty years in teaching. As he remarked to me, he had taught the third generation, and with little exception in this (Rappahannock) county. He was universally loved and respected. He was born, reared, labored and died in the same locality. If his examples were followed by all we would have no use for court houses nor jails. Such is his record as a man. His afflicted companion is a confirmed invalid, confined to her room, not able even to walk on her crutches. She must feel keenly her great loss. She is a sister of our dear brother, Wm. F. Kercheval, of Hannibal, Mo.

Though a staunch advocate of the faith and practice of the Old School Baptists, yet he never connected himself with them, ever pleading his unworthiness. We will miss him much at old Thorntor's Gap Church-house, where his seat was always filled when he was able to attend. His children are scattered, having only one near him, Mrs. Richard Compton, with whom he lived. His brothers and sisters are also scattered.

The unworthy writer delivered a short discourse from Revelation xiv. 13 to the sorrowing relatives and friends at the family residence; after which we laid away the inanimate body in the family cemetery, to await the trump of God that will call it forth.

Dear, sorrowing ones, mourn not as those who have no hope, knowing that he is freed from all trouble and anxiety. If you need aid, the God who sustained and supported him can supply your every need. Cast all your cares upon our risen Lord. You know no lasting joys here; they bud only to be blasted. But in heaven they will endure forever, where we shall know even as also we are known.

J. A. NORTON.

SPERRYVILLE, Va., Nov. 20, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Please publish in the SIGNS OF THE TIMES the death of our beloved brother, **B. F. Core**, at the residence of his son, W. F. Core, in Lincoln, Ill., at about one o'clock on Tuesday, Oct. 25th, 1892, aged 67 years, 4 months and 7 days.

Brother Core was born in Fayette Co., Ohio, in 1825. In the year 1850 he was married to sister Elizabeth Beaty Jefferson, by the late Elder John B. Moore, and removed to Illinois, near Atlanta, in 1856. In 1859 he became a resident of Lincoln, where his life was spent in duty's path. We can use no word of praise greater to his credit than that he was looked upon as an honest man. Plain in his manner, he was beloved by all, and revered by his children and grandchildren. He loved the truth and the cause of Jesus, and his house was always a home to his brethren, where, as many can testify, everything that lay in his and his dear companion's power was done to make them welcome. Surely "given to hospitality" was applicable to them in the highest degree. He was baptized by the writer in September, 1873, having obtained fellowship with the Lebanon Church at her regular meeting by experience. All that we can say of

our beloved brother never can endear him more in the hearts of his brethren and friends, nor give him a higher place in their affections; so in sweet memory of his dear life we leave him with his dear Savior, knowing that to be with him is far better.

In his last sickness he was surrounded by his loving children, who with a dear companion, their mother, did all that love would or could suggest. He was very patient in all his suffering, at times rejoicing at the prospect of meeting the blessed Savior, who did all things well. He was sick nearly four months with malarial fever, which at last broke over every barrier and ended his dear life of mortality; but by every evidence he leaves a world of care and toil for a home in heaven, often praying for the coming of his blessed Savior to take him to himself. His son, E. B. Core, of Cincinnati, was present to console and cheer him on his journey over the dark river.

His funeral was at his son's, where he died, and many friends and brethren came to pay their last tribute of respect to his life. The writer tried to speak words of comfort to them from Job xiv. 14, pointing to a more glorious life than this; after which he was laid to rest in the Lincoln cemetery to await the resurrection of the just, made so by the cleansing blood of Jesus. Surely we must say that a good man has left us; and while we mourn his loss from our midst, it is his eternal rest. May we be reconciled to the will of God.

He leaves a widow, three children and ten grandchildren, besides the church of Lebanon, at Lincoln, Ill., and numerous friends, to mourn his absence. May the widow's God comfort our dear sister and her children, and all who love our dear Savior, is the prayer of one who loves them.

J. H. RING.

LINCOLN, Ill., Oct. 31, 1892.

## YEARLY MEETINGS.

THE Second Old School Baptist Church of Roxbury (of the Roxbury Association) will hold her annual meeting at the Yellow Meeting-house on Saturday and Sunday, December 10th and 11th, 1892, commencing at 11 o'clock sharp on Saturday. All lovers of the truth are cordially invited, and ministers of our faith especially.

D. F. SANFORD, Clerk.

A YEARLY meeting is appointed to be held with the Second Roxbury Church on the first Saturday and Sunday in January (being the 7th and 8th), 1893. A cordial invitation is given to ministers and brethren, and all lovers of the truth.

JAMES AVERY, Clerk.

## HYMN BOOKS.

The Seventh Edition of our Baptist Hymn Book (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the varieties of Binding.

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Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

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VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 7, 1892.

NO. 49.

## CORRESPONDENCE.

SOUTHAMPTON, Pa., Nov. 18, 1892.

DEAR BETHREN BEEBE:—A newly-started paper was sent me last year from Texas, whose principal object appeared to be to contend against the doctrine of the predestination of all things. The letters of those who believe this doctrine were published, with the editorial replies; and many, I have no doubt, were benefited by the clear and well-arranged scriptural arguments in defense of that doctrine. The arguments in opposition to it were as good as can be made. A ministering brother in Ohio wrote me that he had not heretofore understood that doctrine as we hold it, but that he thought if he continued to read such arguments against it he would soon fully believe it. I wrote a short letter, which was published, with an editorial reply. I wrote again, and each of the editors wrote me that my letter would be published. Some time after my second letter was received the paper passed into other hands, one of the former proprietors remaining as associate editor, and it was after that decided that enough had been said in favor of the doctrine. My letter has been returned to me at my request. With it came a reply by the associate editor. As my communication is not harsh, it certainly appears that the management did not wish the arguments as presented in it to be seen by their readers, even though followed by the reply. As that reply was not held in sufficient esteem by those managing the paper to be published by them, I need say no more about it.

I now send my letter to you to publish in the SIGNS, if you think best. I hope that some things which are presented in it may be of comfort to some of the brethren. Although the arguments upon such a subject cannot be new, and although the subject has been from time to time dwelt upon in a clear, comprehensive and comforting way by many brethren in the SIGNS, yet some edification and comfort may be received, through the blessing of God, by some dear child of God while reading what is written upon it so imperfectly in this letter. For the truth of God is like food and drink and sunshine, not to be examined once, and then laid aside as not necessary to be dwelt upon any more, but to be received again and again as nourishing and refreshing to the spiritual man. If there is a point of doctrine

which I am sure is a part of the truth of God I would at all times declare it fully and faithfully when speaking at all; but I would not force it upon any one upon the ground that it is bread and he must eat it. There is but one who has charge of the sheep in this respect, and he will give "to each a portion in due season." Naturally men in ill health sometimes lose a relish for good food, and it has to be given them in small quantities, and perhaps in some other form. It may be so spiritually. A man in his right mind will not throw away a loaf of bread nor a cup of milk because it does not then suit his taste. He will know that the difficulty is with him, and will wait for recovery. So a portion of the Scriptures of truth is not to be thrown aside by saying, "It does not mean so," because we cannot be reconciled to the plain meaning of the words. It is the word of the Lord, and we must bow to it, whether we like it and can understand it or not. When the time comes for us to eat that piece of heavenly bread the Lord will give it to us in that form. Meantime we may find that the same heavenly nourishment has been ministered to our souls in measure in some other form. Medicines are sometimes bitter, but the effect is good.

There are many dear children of God who are in perplexity in regard to this and many other subjects, but are not prejudiced by the traditional opposition to the doctrine of the predestination of all things. These wish to consider what is spoken or written by those they regard as servants of God upon the subject. They are looking for the truth. They want to hear sober, scriptural arguments. Personalities and ridicule they would pass over. Such things only pain and offend them. They want to be led by the Spirit into the riches of the truth. I have such in my mind when reading discussions of spiritual subjects, and when engaging in them. Where a subject is discussed freely and fully, each presenting his own understanding, such seekers after the truth will be benefited. They will quickly see where the truth is.

One thing I wish to remark and emphasize. I have been astonished at the childish levity and coarse ridicule with which some writers assail this doctrine and those who believe it. Their flippant manner in speaking of it stands in strong and painful contrast with the solemn gravity of Job and David and Paul, and all the

holy men of old, when they were moved by the Holy Ghost to speak of these deep and awful mysteries. They confessed their ignorance and their lack of understanding while declaring some of the very same sentiments against which the childish ridicule of some of these writers is directed. Heated expressions, personal thrusts and ridicule, are in my view unbecoming in one who writes or speaks on scriptural things, as much so in defense of the truth as against it. I have heard some attempt to defend the use of wit and sarcasm and laughable illustrations in opposing error and defending truth; but they get no help in such defense from the Savior nor his apostles. I do not regard Elijah's mocking the prophets of Baal as an example for a servant of God under the gospel dispensation. His position at Mount Carmel before Ahab and all Israel is one never occupied by a minister of the gospel; and no one of them has ever, in my opinion, been authorized to use his words of solemn, scathing mockery against those soon to be slain by him. I often think of Cowper's words in regard to light and humorous sayings in the pulpit:

"So did not Paul. Direct me to a quip  
Or merry turn in all he ever wrote,  
And I consent you take it for your text,  
Your only one, till sides and benches  
fail."

I have known dear and faithful servants of God who mourned a great deal over their propensity to say amusing things while preaching. The times that I look back to when I have felt a light spirit control me while in the pulpit, and the few times (I remember but two or three, and am thankful to have been kept so far by fear) when I have intentionally excited merriment in the hearers, I remember with pain and regret. How painfully I have felt that a light and trifling spirit is much out of place in the pulpit, and ought not to be indulged by the servant of God anywhere. The poor, tried and tempest-tossed people of God remain hungry and comfortless under the preaching or conversation of any one when he is under the influence of such a spirit. There are times with all the saints when the solemn things of the kingdom of God rest with such weight upon the soul that gravity of speech and manner will be the necessary result. Then we can see how suitable and necessary the apostle's oft-repeated injunctions to the saints are, not to let "filthiness, nor foolish talking, nor jesting, which are not

convenient," be once named among them, "as becometh saints." Any suggestion that an effort to put off such a spirit, and to try to be grave and sober, is but mere hypocrisy, is from the devil. We should pay good heed to the exhortations of the apostles, and not be hindered by the fear that some may think we are only trying to "put on a long face," nor by the temptation from within that we are only acting a deceitful part. The days are evil, the world is evil, and every propensity of our vile nature is evil; but the directions of the Spirit are good and holy, and there is power in the Spirit to bring these evil propensities "into captivity to the obedience of Christ." Whenever any poor sinner desires that he may "walk circumspectly, not as fools, but as wise," the Spirit has produced that desire, and will enable him to fulfill it; and in doing so he is "redeeming the time, because the days are evil." We shall never be any better in the flesh, shall never see any improvement in our vile natures, until our change shall come; nor can we find any true peace or comfort in connection with this evil world. The conversation of the Lord's people is in heaven, in the things of the church and kingdom of Jesus Christ. Our real treasures, our joy, our life, are there; and all the time that we are graciously enabled to pass in the holy fear of the Lord, in the felt power of faith and hope and love, in the privileges of the church, in communion with God, and in speaking with each other of the goodness and love of God, is redeemed from the evil of the days. So I understand the apostle, and so I feel that I have been taught by the Spirit.

Your brother in the hope of the gospel,

SILAS H. DURAND.

SOUTHAMPTON, Pa., March 22, 1892.

DEAR BRETHREN:—Will you kindly publish this letter, with date and address, just as I shall write it? Having received several numbers of your paper, I wrote you briefly my views on the subject of predestination, which appeared to be the principal subject discussed in your pages. My letter, with your comments, appeared in No. 9.

I presented some considerations which appear to me to warrant my understanding of the subject, and referred to some Scriptures which I regard as plainly declaring the views expressed by me. You replied by

reasserting the views to which mine are opposed; but I do not find that you have in any other way noticed one of the considerations I mentioned as having weight with me, nor that you have even alluded to one of the texts of Scripture I referred to as proof. Yet you have expressed a wonder that I should believe such a doctrine, and have begged me to stop, and to lay down my will, and to pray God to give me the mind of Christ. I might have exhorted you to stop believing as you do; but what kind of conference would that be between brethren upon deep and important subjects? I understood from you that your columns were open for an interchange of views on scriptural subjects; but when one brother begins to exhort the other to stop believing as he does, he begs the question, assuming that his own views on the subject under consideration are necessarily right, and are the criterion by which to judge those of others. The advantages hoped for from conference then at once cease. I wrote to express some thoughts and refer to some portions of Scripture which compel me to believe as I do, hoping that others might also see their force, or be able to show me my error, and tell me why I should not believe just what those Scriptures plainly say. Until you do that your exhortation for me to stop believing as I do must necessarily be in vain. Your further exhortation implies that I do not wish my own will to be subjected to the will of God, and that I do not desire to be directed by the mind of Christ. I hope and believe that you are mistaken in this.

I have noticed a phrase quoted by you more than once as Scripture which I do not find in the Bible. It is this, "What God purposeth he doeth." Replying to one correspondent you say, "Do you not know that what God purposes he doeth? Do you purpose the acts of another? You know you do not." Repeating this expression to me, you ask, "How can God condemn and punish his own purpose?" You then say, "I know this is very plain; but it is hay of your own reaping, and you ought to come up to the rack and eat." If you mean by this peculiar style of argument that you think I will now refuse to accept the consequences of the doctrine I have expressed, as a horse may refuse to eat unsavory hay that has been put in the rack, I am glad to assure you that you are mistaken. I have reaped the truth, which springs up only in the gospel field; and it is just the food I love, savory and good. But I do not acknowledge what you have presented in that quoted phrase and question as any of my reaping. I do not regard it as the truth. It has not about it "the smell of a field which the Lord hath blessed." As you refer to Isaiah, though you do not mention chapter and verse, I suppose the place you mean is the last part of the quotation I shall now

make from Isaiah xli. 9-11: "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." This man, called "a ravenous bird," was a wicked man, who did not know the Lord, and his acts, so far as his own motives were concerned, were evil. But it was God's purpose that he should execute his counsel; and that purpose, which was one of the things he declared from the beginning, God brought to pass. It was the same with regard to those who with wicked hands crucified the Lord of life and glory. Peter says to them, "But those things, which God before had showed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled."—Acts iii. 18. The wicked acts were the acts of the "ravenous bird," the wicked men; although it is clearly declared that God purposed that they should do what they did, and that in doing it they executed his counsel. In what other way can we understand that the wicked are his sword?—Psalm xvii. 13. The Lord purposed that Shimei should curse David, even saying unto him, "Curse David;" but it does not follow that the Lord cursed David.—2 Samuel xvi. 10. The Lord hath commanded concerning Jacob, that his enemies shall be round about him. "He turned their heart to hate his people, to deal subtilly with his servants."—Lam. i. 17; Psalm cv. 25. God purposed this, but he did not do it himself. He did not himself hate his people, and deal subtilly with them. He caused his purpose to be fulfilled for the good of his people. He not only causes the furnace to be heated for them, causes their enemies to deal subtilly with them, and thus tries them as gold, chastens them, and afflicts them for their good, making all things work together for their good, but he also works in them both to will and to do of his good pleasure. But we are not authorized to say that either the wicked acts which he purposed that their enemies should do against them, or the good acts which he purposed that they themselves should do, are done by him, although an evil spirit from the Lord (1 Samuel xviii. 10), or a lying spirit sent by him (1 Kings xxii. 23), may direct the wicked act in some cases, and his own holy Spirit directs the good acts always. He purposes that his people shall ask for the blessings which he has declared he will give them (Ezekiel xxxvi. 37); but it is they who pray, not he, even though the Spirit helpeth their infirmities, so that they pray according to his will.—Rom. viii. 27. He pur-

posed the acts of the raven that fed Elijah, but the raven carried the bread and flesh. He purposed the acts of Balaam in blessing Israel, but Balaam spoke the words. The goodness and benefit resulting from all the acts he purposed was his; the wickedness, where there was wickedness, was theirs. He punishes the enemies for the wickedness, though he has made it serve his purpose. He makes the wicked his sword.—Psalm xvii. 13. He made them for the day of evil.—Prov. xvi. 4. We must be sure that we understand all about his ways much better than Job did before we dare to question concerning them. See the answer of the Lord out of the whirlwind. Shimei was punished for his wickedness.—1 Kings ii. 44. So was Pharaoh, and so were all the enemies by whom the Lord scourged and tried Israel. It was of the Lord to harden the hearts of the Hivites, "that they should come against Israel in battle, that he might destroy them utterly."—Joshua xi. 20.

I merely state what the word says. I have heard all my life the objections that are made to what is declared in these Scriptures, but with them I have nothing to do. I neither undertake to explain nor apologize for the Lord. I desire to bow to the word, and to receive what it declares, whether I can understand it or not. "God is his own interpreter." I can no more easily tell how he forms the light than how he creates darkness. I cannot understand the wonder of his work in making peace any better than how he creates evil. I simply know that he does all these things because he says so; and I know that he does all by infinite power and in infinite wisdom, and for his own glory.—Isa. xlv. I know that there would have been no evil in the world if there had been no sin; and there would have been no sin if it had been contrary to God's purpose that there should be. I know also that God hates sin, and that he causes all his people to hate it by putting his fear in their hearts. "The fear of the Lord is to hate evil." I cannot understand the mysteries that are in this, nor reconcile the contradictions which appear in it to our natural minds. Faith sees no contradiction in anything that is presented in the word.

I must repeat that the natural reason of men cannot stand against the plain declaration of the written word of God. Though our reason says it is impossible that a man should live three days and nights in a whale's belly, that a man should walk without harm in the midst of a fiery furnace, that light should be made to shine out of darkness, yet the word says these things were done by the Lord, and faith receives it with unquestioning confidence. I must still say, notwithstanding your protest, that every argument which seeks to set aside the plain meaning of any declaration of the word of God is of reason, and not of faith. We

cannot try the Lord's works and ways by any standard of our own; nor has he given us any standard by which to try them except his word. He has magnified his word above all his name.—Psa. cxxxviii. 2. Whatever the word says he has done he has done, however impossible or contradictory to our reason it may appear to us; and whatever he has done was right in him, and was the wisest thing that could possibly have been done, not because it appears so to our reason, but simply because he did it.

I know well by my own experience, as well as by the word, that our reason decides that God would be unrighteous to take vengeance, "if our unrighteousness commend the righteousness of God;" and that "if the truth of God hath more abounded through my lie unto his glory," there is no good reason why "yet I am also judged as a sinner;" and that if such doctrine be true, as it certainly is, then we might as well "do evil that good may come," "as we be slanderously reported, and as some," even among Primitive Baptists, "affirm that we say," or that our doctrine teaches.—Rom. iii. 5-8. This is the reasoning of the carnal mind, which is enmity against God, and is not subject to the law of God, neither indeed can be. The saints are taught that they cannot safely trust their own hearts, nor lean to their own understanding, but must be led by the Spirit. "It is not in man that walketh to direct his steps." Reason says, "Why doth he yet find fault," if this doctrine be true, "for who hath resisted his will?" The word answers, "Who art thou that repliest against God? Hath not the potter power over the clay?" Reason says, "If he purposed that a certain act should be done by a man, then he ought not to condemn that act as wicked, and punish the man." The word replies, "Thou thoughtest I was altogether such an one as thyself." "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 8. The humble servant of God, even the one pronounced by the Lord "perfect and upright," says, "I know that thou canst do everything. \* \* \* Therefore have I uttered that I understood not; things too wonderful for me, which I knew not." The "man after God's own heart" says, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it."—Job xlii. 1-3; Psa. cxxxix. 6. When God reveals his thoughts, and makes known his ways unto us, then we can say, "How precious also are thy thoughts unto us;" and, "His ways are everlasting."

Unlike Job and David and all the holy men of old, in whom was the meek and lowly Spirit of Christ, some to-day speak with irreverent flippancy on this solemn theme, boldly

asserting the ability of reason, which means the capacity and understanding of the human mind, to understand the things of God; charging those who point to the Scriptures which appear plainly to declare otherwise with using sophistry, cunning craftiness and assertions to bolster up their unscriptural dogma, and meeting all their careful arguments and quotations from the written word with coarse ridicule and unbecoming denunciations, instead of calmly and quietly pointing out the sophistry and deceit and erroneous application of Scriptures, as one is apt to do who has a clear case, with abundant proof at hand. Others write without bitterness, and with an evident sense of the solemnity of the subject, and of the candor and sobriety that is becoming in one who presumes to speak upon it; and for this I must commend your style of writing, as a general thing, though you probably intended some ridicule in referring to the hay and the rack; yet ALL appear to avoid meeting the plain declarations of Scripture which are presented as instances of God's having purposed acts that are wicked in them that do them, and then having expressed his condemnation of those who did them, many of which I have already quoted in this and my former letter, as also have many other writers, except by saying in effect that they do not mean what they say, because if they did it would make God the author of sin.

One who asserts that the doctrine of God is a doctrine of "reason" as well as of faith, points for proof to the use of the word in 1 Peter iii. 15, probably not having noticed that the word in this place has a different meaning from the word as used by him. The apostle admonishes the saints to "be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear." This word is from the Greek word *logos*, meaning "a word," and is the same as that used in John i. 1, and other places where Christ is meant. The works of Christ revealed to you as having atoned for your sins is the only reason of a good hope through grace, as contrasted with the works of the creature, which is the reason or ground of the hypocrite's hope. In giving a reason of your hope you tell the exercises of mind through which the revelation is made to you, and may speak of love in your heart to the dear Savior, love to the brethren, a feeling of peace, a solemn joy, heavenly desires, hatred of sin, loathing of self on account of sin, poverty of spirit and hungerings after righteousness. These, however, are not the reason of your hope, but evidences of it. These graces or fruit of the Spirit are very precious, and become the source of comfort, as confirming the hope, and of joy; but the finished work of Christ remains always the reason or foundation of our hope.

The revelation of the righteousness of God through Jesus Christ is made to faith, not to the natural mind; to babes, not to the wise and prudent.—Rom. i. 17; Matt. xi. 25; 1 Cor. ii. 10, 11. Babes in Christ have learned that their own wisdom is foolishness, and that they can make no advancement in heavenly knowledge by the reasoning powers of their natural minds; yet they have the mind of Christ, and "know all things" by the teaching of that anointing which they have of God.—1 John ii. 20, 27. Thus they are enabled, though little children, to give a reason of their hope to the one who has the same hope, and is of like precious faith; for no others can ask a reason of our hope, except with the lips. A man cannot truly even ask about what he knows nothing of. The answer would be an unknown language to him.

To the one who asserts that "the Bible nowhere says that God had a purpose in making man, and that man will answer the purpose for which God made him," I will commend the consideration of the declaration of Paul in Acts xvii. 26, and of Job in Job xiv. 5. God has determined the times before appointed concerning all the nations of men, and has so fixed the bounds of their habitation that they cannot pass them.

Brethren, one and all, let me exhort you to examine carefully what each one says, consider candidly his proofs, and refrain from indulgence of unkind feelings toward one who differs from you, even if he writes or speaks in what you may consider an unwarranted manner to you. Do not be worried because he cannot see as you do, but take more pains to show him in love, as you would a child, wherein he is in error. He cannot believe till he sees the evidence, and then he cannot help believing. The Lord only can give one ability to see that evidence. Do not pass over the texts of Scripture which he thinks declare what he believes, and content yourself with chiding him for believing "such stuff." The many thoughtful readers are looking for invincible arguments, and clear proofs from Scripture, and will not be convinced by general charges of heresy, sophistry and cunning craftiness, nor by unkind denunciations. Let us be patient with the brother who differs from us in his understanding of this or any other subject, till it shall be given him to see his error; and should it possibly turn out that it is not he, but you and I who are in the error, we shall need his forbearance.

Your brother in the hope of the gospel,

SILAS H. DURAND.

STATE ROAD, Del., Nov., 1892.

BRETHREN BEEBE:—There are subjects, without doubt, the investigation of which would be edifying and profitable to the saints. Our minds do not always take hold of them. We are naturally more inclined to follow the lead of others, especially if they are men of ability, and repeat and reiterate the same things again and again. This is, no doubt, easier than to break out in an original track of thought, though not likely to be as entertaining or as profitable. When people have to pay for what they read, it should be the aim of writers for the press to be as entertaining as possible. I will not, however, claim for myself that I ever hit the mark that I aim at. I am now minded to use as a keynote to a letter, a little sentence from the apostle John, in the second verse of the third chapter of his first epistle. "Beloved, now are we the sons of God." This relationship of the Lord's people to him, this apostle seems particularly to delight to dwell upon. Others make mention of it occasionally, but he makes it the starting point and underlying principle of everything else. When he notes the distinction among the Jewish people when Christ came to them, some receiving him, and others receiving him not, he says of those that received him and believed on his name, that they were born "not of blood, nor of the will of man, but of God." To be born of man is to partake of and manifest the life of man, which is a natural or fleshly life. To be born of God, then, is to partake of and manifest spiritual or divine life. That these brethren to whom this apostle is writing were men and woman, constituting the membership of the then existing churches, I think will not be questioned. They are those who have been *born again*; born into the world sometime a natural or fleshly birth, and born again, of the Spirit of God, a spiritual birth, and so *passed from death unto life*. This natural state being a state of condemnation and death, they are now born of that life and immortality that is brought to light through the gospel. The same persons called by the apostle *little children*, while they still retain this natural, fleshly life, now and henceforth live a life in the things of the Spirit. They are spoken of as being in Christ, and Christ is spoken of as being in them. This unity of life is thus repeatedly brought to view. There is sometimes some discussion as to what change is effected by this quickening of the Spirit of God, and being born into the redeemed family. Not only do the Scriptures everywhere speak of this vital and fundamental change, but every believer has the constant witness of it in himself.

The blood of pious, good men in our veins, or the wisdom or efforts of men in our behalf, or our own volition or fleshly exertions, none of these things will produce relationship. In

order to be a christian we must possess the christian's life. If Christ is anything to anybody it is life; a life that they did not possess before. This life is emphatically declared to be God-given. Its capacities are spiritually discerned. I cannot conceive that there is any love to this life, or longing and yearning for it, before it is possessed. Those possessing only earthly life do not possess capacities for a higher life, and hence can have no desires for it or aspirings to it. Will it appear as a stumbling-block in the way of any, or as shutting out their hope, to tell them that their love to the Lord's people, and longing to mingle with them in their spiritual enjoyments, is unmistakable evidence of divine life already begun? The apostle is dealing with the present tense. *Now*. He has enough to deal with, and enough for them to contemplate, in what they are now. If they can know what it is to be sons of God, and what that relationship amounts to, they will not need any further knowledge in this world. They have not to look forward to something to be done for them hereafter. If they are *now* sons of God, they are heirs of God, and joint heirs with Christ. Hence all things are theirs. The apostle says *we know not*, and we have no need to know, what we shall be, any farther than what is embraced in this relationship, being sons and daughters of the Lord Almighty. All questions and all anxiety as to what we shall be, find solution in this view of what we are now. "Where I am, there ye may be also." Not merely in reference to some locality, but in the glory that he had with the Father before the world was.

The Scriptures sometimes use the word adoption. But adoption never makes sons. Neither are there any heirs but children. "If children, then heirs." But the son of the bondwoman *shall not be heir*. There is no process of adoption known that will ever make sons; neither is there any ingenious device of legislation that can ever make any one a child in another family than that in which it was born. It is to us children of men, like an adoption to be taken into the Redeemer's family; but the inspired apostle says expressly that they are sons. Although they are the sons and daughters of men, they are predestinated unto the relationship of children. Thou art no more a servant, but a son; and if a son, *then an heir* of God through Christ. Adoption can produce no effect upon the disposition or capacities of the child. The fraternal ties that bind parents and children, and brothers and sisters, in endearing, happy bonds cannot be imparted by adoption. The filial affection due to parents, the spirit of obedience to the parental will, the consciousness of honor due to parents, these, all these go along with the life. The *life* of the parent is developed in the child.

(Continued on page 390.)

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 7, 1892.

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

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

## VESSELS TO HONOR AND TO DISHONOR.

WILL you, brethren Beebe, please give your views through the SIGNS OF THE TIMES on 2 Tim. ii. 20, and oblige a little sister, if one at all? Very sincerely,

NANCY HAHN.

BLOOMINGTON, Kansas, October, 1892.

R E P L Y .

But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor."—2 Tim. ii. 20.

In considering this verse, which is specified in the request of our sister, it is necessary to observe the connection in which the pen of inspiration has introduced it. Both in this, and in the first letter to Timothy, Paul was moved by the Holy Ghost to write such instruction as should qualify every minister of Christ to discern the things which are consistent with the doctrine and order established in the gospel kingdom by the authority of our God. In the preceding context is declared the fact that there must be earnest warfare in the personal experience of every servant of the Lord Jesus. This is signified by the exhortation, "Thou therefore endure hardness, as a good soldier of Jesus Christ." For the encouragement of the servant in enduring this appointed hardness, the case of the natural soldier is cited. Then Paul refers to the trouble which he had been called to endure in defense of the doctrine of that grace which was revealed in Jesus Christ. This is not boasting of his own devotion and faithfulness; but it is left on record for the instruction and encouragement of the saints who in subsequent ages should be subjected to similar trials. By the same divine grace which sustained Paul and the primitive saints in their great fight of afflictions, every disciple of Jesus shall be strengthened to endure all the hardness of labor and of suffering which is to be encountered in following the Lamb whithersoever he goeth. But Paul does not claim that it was for personal advantage he endured the things of which he speaks. His joy was that even though he was shut up in prison and bound with fetters, the word of God was not bound, and the elect, for whose sakes he suffered, were still profited whether in his suffering or in his enjoyment of comfort. "Therefore," he says, "I endure all things for the elect's sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory." In pursuing this same theme that faithful saying is cited, "For if we be dead

with him, we shall also live with him; if we suffer, we shall also reign with him; if we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself." The faithfulness of this saying can never be forgotten by the saints without involving them in serious trouble and perplexity. Therefore the saints are to be put in remembrance of the things here written, with the solemn charge before the Lord that they strive not about words to no profit, but to the subverting of the hearers. It is not merely to be regarded as a light matter that the servant of the Lord should heed this admonition of the apostle. He must study to show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. This is not a direction to give a part of the testimony of Jesus to the saints and another part to the adversaries of the truth. The whole revelation belongs to the man of God. The right division of it consists in the proper application of each expression in the place where it belongs. The very words of inspiration are often so misapplied that they are made to sustain falsehood; and the adversary of the saints never more sorely tries them than when he thus turns the truth of God into a lie. In tempting our Lord Jesus the devil quoted the words of truth, but converted them into a lie by wresting them from their true meaning. So it was by the same deceitful working that he deceived our mother in the garden of Eden. He did not deny that God had given the commandment which Eve cited; but with lying words he led her to yield to his temptation, whereby she was made subject to the power of sin and death. "Whosoever commiteth sin is the servant of sin."—John viii. 34. The right division of the word of truth consists in the careful observance of the distinction between what is written in the legal covenant and that grace which is revealed in the gospel of the grace of God in Jesus Christ. In thus rightly dividing the word of truth, it is necessary to shun profane and vain babblings; and the reason is assigned. "For they will increase unto more ungodliness; and their word will eat as doth a canker." No false doctrine can be so insignificant as to be safe for the saints. The same poisonous principle is in the youngest viper which renders the fully developed serpent a terror. No cultivation can educate the reptile to the innocence of the dove. So no lie can ever become truth by the most careful application of moral restraints and the philosophy of carnal reason. On the contrary it will only develop more hideous enormity of falsehood as it grows more mature. As in the example to which the context calls attention, the very life of the doctrine of Christ is attacked by every inroad of falsehood. The denial of the future resurrection involves the

complete overthrow of the faith of those who are entangled by its delusion. Necessarily all those who are thus bewildered must suffer the loss of the consolation of the truth to which they are blinded. For their comfort it is here written, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity." This seal is never divided. That is a counterfeit which makes an excuse of the certainty of divine election under which to claim safety in continuing to follow the carnal directions of depraved reason. This seal gives no support to that presumption which says, "Let us do evil that good may come! whose damnation is just." The peculiar mark which identifies the foundation of God is the longing for holiness which desires freedom from iniquity. This is a very different principle from that slavish fear of punishment which seeks to revel in sin if it can be assured of escape from the punishment due to transgression. None ever hunger and thirst after righteousness unless the love of holiness dwells in them by which they are identified as led by the Spirit of God. All such are born of God. They name the name of Christ in hoping in him for salvation from their sins. In obedience to his commandment they confess their hope in him by following in his footsteps. It is iniquity for them to seek to attain a righteousness of their own by the works of the law, or by deeds which are approved among men.

"But in a great house there are not only vessels of gold and of silver, but also of wood and of earth." There is no difficulty in understanding the literal fact here stated; it is known by all who have natural intelligence. But in what sense are we to recognize the illustration in its application to the subject on which Paul was here writing? Certainly it is not to signify that there are some of the saints who are like golden vessels in the spiritual house of God, while others are to be compared to vessels of wood and of earth. Such an interpretation would conflict with the whole manifestation of the Spirit of grace in the doctrine and example of Jesus. How could the vessels of gold and of silver esteem others better than themselves, knowing those others to be only of earth or of wood? The absurdity of such a construction of the text is manifest. It is not designed to institute invidious comparisons among the saints, as if they were to engage in strife for the attainment of the more excellent appearance among their brethren in the church. The instruction comes to each individual saint, and it is in his daily experience that he realizes the answer of a good conscience in walking after the Spirit, which is compared to the vessel of gold; or, in yielding his members servants to the law of sin which is in his members, he

is filled with conscious vileness and pollution as a vessel of wood or of earth. Let it not be forgotten that in the text the vessels of wood and of earth are presented as in the great house, just as much as are the vessels of gold and of silver. So, the saint who is captivated by sin does not thereby lose his connection with the living house of God. This is an important truth for the consideration of the subjects of divine grace. Indeed, the very same saint may be at one time made conscious of his just comparison to the vessel of wood and of earth; and at another time by the grace of the Lord Jesus he may shine in all the beauty of the vessel of gold and of silver. Still it is only as he is in the great house of the Zion of God that he is included at all in this illustration.

In considering the statement in our text it must not be overlooked that the chosen materials of which the church is composed, are sinners who were by nature the children of wrath even as others. While they remain in the flesh they are subject to the vanity of their earthly nature, by reason of which bondage even Paul was made to groan, crying, "O wretched man that I am! who shall deliver me from the body of this death?" Realizing the infirmity of his flesh, he might well compare himself to the vessel of earth. There is abundant testimony that so long as they are in the body the subjects of salvation are not above the power of temptation to obey their fleshly lusts. It is in the strife against these powers of sin that they are engaged in that perpetual warfare, which can only cease with their final discharge from this earthly house of their tabernacle. The natural mind of the saint can never learn the hidden mystery of this unceasing strife. Reason accepts the fact of the survival of the principle of sin in the natural mind as conclusive evidence that the subject of its power is not led by the Spirit of truth and holiness. Consequently every manifestation of that power in the words or action of the saint is held to be a witness against the genuineness of the hope in which he trusts. For this cause reason always decides against the validity of the believer's confidence in that grace of God which brings salvation to sinners. When judged by this standard, every saint is driven to confess not only that he is not a vessel of gold, but he dares not claim that he is worthy to be counted as belonging in the church. Instead of striving, as is the custom with worldly religionists, to secure the most honored place in the "great house" of our God, every conscious sinner despairs of any place in that glorious house until the Spirit reveals in him that grace which is in Christ Jesus, whereby sinners are saved from their sins, and justified from all their guilt. In this glorious system of sovereign grace all those who are saved must ascribe the praise exclusively to the Lamb who was

slain for them, by whose blood they were cleansed from all sin. Certainly there can be no invidious assumption of superiority over others whose salvation is secured in the same infinite grace. So Paul says, "Where is boasting then? It is excluded. By what law? of works? Nay; but by the law [or *principle*] of faith."—Rom. iii. 27. While Paul could justly declare that he had more than any other man whereof he might trust in the flesh, by grace he was made to acknowledge himself less than the least of all saints. When compelled to become a fool in glorying, he could only recount the wonderful manifestation of divine grace which had in him been revealed. "If I must needs glory, I will glory of the things which concern mine infirmities." Then he proceeds to tell what we are accustomed to call his experience. This is very different from asserting himself to be a vessel of gold in his superiority over those to whom he wrote. Even while he maintained his apostolic authority it was his joy to confess, "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me." Thus he had nothing but what he had received; and surely he could not boast of personal superiority over his brethren upon the ground of the grace by which he had been placed in the apostleship. Rather, it would seem to be, as he regarded it, an occasion for him to consider himself a debtor to all the church, on account of the grace bestowed upon them.

"And some to honor, and some to dishonor." This clause of the text cannot be reconciled with the application of this illustration to the different members of the church. The electing love of God embraces every one of those who constitute the church of the redeemed, and it is the will of God "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles."—Rom. ix. 23, 24. In this text it is clear that every vessel of mercy is chosen unto honor and glory. It cannot be that in the expression under consideration the apostle denies this truth. But when taken in the connection in which it is written it clearly has its application in illustrating the importance of the saints walking in the Spirit, and not fulfilling the lusts of the flesh. When Peter confessed the truth, saying, "Thou art the Christ, the Son of the living God," he was a vessel of gold, and to honor. "And Jesus answered and said unto him, Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Never was any saint

more honored than was this disciple at that time. Yet it was immediately after this commendation that Peter was found rebelling against the declared appointment of God, and then he could presume to rebuke Jesus, saying, "Be it far from thee, Lord; this shall not be unto thee." In this rebellion the Lord recognized the earthen vessel of carnal pride and enmity against God; therefore "he turned and said unto Peter, Get thee behind me, Satan; thou art an offense unto me; for thou savorest not the things that be of God, but those that to be of men."—Matt. xvi. 13-23. Now the contrast was shown in Peter between the natural man, which is enmity against God, and the spiritual man, which is conformed to the will of God in all things. While Peter is still a vessel of mercy, no less in his rebellion than in his confession of the truth, there is a very manifest contrast between the happiness found in the acknowledging of the truth and the suffering of shame and sorrow experienced under the reproof of the loving Redeemer. This is the chastisement which is visited upon all those whom the Lord loves. In no other sense can any subject of grace be a vessel unto dishonor but as thus subjected to reproof under the just judgment of the King in Zion. The carnal enemies of God are not in any sense in the great house of the church of the living God, which is the pillar and ground of the truth. They have not even the place of vessels unto dishonor in this holy place of the tabernacle of the Most High.

In accordance with this view of the text, the following verse can refer to none but the living subjects of grace. "If a man therefore purge himself from these [profane and vain babblings, &c., verse 10] he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work." Certainly it is not necessary to assure any believer in salvation by grace alone that this cannot apply to those men who are dead in sins. The only character to whom this assertion can apply is that which is designated in the second verse of this chapter as "faithful men." All such bear the seal of the foundation of God which standeth sure. Where this mark is set upon any sinner it is certain that it will be a living power, which will never fail to produce hunger and thirst after righteousness, and hatred of sin. This hatred will be realized most sensibly in abhorrence of that evil which is found ever present in the heart of the conscious sinner. None feel this godly sorrow of sin until the love of righteousness is wrought in them by the Spirit of holiness that is given unto all those who are born of God. There is no more sure witness that one is led by the Spirit of God than the earnest desire to be free from the dominion of sin. There is no possibility that this longing after the the perfection which is revealed in Christ Jesus,

can be produced by that carnal mind which is enmity against God, which is not subject to the law of God, neither indeed can be. Since this is all the mind which the natural man has, it is certain that every one who longs for deliverance from the dominion of sin must be led by the Spirit of God. None but the sons of God are so led. Unless he is led by the Spirit no man can ever want to "depart from iniquity." The admonition in our text gives to every subject of its address only the same direction which is experimentally written in his own heart; so that, like every other precept of the law of Christ, it is to the saints the perfect law of liberty. To this divine commandment it is the most delightful privilege of the subjects of salvation to yield sweet obedience. In so doing, they are vessels of gold and of silver, and glorify God in their bodies and in their spirits which are his.

#### IS THE PRICE TOO HIGH?

WE occasionally receive a complaint that the subscription price of the SIGNS OF THE TIMES is too high. We know that it is not generally understood by our brethren and friends, the difference between a paper the nature of the SIGNS OF THE TIMES and the usual local weekly papers, and for the information of all such we will try to explain.

In the first place the SIGNS is printed on paper that costs from once and a half to twice what is paid for ordinary weekly news paper.

Secondly, the SIGNS is filled nearly every number, all but about two columns, with entirely original matter, the most of which has to be either revised or rewritten to prepare it for publication, at an expense which alone equals the entire cost of many of the local weeklies.

Thirdly, the SIGNS has to prepay the postage of the paper to all of its subscribers outside of the county in which it is published, while local papers are almost entirely patronized by those living within the counties in which they are printed, and have no postage to pay.

Fourthly, the SIGNS has to rely entirely on its subscription patronage for support, while regular newspapers are mostly supported by their advertising patronage. Very few if any of the secular papers could be sustained if deprived of the income from their advertising columns.

Fifthly, the SIGNS subscribers are so scattered throughout the whole country that it costs about five times as much to mail each number as it does to mail the ordinary county papers.

Sixthly, the SIGNS copy being nearly all manuscript, we have to pay about twenty per cent. more than the usual rate to have the type set by men competent to do the work in an intelligent manner.

Now, brethren, we have given you some of the unavoidable extra expenses in publishing the SIGNS; and

when you take into consideration, as we before said, that we have no income from advertising, but have to rely entirely upon our subscription patronage for support, do you still think the price is too high?

#### CHRISTMAS PRESENTS.

WE still have a number of copies of the first and second volumes of the books of "Editorials," which we will sell for the purpose of "Christmas Presents" from now until the 25th inst. at two dollars for both volumes, just half the regular price. This price is for the cloth-bound; the other bindings, as well as all other books of our publication, are already quoted too low for any further reduction.

#### PLEASE BE CAREFUL.

IT frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

#### PLEASE DO NOT.

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

#### CHANGE OF RESIDENCE.

IF any of my brethren and sisters should think me worthy of corresponding with they will please address their letters to 498 Colerain Avenue, Cincinnati, Ohio, instead of Ghent, Ky.

H. COX.

(Continued from page 387.)

There are things that a child inherits that are of vastly more importance than property. Noah became heir of the righteousness which is by faith. Men are busy in this day converting sinners, or claiming to do so; but I am not aware that they claim to communicate that gift of God which is eternal life. If they cannot impart the life, will they impart the relationship? Will their converts live that life? Will they be plants that the Redeemer's heavenly Father has planted? Will the law of love to God and love to his people be fulfilled in them? If not, what is it, and what will it ever amount to? *If he will*, is the point upon which everything is supposed to turn. He that does the works and duties, he is the man that God will love and accept. The man puts on religion as he puts on his garments. It is not claimed for him that anything is done for him but what is done for every one of the human race. If it were needful to argue this I might inquire whether, in the Jewish dispensation, putting the priestly garments on a man would ever make him a priest. Was he not a priest first? An offering, be it ever so appropriate, will not make the offerer acceptable. The man is accepted first, and then his offering is acceptable.

Our natural life is being developed all the time. We do not need to go back to our birth to prove our existence. There is not a day that we live but contains abundant proof that we live, and that our life is a natural, earthly life. So if we live in the Spirit, and are led by the Spirit, we have evidence and give evidence to others every day that we are passed from death unto life. I have no faculty in the way of dividing a christian so as to find two men, one born of the flesh, and another distinct man born of the Spirit. The Redeemer addressing his disciples, said to them, "It is your Father's good pleasure to give you the kingdom." "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "Sin shall not have dominion over you; for ye are not under the law, but under grace." A life such as the apostle lived is so essentially different from what he lived before, and what men by nature live in the flesh, it is not difficult to see the difference. He now lived by the faith of the Son of God, who loved him and gave himself for him. Sentiments of praise and thanksgiving are the result of this blessed experience of a work of grace. Sons of God are not only related to God himself, but also to each other. It is a higher order of relationship, and consequently the fraternal bond is more endearing and more enduring. I do not understand love to God to be a mere volition or persuasion. The principle of love to God and the things of God are embodied in that life that God gives to his people. Where there is love

to God there will be love to the children of God.

I am aiming to get at and present that entire distinction that exists between what a man is by virtue of that life in which is embodied the fear of the Lord, and what a man may be by virtue of what he does. The apostle speaks of things without life making a noise, but only when acted upon. They are still destitute of life, notwithstanding all the noise they make. The musical instrument remains unconscious of both the tune and the sentiment.

"Assist my soul, my heavenly King,  
Thy everlasting love to sing,  
And joyful spread thy praise abroad,  
As one through grace that's born of God."  
When that which doth not yet appear shall be fully revealed, then it will appear

"That we as sons of Christ are made  
As pure as he is pure."

"And when we see our Savior here,  
We shall be like our Head."

It will appear that it became him for whom are all things, and by whom are all things, to bring his many sons unto glory. And here for the present I leave it.

E. RITTENHOUSE.

OAK CREEK, Oregon, Sept. 23, 1892.

G. BEEBE'S SONS—DEAR BRETHREN:—Notwithstanding I am illiterate, and feel to be so little and sinful that I am ashamed to write to you, yet I do so esteem and enjoy the subject matter contained in the SIGNS OF THE TIMES that I feel like I must say something about it to you. Simple as I am, if there is anything I do know, I know that I love the doctrine of predestination, the absolute sovereignty of God, or absolute predestination. You cannot put it too strong for me, for I glory in the fixed purposes of our God. Although it is not mine to be able to write on this glorious subject, my eyes are often filled with tears of joy and gratitude to our God for the great and blessed privilege of an understanding, so that I can enjoy and feast upon those glorious truths so ably and plainly set forth by you, and also by the well-trying and gifted army of God's called servants who write for the SIGNS. May the good Lord still enable you to wield "The sword of the Lord and of Gideon" in one hand, and to hand out the sincere milk of the word with the other, as you have so wonderfully been enabled to do in the past. How I would love to meet you all, and give you a hearty shake of the hand. I want to see the whole band of soldiers that are so familiar to me through our family paper.

Inclosed I send you a letter written by a dear brother here in Oregon, to wit, Deacon E. Loat. It contains precious truth, and was and is comforting to me; and as I cannot write anything myself I feel like sharing this precious letter with my brethren, if it meets your approbation so much that it will find a place in our

medium of correspondence, the SIGNS OF THE TIMES.

Fare ye well in the Lord.

J. P. ALLISON.

Scio, Oregon, Sept. 14, 1892.

ELDER J. P. ALLISON AND WIFE—MUCH LOVED BROTHER AND SISTER IN THE LORD JESUS:—By the great goodness of God, my Maker and Savior, whose compassions fail not, and whose mercy endureth forever, my unprofitable life is spared, and I am blessed with the opportunity and with the disposition of replying to your kind letter of August 26th. It is not the least of our heavenly Father's blessings that he puts it into the hearts of his servants occasionally to write to me, for it is an evidence of that brotherly love which he has bestowed on all his dear children.

Your letter came to my hands at our meeting time, and added to my joy, and also to the joy of the brethren who read it; for I did not keep it to myself, as it belonged to all. I see that your time is very much taken up with your present temporal surroundings; yet I was glad that you could devote a little of it to write a somewhat hurried letter to me. Short as it is, I thank you for it, for it contained a great deal; for you draw my mind to the gracious Giver of all good things. "He remembereth that we are dust."

I will say something about our last meeting; it was truly one of the solemn feasts of our little Zion. The good Lord provided abundantly for all our spiritual wants by sending to visit us Elders Shanks, Matthews, Williams and George R. Girard, as well as our dear pastor, Daniel Bridges; also two visiting sisters, Shanks and Girard. The Lord was present to bless by giving his servants a door of utterance, so that his people were fed abundantly on the good things of the house, for which we bless the name of Jesus. Of our own members but five were there; but our old sister Williams, who has been a cripple for many years, was present. She had not been able to come out for about two years.

I hope to be able to attend the council of our sister church Luckiamute, and would have been glad to have met you there had you been able to come. May the King in Zion rule in every heart, and give a spirit of wisdom and discernment to act in the fear of God, having a single eye to his glory, so that whatever is done may be his will and act on this most solemn and important occasion. I was not present at Bethlehem at the ordination of Elder George R. Girard, being providentially hindered.

Dear brother, you ask me, "What is the meaning of the clause in the text you quoted, 'Ready to be revealed in the last time?' What does the last time refer to?" Though I am not competent to give a perfect answer, I will express my idea. To my mind it clearly refers to the gospel dispensation, the spiritual king-

dom, commencing with the ministry of Jesus Christ and continuing all through until his second coming; then the last time ends. Time is no longer. Time, as used in the Bible, reckons from the day that God gave life to Adam until the christian dispensation is closed; the beginning and the end of time. It embraces the whole period in which God is dealing with his creature man on this earth. Time may be divided into three periods, to wit: First, Adam to Moses; man under natural law. Second, Moses to Jesus Christ; the Jewish dispensation. Third, christian dispensation or spiritual kingdom to the end of the world, when the church is completed. This view appears to me to be borne out by the parable of our Lord recorded in Matthew xiii. 33, and also in Luke xiii. 21, which reads as follows, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." I understand the parable in this way. The leaven is the grace of God by Jesus Christ. The woman is Jerusalem which is above, and is the mother of us all (the elect). The three measures are the three dispensations. The meal in the measures represents the elect, and constitutes "the kingdom of heaven." For "your life is hid with Christ in God," said Paul. Thus to us is the salvation of Jesus revealed in the last time; and to all the elect yet to be manifested it is ready, present, or waiting to be revealed in them as time rolls onward to its end. Peter by inspiration knew that no further dispensation of the grace of God would be given to man; therefore he called it "the last time." He also knew that two other dispensations had preceded that of the gospel. He also had heard Jesus speak the above parable, as well as all the other teaching from the Lord's own mouth. Doubtlessly there is a revelation at death, a glimpse of glory; but of this I cannot speak. My answer, you see, is confined to the things of time, in this life. For the solemn and glorious things attending the second coming of the Son of man in the glory of his Father, with his angels, we wait, in hope of the resurrection of the dead; and then he shall reward every man according to his works. By the exceeding riches of his grace we have hope that God will bring us to see Jesus glorified, and with him be glorified. Amen.

E. LOAT.

COOPTOWN, Md., Sept. 25, 1892.

DEAR BRETHREN AND SISTERS:—If one so vile as I may call you so. I want to talk a little with you through the SIGNS OF THE TIMES, as my mind is so full of gloom, and it has been on my mind to relate it to the Lord's people. I have had a long dark time. It seems to be night with my soul. I am longing for the return of spiritual day. I feel that I am near my home, and often I fear the summons will overtake me while

in this dismal frame of mind. O how I long for it to be with me as it was in years past, when the candle of the Lord shone in my soul. Then I tasted that the Lord was gracious; but now I often fear the Lord has cast me off forever. If I would give way to my feelings the tears would burst from my eyes. Dear brethren, pray for me, that the glorious light of the Sun of righteousness may shine once more in my benighted heart. I do not know any particular cause for my darkness, only that I am a sinner. I desire to live free from sin, and to live near my God. How is it, if I am one of God's children, that I am so much of the time in darkness? I fear the blessed Lord will not be with me in the trying hour of death. My hope seems faint. Nearly all the comfort I get is when I look back to the time when I was so happy in my precious Savior. No tongue can express it. My constant trouble is on account of my shortcomings; but to whom shall I go but to him who has the words of eternal life? I feel weary of waiting so long; for it has been long since I found my Beloved, whom my soul loveth. A few days ago I felt a small ray of light from the Sun of righteousness, but soon a cloud came between it and me.

"O for a closer walk with God,  
A calm and heavenly frame;  
A light to shine upon the road!  
That leads me to the Lamb."

We are taught in the word to speak often one to another, and through our family paper we can thus speak. But of course a poor worm like me cannot expect to be of any comfort to others, while I am such a miserable creature; yet I want the dear children of God to know exactly what I am. I sometimes have fears of being lost. I want to live without sin, but cannot do it, and so I am discontented and sorrowful.

It has been some time since I began this scribble, and I have had some little refreshment by the way, though the seasons were short and few. I thank the great Giver, from whom every good gift cometh. O that he would increase my faith and hope, and give me grace and strength as my days shall be. Dear children of God, do you think a child of God would be left so much in sadness, with such a heavy heart, and so poor in spirit? This world has no charms for me. It seems altogether vanity and vexation of spirit. O how many ways there are to sin! and I am afraid of it all the time. The name of Christ is sweeter than honey to my soul. When quite young I knew I was a sinner, and that God was just, and could not look upon sin. But in the midst of my trouble it was revealed to me by the Spirit that God sees all his people in Christ, and not in themselves. O what sweet relief it gave me! It is beyond expression. I felt that he looked on me in Christ. O how sweet is that revelation to me yet, when I look back. Let us remember that God is as near to us in darkness

as in light; but in darkness we cannot see him; yet he sees us, and is taking care of us. Thanks be to God, who giveth us the victory through our Lord Jesus Christ. I feel that I am nearing my home.

JANE MIDDLEDITCH.

ONONDAGA CASTLE, N. Y., Nov. 28, 1892.

MESSRS. BEEBE:—Will you allow me, through the columns of the SIGNS OF THE TIMES, to salute the little flock called Old School Baptists? I think they ought to be regarded as the "Regulars," seeing that the more numerous and fashionable Baptists have deviated from the old landmarks both in doctrine and practice. I suppose they thought that the Methodists were getting ahead of them, and they must adopt their Arminianism in order to keep at least even in the race. We are beginning to see, I think, to what concessions tend, and what must be the upshot in the long run. All sorts of seminary-bred fellows are advising us now that Jesus Christ did not understand the Old Testament Scriptures; that, indeed, he had but the knowledge of his times; which means that he had also the ignorance of his times. Is not this the jumping-off place into infidelity, logically considered? For me, at least, it would be just that; and I should take the leap, too, though it landed me in the horrors of despair.

Brethren of the little flock, I do not profess a circumstantial agreement with you at every point, but I hold, with you, that God has fore-ordained whatsoever comes to pass; and his people, be they few or many, were chosen in Christ their Head before the foundation of the world.

"With Christ their Lord they bear a part  
In the affections of his heart;  
Nor can their souls be thence removed  
Till he forgets his first beloved."

This divine predestination is the foundation of God which standeth sure. On this all our doctrinal superstructure must be built. On this we base our conviction that the Bible is the infallible word of God, whose providence is absolutely perfect in everything; in every hair of thy head, O believer, and in every jot and tittle of his holy word. Absurd as it may appear, it seems now as if some of our "advanced thinkers," as they call themselves, would send the Almighty to school to learn grammar, and arithmetic, and history, and astronomy, and geology. All these are well enough in themselves; but I never supposed they were the eternal things about which the word of God is conversant, or in which poor sinners are most painfully and profoundly interested. The truth is, the wise and prudent, with a wisdom imported from Germany, not from heaven, have managed to side-track the main business, and to put us on a track of speculation which leads, if anywhere, to everlasting despair. Perhaps indeed the wise and prudent do not really know everything, and are not really so wise as they

look. Jesus himself thought that certain very important matters were hid from them, though revealed unto babes. Spiritual things are more real and substantial than natural things are, and yet, for want of spiritual discernment, the worldly-wise do not know them; and this ignorance of theirs is the root of all the speculative difficulties which have come in the train of the new-fangled notions involved in Arminianism.

Brethren beloved, hold fast that which you have. Let no man take your crown. Let no man spoil you through philosophy or vain deceit, vainly puffed up with the fleshly mind. It seems likely that you are that poor and afflicted people whom God will leave in the midst of us, who shall call on the name of the Lord when all other tongues have given out through sheer discouragement and exhaustion, calling on their Baal from morning till evening without receiving any reply. You have withstood the ridicule of all newspaperdom. You have been caricatured and burlesqued; and having stood all this so long, you can endure it unto the end. "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If this present writer is not visibly with you, it is because it has been so ordered by him "who plans and orders our connections," and who orders all things after the counsel of his own will; by him who said of Cyrus, "He is my shepherd, and shall perform all my pleasure." I hope I am performing the Lord's pleasure; not as his enemies do, but with a glad heart and a willing mind, realizing the perfect freedom of his blessed service, which is not running hither and thither, like one demented, but a simple waiting on the Lord. To those who thus serve it is promised that they shall run and not be weary; walk and not faint; because they go in the strength which is divine and immortal, and not in their own. So for the present farewell, and the Lord be with you.

JOHANNES.

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OBITUARY NOTICES.

BROTHER Charles B. Welch died at the residence of his son, in this city, Dec. 2d, 1892. He was taken sick the Tuesday before, and steadily failed. Brother Welch was fifty years of age. He leaves one son, Charles B. Welch, Jr., with whom he was living at the time of his death.

Brother Welch resided in Middletown until the war broke out, when he enlisted as a private in the 176th Regiment, and was soon made assistant hospital steward. After the war was over he went into business in Brooklyn and Jersey City.

A more extended obituary notice may be expected later.—Ed.

Wm. H. Mahurin was born Jan. 28th, 1816, in Grayson Co., Ky., and died Oct. 30th, 1892, at his home in Graham Co., Kansas, aged 76 years, 9 months and 2 days.

He was a firm believer in the Primitive Baptist faith. He united with the church at the age of eighteen years, and has been a faithful follower ever since that time. His disease was diabetes, from which he suffered for three years. He was married Jan. 9th, 1840, to Miss Annie Dewess. He had been a reader of the SIGNS OF THE TIMES for thirty-five years. He leaves a wife and one son at home to mourn their loss, besides eight other children in different places.

J. W. MAHURIN.

BOGUE, Kansas.

Irven Fooks departed this life at his old residence near Nassaongo, on Monday, Oct. 31st, 1892, aged 61 years, 3 months and 13 days.

Brother Fooks was baptized in fellowship with the Old School Baptist Church at Nassaongo, by Elder G. W. Staton, in the fall of 1865, and remained a firm believer until the last. Many who have visited Nassaongo will remember his kindness at the old homestead, which has been a place of Baptist resort for more than half a century, but is now left, with his lonely companion; but the Lord has done it. Our dear brother was sometimes as strong as a lion, and again was as weak as a babe, but very sincere in his convictions. I am sure he felt like the rest of us. In his nature he had much to endure, but in the Lord he had great victory. He did seem to enjoy good, solid gospel preaching so well. Nothing was more delightful to him than the theme of salvation by grace. He will be much missed, as it had been "Irven" so long.

Brother Fooks had been failing for a long time. His wretched cough gradually wore him away; and as he neared his end his hope and confidence in the Lord grew brighter and stronger. I have heard him say that he did not think the sufferings of any one else were like his. I was to see him a little while before he died. He said to me, "I love you all, and I have only got to hope on a little while longer." I think I was told that just before he breathed his last. He looked at the clock and said, "It is eleven o'clock; I shall soon leave you," and soon breathed his last. How sad was the heart of his dear companion to see the light of life go out.

I received a telegram and hastened to the call, and the last words he said to me seemed to bring the text in Hebrews vi. 19, "Which hope we have as an anchor of the soul," and from which I tried to comfort the sorrowing ones; after which his remains were laid to rest in the old grave-yard near the house, to await the trump of God.

The sorrowing companion and children have our sympathy. We would point them to him who is the source of all comfort. He leaves a companion, three sons and several grandchildren, with the church, to mourn, but not without hope.

T. M. POULSON.

Mrs. Amanda Butler, widow of Elder Harrison Butler, died at the home of her daughter, Mrs. Finch, in West Union, Iowa, Nov. 9th, 1892.

The deceased was born April 25th, 1819, in Ohio, and married Harrison Butler on April 14th, 1839. From Ohio they moved to Wisconsin, and from thence to Iowa, settling on a farm in Fayette County, where they remained until Elder Butler's death. She had been in feeble health about ten years, but not confined to her bed much of the time. On the 5th her daughter found her unable to speak, having received a stroke of apoplexy.

Sister Butler was of a quiet, retiring nature, and spent much of her time in reading her Bible and hymn book. She had been a consistent member of the Old School Baptist Church most of her life. She was one of the meek and lowly ones, and we have the hope that she has entered into that rest that remains to the people of God. She leaves two daughters and four sons.

I was called upon to speak at her funeral. A large assembly followed her remains to their last resting place.

THOMAS BLAKE.

WATERLOO, Iowa.

DIED—Nov. 25th, 1892, of heart disease, Mrs. Susan Poole.

Her maiden name was Carey. She was born in Middletown, N. Y., July 26th, 1826. On Sept. 11th, 1850, she was married to E. V. Poole, who died a few years ago. In 1865 they moved to Smithsborough, living there, and at Utica and Waverly, until death. She died in South Waverly, Pa., at the home of her sister, Mrs. VanNostron. She had been in poor health for some time, having had a severe attack of "La Grippe" last winter, which left her in a debilitated condition. She had been an attendant at Old School Baptist meetings more than thirty years, and a believer in the doctrine advocated by them, salvation by grace, though she had never united with them. The writer of this notice has seen her nodding assent, very many times, with a smile on her face, to the things that were spoken, showing that she had an interest in them and believed them.

She left four children, three brothers, one sister and many friends to mourn the loss of a kind and affectionate mother, sister and friend. Her children's names were Charles F. Poole, of Waverly, N. Y., M. E. Poole, of Utica, N. Y., Mrs. G. B. Baker, of Davenport, Iowa, and Mrs. T. B. Campbell, of Utica, N. Y. Her brothers and sisters are Henry D. and J. M. Carey, of New York City, Dr. D. G. Carey, of Elmira, N. Y., and Mrs. C. H. VanNostron, of South Waverly, Pa.

The writer addressed a large and attentive congregation on the occasion of the funeral in the Methodist meeting-house in Smithsborough, N. Y.; after which the remains were laid away in the cemetery near by. If in harmony with God's holy will, may each mourner realize the power of reigning grace to support and strengthen them in this severe trial and loss. The mother is at rest.

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

D. M. VAIL.

WAVERLY, Pa.

My dear old mother, Lucinda J. Allen, departed this life April 17th, 1892, after suffering severely for two months from giving way of the muscles and old age. She had been almost helpless for four or five years. At the time of her death she was 75 years, 5 months and 16 days old. She was born in Mt. Carmel, Fleming Co., Ky., Dec. 9th, 1816. Her maiden name was Kemper. She came with her parents to Missouri in the year 1835. She was married to Elder B. O. Allen in the year 1837. They had three children, two

girls and one boy, the boy dying in infancy. They both joined the Primitive or Old School Baptist Church in the year 1841. Soon afterward my father was ordained to the ministry, and was ever a strong defender of the doctrine of predestination and election. He was a constant reader of the SIGNS OF THE TIMES, it being a regular visitor at our house ever since I can remember. Father and mother had a christian walk before their family and the world. They have left a large circle of friends to mourn and to miss their wise counsel. Only one child, and no grandchildren, survive.

The following lines were written by a friend, Mollie Spencer, of Sherman, Texas.

We know our loved one is not dead,  
Though she has passed away;  
Her spirit pure has only fled,  
To dwell in endless day.

Along life's rugged, stormy way  
She walked and talked with God;  
A perfect faith she did display  
While passing 'neath the rod.

And when the shadows thickly fell  
She spoke no murmuring word;  
She said, "God doeth all things well,  
And I can trust his word."

"My child, you bear a heavy cross,"  
She once to me did say;  
"The Lord's consuming all your dross,  
And does it in his way."

O weep not o'er the loved one's bier,  
Beneath the funeral pall;  
For when the hour of death drew near  
She heard her Savior's call.

And all her struggles now are o'er,  
Life's burdens all laid down;  
For she has reached the shining shore,  
And wears a heavenly crown.

Her daughter,  
VIRGINIA F. HOLLADAY.  
FREDERICKTOWN, Mo.

### YEARLY MEETINGS.

The Second Old School Baptist Church of Roxbury (of the Roxbury Association) will hold her annual meeting at the Yellow Meeting-house on Saturday and Sunday, December 10th and 11th, 1892, commencing at 11 o'clock sharp on Saturday. All lovers of the truth are cordially invited, and ministers of our faith especially.

D. F. SANFORD, Clerk.

A YEARLY meeting is appointed to be held with the Second Roxbury Church on the first Saturday and Sunday in January (being the 7th and 8th), 1893. A cordial invitation is given to ministers and brethren, and all lovers of the truth.

JAMES AVERY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 60.

MIDDLETOWN, N. Y., WEDNESDAY, DECEMBER 28, 1892.

NO. 52.

## CORRESPONDENCE.

### THE MUTUAL OBLIGATIONS OF A PASTOR AND CHURCH.

THE relation of a pastor and church to each other is one that has been established by the Lord, and he has placed them under peculiar obligations to each other, which are fully made known in the Scriptures of truth. These mutual obligations are most important, for the Lord has caused the benefit and comfort of this relationship to depend upon their fulfillment. It is only by the directing and controlling power of his holy Spirit that they can be fulfilled. I do not now intend to go over the wide field of these responsibilities, and speak of them particularly, but merely express a few thoughts concerning them.

The pastor has been separated unto the gospel of Christ, and his field of labor has been appointed by the Lord. He is so set apart unto this work that it must and will be first in his mind; and he will not be allowed to let any worldly interests, not even the anxiety, which is natural to men, to provide for his family in the future, nor even in the present, turn him from that work, or hinder him in it. The command is, "Meditate on these things; give thyself wholly to them."—1 Tim. iv. 15. "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."—1 Peter v. 2. The care that is upon his mind concerning the church was not assumed by himself, but was placed there by the Holy Ghost, who made him overseer over them, and he cannot throw it off. He watches for their souls, as they that must give account. Not as though his work had anything to do with their eternal salvation, for that was obtained by the dear Savior when he arose from the dead. But the one whom God has given to a church as their pastor is made anxious for them, that they may enjoy the peace and comfort that attend a becoming walk, and that his labor among them may tend to this desirable result. He is given a desire to take heed unto himself and unto the doctrine, and continue in them; and he is assured by the apostle that in so doing he shall both save himself and them that hear him from the death to spiritual blessings and heavenly comforts which follow a turning from the doctrine and order of the gospel. In

this great work he must be often cast down under a sense of his insufficiency, and must be with the church "in weakness, and in fear, and in much trembling."

The church to whom the servant of God is sent to minister in this holy relationship have solemn, yet pleasant obligations also, resting upon them, which are defined in the Scriptures, and are laid upon their hearts by the Spirit. The apostle says, "Remember them that have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to-day, and forever." And again, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you."—Heb. xiii. 7, 8, 17. In the various kindly attentions that are prompted by love, in speaking encouraging words; in giving expression to the comfort received under the preaching of the word; and, above all, in manifesting a desire to walk more and more perfectly in the truth, and to strive together for the faith of the gospel, the members of the church show to the pastor that he is remembered and obeyed, which is most encouraging to him. His hands are then upheld, as were the hands of Moses by Caleb and Joshua until the battle was ended. He thus becomes still more profitable to them through the inspiring confidence that his labors have not been in vain in the Lord, but have been blessed to their good.

It is the order of our King and the direction of his apostles that the servant shall live with those to whom he ministers in spiritual things, receiving of their temporal things as he needs. However proud and independent he may be by nature, he will be made to feel a humble and loving submission to this order. He will have many trials and perplexities; but his trust is, must be, alone in the Lord, in whose hand are the hearts of men. For some reason that we may not understand, the Lord has not so wrought upon the hearts of his people as to make them equal burden-bearers in these things. Some who appear to be less able than others will often bear a far heavier portion in fulfilling the obligations of the church, both to the pastor and to

the poor. But there is such a sweet reward in the willing mind, the love of God is so manifest to the cheerful giver, that it is not felt as a burden, but a blessing. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," is a proverb that applies both to natural and spiritual things in the church of God.

The pastor has no need, and no right, to trouble himself in this matter; yet he will often find his mind anxious, and perplexed, and rebellious. He will sometimes find his proud spirit rising up and fretting and chafing at the apparent dependence upon others; but in his abundant labors will be the cure for such carnal sores. It is not upon the moods, liberal or illiberal, of brethren that he waits and depends, but upon the Lord, let him remember that. Sometimes he will be made very anxious concerning some dear child of God, who has become a mediator by yielding to a covetous spirit.—Col. iii. 5. He longs to see that covetous spirit bound and brought into subjection by the liberal, unselfish spirit of Christ, so that the kindly offices and duties of the brotherhood may not be regarded as a burden, but may be esteemed as a privilege and comfort, and that there may be an unwillingness to allow others to bear his portion of the responsibilities that belong to a membership in the church of Christ. The apostle says, "Not that I desire a gift, but I desire fruit that may abound to your account."—Phil. iv. 17.

It is necessary that a church should know the condition of their pastor in order to properly fulfill their obligations to him, as directed in the Scriptures. It is right for the members to arrange among themselves for his comfortable living, according to their own circumstances and ability. In order to do this they must know what his circumstances are, so far as he is dependent upon them; for they are not paying a salary, nor are they giving in order to increase the worldly possessions of one already wealthy. It is right for the church to take into consideration the expense that their pastor will be to on account of his position, the full cost of his living as it will be necessary for him to live while serving them, and such extra expenses as all are liable to have on account of sickness, and the like. In a word, they should, as the

apostle so earnestly exhorts and commands, "Remember him."

Those whom the Lord calls to preach are generally poor in the things of the world when called, or are called away from the business which was their dependence, and soon become poor. The Lord does, however, call some to the work who have abundance of temporal things, and some whose field of labor allows them to continue their worldly occupation so far as to need no help. Such ministers become in the church of God stewards of temporal things, as well as "of the mysteries of God." The Lord will direct such, and also the churches they serve, as to what is right. It is not self that either pastor or church is seeking, for Jesus "died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again."—2 Cor. v. 14, 15. It is the love of Christ which constraineth them to all this work, and they are not to let any man despise them, by giving him reason to think that the love of money or of applause is their motive. I will venture to say here that I would regard any church that was freed (apparently) from these loving and sacred obligations as in a sad and dangerous state. For it is as necessary that the saints should abound in this grace as in any other. I do not, however, think that a church, or member, was ever so placed that this grace had no reason to be called into exercise. If their pastor has no need to be supplied from their temporal things, they will easily know of churches whose members are too poor to render the needed help to their equally poor pastors and will try to help them, and also those who are neglected by those they serve, as the Philippians did. And if they have none who need their help among their own members, they will be looking after poor brethren elsewhere, as the churches of Macedonia did.—2 Cor. viii. 1, 4; xi. 9; Phil. iv. 10, 15-17. There is no church where a covetous spirit can be at home, no church where one who does his duty can say, "My religion costs me nothing;" and there never will be while the Lord's "afflicted and poor people" are left in the world.

The pastor should be frank with the brethren he serves concerning his circumstances. There is no need of any one announcing his poverty, and publishing it abroad, as though it were something especial to himself.

Many who never allude to the subject of their temporal circumstances, except when proper and loving inquiry requires it, are even more limited in that respect. One may be called to the work who was raised in abject poverty, and who never was so comfortable in respect of temporal things as since he began preaching; another may be called from some most profitable business, and from most flattering prospects in a worldly point of view, or from a fixed and ample income, as was the case with the late Mr. Philpot, of England, and has been with many others. Each is poor; each has peculiar trials in that poverty, and is liable to peculiar temptations; each has to say with the apostle, "Having nothing;" but when faith is in exercise, trusting in the promise of God, each can also say with him, in holy confidence, "yet possessing all things;" for all the riches of the world are laid under tribute to supply their needs, and all would be exhausted rather than that one of the Lord's servants should lack any good thing. "My God shall supply your need, according to his riches in glory, by Christ Jesus."—Phil. iv. 19.

If the Lord sends one to a field of labor he will attend to his needs there, ordinarily. The laborer will have no need to call for help from elsewhere to enable him to live while he does the work assigned him by the Lord there. If it becomes necessary for help to come from elsewhere the Lord knows it; and somehow it will come to him without the necessity of his asking for it, as it came to Paul from the Philippians, and others. We do not read that Paul sent word to them that the brethren at such a place were too poor to help him, and those at another were entirely forgetful, or too covetous to supply his needs; nor did he speak in any general way of his circumstances, as though to attract liberality, nor make public mention of liberal individuals, as though to excite emulation in others. I have wondered sometimes, when reading from some notable ministers (I now have in my mind two in England, now deceased), who would keep presenting publicly such wonderful helps that had come when greatly needed; and soon would be able to record still others, and greater, so that costly chapels and tabernacles could be built, and personal luxuries be enjoyed by them.

The freedom of confidential personal intercourse, or correspondence, will often cause one's circumstances of great privation and hardship to be known, when such communication was made without the thought of greater publicity. That is one of the Lord's ways to bring cases of need to the notice of loving and sympathizing brethren and friends. The house of God is large in extent, yet so small that the family live in very close union with each other. Two thousand miles apart, perhaps, counting space on the earth, and

having never looked upon each other's faces, yet so near together that they hear each other's sighs, feel each other's heart throbs, and rejoice in each other's joys.

When truly and experimentally dwelling in that "city which is builded compact together," the needs of each one are felt by all the rest who know of them, whatever the distance which lies between their earthly habitations, and whatever the differences in their earthly lot; and the desire to bear each other's burdens is in the heart of each one who has been born in that city. When they are led by the Spirit this desire will be acted out, as far as possible, and will always be found as great a source of blessing to the burden-bearer, as to the one who is relieved. And what an abundance of other most precious things are in this house, or city, for the comfort and joy of the family. Forbearance with each other's infirmities; charity covering from our sight the faults of brethren, and binding them together in perfectness; meekness which causes all the others to appear better to us than ourselves; forgiveness for all wrongs done us by brethren; a desire to restore a wandering brother for his own comfort; peace ruling in the heart as an officer to prevent disorder and disturbance, and to heal the sore effects of our evil propensities when they have been allowed to break forth in wars and fightings; tender sympathies for the afflicted, and brotherly kindness toward all who love the dear Savior. These are as fruits of the Spirit, very sweet and precious to the taste of those in whose hearts they are brought forth; they are also as garments that greatly comfort those who put them on, and are most beautiful to behold; and again, they are as kids, most precious and profitable to those who have them, but that will droop and die if neglected, and that need to be fed upon the gospel pastures which are found only beside the Shepherd's tents, to be nourished by careful attention to the word of truth, which is ministered in all its rich variety in the churches of the saints. How much is lost of the most pure and pleasant of all kind of enjoyment by those who neglect this sweet and wholesome fruit; by those who do not "put on, as the elect of God, holy and beloved," these beautiful gospel garments, by walking in obedience to the loving, meek and merciful Spirit of Christ; by those who neglect these kids, the graces of the Spirit, who do not feed them by devoted attention to the doctrine and order and privileges of the church, and by embracing all opportunities to manifest the love that is in the heart by kind and helpful words and acts.

The one who is writing these lines feels that he has been most backward and neglectful in this respect. The little that he has experienced of that holy, unselfish joy which fills

the soul when the graces of the Spirit are in exercise, and the works of the flesh subdued, has been so sweet and precious that he cannot but feel great sorrow and regret that so much of his time has run to waste in attendance upon the barren things of earth.

May the sad remembrance of past neglect, remissness and transgressions, and the consideration of the tender mercies of the Lord that have saved us from their more direful effects, cause greater care and watchfulness in and over our deceitful natures in the time that is yet before us of our sojourn here; and may the Spirit of the Lord lead us, as sons of God, to turn away more fully from the vain and transitory things of earth, and attend more devotedly to the things which belong to the kingdom of God.

SILAS H. DURAND.

SOUTHAMPTON, Pa., Dec. 13, 1892.

### MOUNT MORIAH.

(Concluded.)

DEAR BROTHER BELOVED IN THE LORD:—I have been musing a little upon the works of the Lord; and my soul confesses that his works are great, and full of consolation and instruction. When we are favored by the Holy Ghost, dear brother, with meditations upon the wonderful doings of the everlasting God, we are therein blessed with revelations of the character of our God. The world by wisdom knoweth him not; there is none that understandeth, there is none that seeketh after God. The things of the ever-blessed God knoweth no man, but the Spirit of God; but the Lord has been sovereignly gracious to us, for we have received not the spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God.—1 Cor. ii. 11, 12. The truth of this doctrine we have learned; and we are continually being taught our dependence upon the ministrations of the Holy Spirit to reveal unto us the things of God. It is good to be humbled as a little child, and to sit at the feet of him who is meek and lowly of heart. "Learn of me" speaks the voice of our Beloved.—Matthew xi. 29. O to be favored to receive the words of his mouth.—Deut. xxxiii. 3. They are sweeter than honey and the honeycomb. The Lord has ordained that we shall know some bitter things during our sojourn in the world; but the kind and gracious words of our dear Savior spoken to us in our afflictions sweeten all. We can then drink the bitter waters of Marah.—Ex. xv. 23-25. The apostle Peter writes, "Unto you therefore which believe he is precious." So we have found it; and from the time of our first realization of his preciousness there have been springing up great longings of heart to know more and more the excellencies that dwell in the

Redeemer, our Lord Jesus Christ. The apostle Paul wrote, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead."—Phil. iii. 10, 11. If then, my dear brother, we are to know more and more of our beloved Savior, our pathway at times will appear very uneven, rough, rugged and crooked; but whether it be in darkness or light, prosperity or adversity, in all the vicissitudes of life's journey the Lord of hosts shall cause us to prove the riches of his reigning grace. I sometimes have wondered, Why are the children of God ordained to such tribulation, and some so much more than others? While I pen this there comes to my remembrance the words in Genesis xxii.: "In the mount of the Lord it shall be seen." These words seem to my mind as an index, telling of the gracious revelations of the character of our God, and of his wonderful doings among his dear people.

I remember when I last wrote to you that we were together upon Mount Moriah. Shall we again continue our contemplations in this mountain? May the Holy Ghost grant us a "feast of fat things" (Isa. xxv. 6) as we ponder over the remarkable scene portrayed in this twenty-second chapter of Genesis.

In this mountain the Lord of hosts has made the feast. If we are numbered among the guests, and are favored to eat and drink of the loving-kindnesses of Jehovah to poor, perishing sinners, we shall be able to say by faith in this our day, "In the mount of the Lord it shall be seen." In our meditations upon the trial of Abraham you remember when last I wrote that we were viewing Abraham, knife in hand, about to slay his son; but that outstretched arm is arrested, the stroke is stayed, for the voice of Jehovah "called unto him out of heaven, and said; Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from me." It is enough! Abraham is tried and comes forth as gold.—Job xxiii. 10. He has proved his shoes to be iron and brass; and as his day, so has his strength been. He held on his way (Job xvii. 9); for the Lord was his shield and exceeding great reward. He turned not aside from the path of obedience to his God. He exemplified that saying in the holy Scriptures, "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."—2 Cor. x. 4, 5. He was devoted to his God. "Thou hast not withheld thy son, thine only

son, from me." Abraham's faith in and love to God have endured the fiery ordeal; and by the gracious and powerful hand of his God sustaining and nourishing him he has triumphed over all fleshly and earthly impediments, being enabled to cleave to the Lord with full purpose of heart.—Acts xi. 23. Our blessed God, in subjecting his dear children to manifold temptations, has his own gracious purposes to fulfill in them. That is a comforting word, my dear brother, that the apostle James writes to the twelve tribes of Israel: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." In all our afflictions and trials, though we may be sorely tried, the Lord our God, who subjects us to these dispensations of his providence, will by the unfailing ministrations of his grace support us, and enable us to endure, and to overcome, and to come forth to the praise of his own glorious name. Of old time there were those on the earth whose faith and love in God were such that when tortured they would not accept deliverance, for they had hope of a better resurrection.—Heb. xi. 35. Look at those three Hebrews about to be cast into the burning, fiery furnace. "Shadrach, Meshach and Abednego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."—Daniel iii. 16-18. The love of God shed abroad in the heart by the power of the Holy Ghost causes the people of God to cleave unto him. Many waters cannot quench this love, neither can the floods drown it. How precious we see this exemplified in Abraham in this mountain. His faith in God sustained and carried him through to the end in this trial. He believed that what the Lord had promised he was able also to perform; and as in Isaac was wrapped up the fulfillment of the promises, he therefore accounted that God was able to raise him up even from the dead, from whence also he received him in a figure.—Heb. xi. 17-19. When we in our small affairs have been tried, though obstacles impeded our steps, though at times we have been ready to exclaim, "Doth his promise fail forevermore?" yet out of all the obscurity and darkness in which our pathway has been overshadowed we have been drawn to look to the Lord.—Isa. xxix. 18. He only could relieve, he only could save.

"His love in times past forbids us to think  
He'll leave us at last in trouble to sink;

Each sweet Ebenezer we have in review  
Confirms his good pleasure to help us  
quite through."

The child of God in the midst of the furnace of affliction believes in God. He is so nourished and cherished by the Comforter, the Holy Ghost, that trusting in God he proves that nothing shall separate him from the love of Christ. Nay! in all things he is more than conqueror through him that loved us. "This is the victory that overcometh the world, even our faith."—1 John v. 4. O may we trust in the Lord forever; for in the Lord Jehovah is everlasting strength.

Let us now continue our thoughts upon Isaac. He lies low in the likeness of death, bound with cords on the altar, upon the wood. Not a word does he say why that knife in the outstretched hand of Abraham shall not descend and cut him off out of the land of the living. As a figure of a quickened sinner, called by the grace of God, we see how low sin has brought us under the law. It is good to be brought to ponder the low estate we were in when God remembered us in his mercy and caused us to rejoice in his salvation. We look to the rock whence we were hewn, and to the hole of the pit whence we were digged; we have still in remembrance the wormwood and the gall; and truly it is of the Lord's mercies that we are not consumed. Sin is not some trifling thing with the sinner born again; but like David, he cries, "My sins are too heavy for me." Sin is the blight of our life, subjecting us to manifold sorrows; and were it not that the Comforter in due time favors us with renewed tokens of our salvation, and the remission of our sins in the dear Redeemer's blood, we should fail by the way. Isaac is like a quickened sinner laid low under the ministration of death, feeling justly condemned, and knowing now that by the works of the law there is no hope for him of justification in the sight of God. Isaac might say, Here I lie in helplessness, bound hand and foot; under me and around me the wood; there is the fire, and in my father's outstretched hand the knife; and now I must die; for where is the lamb for a burnt offering for me? As I climbed this mountain, burdened with the wood, and burdened with my sins, I felt I needed a lamb for the atonement of my sins; and thought I had none to bring to offer unto the Lord, yet did not my father say, "God will provide himself a lamb?" Then I was hopeful that in the mount of the Lord it would be seen. But alas! I see no lamb. O can it be that the comforting hope I had that God would provide a lamb for a poor sinner like me was all a delusion? Ah, what right had I to hope? I am ready to perish. O! can there be hope for a prostrate, bound, helpless, doomed transgressor? The sorrows of death now compass me. "God, be merciful to me, a sinner." "And the angel of the Lord called

unto Abraham, saying, Lay not thine hand upon the lad, neither do thou anything unto him." Salvation is come to Isaac. Divine justice will not slay such poor sinners for whom God in the new covenant hath provided the Lamb for the burnt offering. Christ, the Lamb of God, who taketh away the sin of the world, was verily forordained before the foundation of the world, but manifested in these last times for the elect of God, who believe in him according to the working of the mighty power of God.—1 Peter i. 17, 18. The Lord will deliver every child of promise from going down to the pit; for he hath provided their ransom.—Job. xxxiii. 24. The willing hands of Abraham untie the cords that hold Isaac fast. Rise up, my son, my beloved son Isaac; for God hath provided himself a lamb for the burnt offering. Thus Abraham in a figure received him from the dead. O the marvelous grace that saves a sinner! And yet how with glory the justice of God shines. Our God is just, and the justifier of him that believeth in Jesus. A just God and the Savior.—Isaiah xiv. 21; Romans iii. 26. "Lay not thine hand upon the lad, neither do thou anything unto him." It was on our beloved Emmanuel, the Surety of the New Testament, that the hand of eternal justice was laid; on him the stroke fell; the sword awoke against the Shepherd; for the transgressions of his people was he stricken. Being verily forordained before the foundation of the world, in due time he was manifest, the Lamb without spot and without blemish. On him Jehovah, the Father, laid our sins, and with his precious blood he hath redeemed us unto God.

"What stream is that which sweeps away  
My sins just like a flood,  
Nor lets one guilty blemish stay?  
'Tis Jesus' precious blood.

"What mighty sum paid all my debt  
When I a bondman stood,  
And has my soul at freedom set?  
'Tis Jesus' precious blood."

Christ Jesus was made sin for us, and poured out his soul unto death to save us from our sins. Blessed Jesus!

"Complete atonement thou hast made,  
And to the utmost farthing paid  
All that thy people owed.  
How then can wrath on me take place,  
If sheltered in thy righteousness,  
And sprinkled with thy blood?"

Isaac is set free, and as a figure of the church of Christ arises from death, from under the curse of the law, and now by faith in the Lamb of God experimentally walks in newness of life. How sweet to a poor, guilty worm is the pardoning and justifying voice of the Lord! We are raised up by the mercy of the Lord from the sorrows of condemnation and death, to rejoice in the liberty, righteousness and salvation in our Lord Jesus Christ. Ponder over that gracious word in thy heart, my brother. "Lay not thine hand upon the lad, neither do thou any-

thing to him." Isaac escapes; justice unbinds and set him free. "And Abraham lifted up his eyes and looked, and behold, behind him a ram caught in a thicket by his horns, and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son." Do we not see in this the type of the dear Redeemer? On him the hand of justice was laid.

"On him almighty vengeance fell,  
That must have sunk a world to hell;  
He bore it for the chosen race,  
And thus became their hiding place."

Jesus suffered for sins, the just for the unjust, that he might bring us to God. In this mountain Jesus is seen.—Heb. xii. 24. To him we are come, the Mediator of the new covenant, and to the sprinkling of his precious blood. The ram is caught, laid hold of, bound and laid upon the wood, upon the altar; and now the outstretched hand of Abraham pours forth the blood of the victim; and he offers up the ram in the stead of his son. O Isaac! thou art rightly named; for thy sorrows are turned into joy. And we, dear brother, having hope in the blood of the Lamb of God, may well rejoice in him. Holy Spirit, fill our mouth with laughter, and our tongue with singing; for thou has done great things for us.

"God gave me a surety, a covenant head,  
To live in my name and to die in my  
stead;  
He gave me a righteousness wholly  
divine,  
And view'd all the merits of Jesus as  
mine."

After all the trials to which both Abraham and Isaac have been subjected, with what adoring gratitude they now worship the Lord in this mount. "And Abraham called the name of the place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." It is blessed to see the end of the Lord. He is very pitiful, and of tender mercy.—James v. 11. In this trial of Abraham there have been new and comforting discoveries of the character of God. In trials and afflictions we, too, have learned, I hope, what a blessed God is the God of salvation. And this name Jehovah-jireh very beautifully tells the story. "The Lord will provide," in things temporal and things eternal, in providence and grace. We have not been called upon to bear the cost of the journey, but having nothing, we have gone on step by step, from strength to strength, possessing all things in Christ Jesus our Lord. We have not gone on in the warfare against the world, the flesh and the devil at our own charges, but our blessed God hath hitherto provided, as the apostle Paul saith, "My God shall supply all you need, according to his riches in glory by Christ Jesus."—Phil. iv. 19. God, who provided the lamb for the burnt offering in this mount, provided for the tribes of Jacob when they journeyed those forty years in the wilderness. He gave

(Continued on page 413.)

## EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 28, 1892.

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

G. BEEBE'S SONS.

## BLESSEDNESS OF POVERTY.

"BLESSED are the poor in spirit; for theirs is the kingdom of heaven."—Matt. v. 3.

It is worthy of particular observation that in the very opening of this first recorded discourse of Jesus he begins by reversing the order in which natural wisdom has ever understood the advantages of attending circumstances. In this announcement a barrier is established which can never be surmounted by all the efforts of the will of man. It is impossible that poverty should be desired by the selfish mind of any man in the exercise of common reason. And even if one should be assured that only in poverty could he receive the blessing of the Lord, and he should therefore desire poverty, that desire would not embrace the poverty as its object; it would only accept the poverty as an unavoidable incident in the attainment of the coveted blessing.

Let us briefly consider what is the character here specified by our Lord. There are many who are very anxious to be blessed of God under the impression that such blessing will secure for them comforts and happiness which cannot be theirs without it. Such are not "poor in spirit." They have sufficient selfish reliance to enable them to expect the favor of God in consideration of their perpetual obedience to conditions which they think pleasing in his sight. Even those who are quickened by the living power of the word of the Lord, until they have seen the utter hopelessness of their condition still retain enough self-confidence to prevent their being embraced in this expression. None can be "poor in spirit" so long as they have any hope of attaining to the favor of God by earnest prayers or efforts of their own. Every one who knows the justice of his condemnation before God, must be conscious of the effort which was made for deliverance when first he felt himself under sin. Not until fully convinced of his utter destitution of strength to work, as well of merit to plead, does the living subject of divine grace present the character of the "poor in spirit." This poverty cannot be relieved by the gold of Ophir, nor by all the honors and glory of this world. Neither can all the attainments of the wisdom of this world enable a sinner to realize the destitution described in this text. The natural mind can never divest itself of the trust in his own resources which constitutes such riches in spirit that

there is no possibility of the sinner who is governed by its direction ever feeling the dependence of poverty. Even in an earthly sense it is impossible that any one should wish to be sunk in real poverty. There is no effort to perform any work but the wish to avoid the destitution of poverty is the motive prompting that work. Selfishness can never choose to be subjected to poverty. Yet the Preacher of righteousness in opening his wonderful message of love and mercy to the guilty children of men, pronounces his benediction exclusively upon the "poor in spirit." To those who seek after the knowledge of truth it must be of vital interest to know what peculiar marks identify the subjects of this divine blessing. In the words of our text those marks are embraced and defined. None are the recipients of this blessing unless they are "poor in spirit." On the other hand, none are "poor in spirit" but those who are made to know their poverty by the blessing of their gracious Redeemer. Hence, those who find themselves so wretchedly poor as to have neither righteousness to commend them to the favor of divine justice, nor yet the power to utter an acceptable prayer for mercy, are certainly the very characters described as the blessed poor. It should not be forgotten that those who are here specified are described as being in just the condition to receive the blessing. This is very different from the teaching of such as exhort sinners to accept the blessings which are offered to all who will comply with the "overtures of mercy." If there were any overtures to be accepted by the sinner, then they who have accepted them are entitled to all the advantages resulting from such acceptance; and certainly they must lack just that much of being in utter poverty. But no intimation is given in the whole inspired record that any overtures of mercy have ever been offered for the acceptance of the guilty sinner. Every promise of God is positive and unconditional, like the blessing announced by our Lord in the text under consideration.

It is scarcely necessary to remind those who know what constitutes poverty, that it is impossible that carnal covetousness should desire to be subjected to its oppression. It is revolting to every instinct of the natural mind. Even in its application to temporal things, there cannot be such a thing as that it should be voluntarily chosen. Neither can the natural man desire to be "poor in spirit." As natural poverty is never chosen by the carnal selfishness of man, so it is contrary to the choice of the saints that they are subjected to that deeper poverty by which they are made "poor in spirit." They doubtless often feel a desire to be perfectly conformed to the image of their glorious Redeemer, and would wish to follow him even though it involved the loss of every temporal joy and comfort; but

even in that depth of devotion they involuntarily ask that they may have the consciousness of the presence and favor of their Lord. With this desire granted there could be no such destitution realized as should constitute them "poor in spirit." This is the blessing of the Lord, and it is written of it, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it."—Prov. x. 22. None can be "poor in spirit" so long as this blessing is felt to abide upon them. Then they have all their heart can crave. In this state of perfect felicity they can have no need of the consolation of the comforting words of our text. In the full enjoyment of that assurance in the presence of their Lord they can know nothing of the sorrow of unbelieving doubts and fears. Knowing that Jesus is with them, they are raised above the assaults of doubts and temptations to sin. In seasons of such enjoyment of divine protection, there is no present experience of poverty. But the provisions of consolation and comfort in the gospel are for their support when they must walk in darkness, having no light to guide their footsteps. While in the light of the revealed presence of their Lord the saints can have no evidence that they are guided by the faith of the Son of God; but when they are made to realize the hiding of his face, and called to walk by that faith which is the fruit of his Spirit, they are indeed so "poor in spirit" that they cannot even find support in the remembrance of past mercies and deliverances. Then they are sufficiently reduced to meet the specification of the blessing under consideration. They are not merely destitute of earthly resources, and poor in the possessions of this world, but they are so "poor in spirit" that they cannot even find language to express their utter destitution of any claim upon the favor of God, while they know that the only hope of relief for them is in the grace of that God whose mercies have been so unthankfully received in the past. Such was the case of the publican, who "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 Pharisee showed no such feeling of poverty. His prayer demanded only the reward due to his boasted works of righteousness. It is not difficult to decide which of them is included in the gracious benediction of our text. While no saint would wish to occupy the position of the Pharisee, from their evil heart of unbelief arise constant questions of the genuineness of their hope, based upon their inability to claim the very ground of confidence upon which the boast of the Pharisee was predicated. This is the poverty by which the text designates the subjects of this blessing. To the wisdom of this world it seems that there can be none poor but those who have need of things which per-

tain to earth. This would exclude from its blessedness many of the saints whose record shines in the heaven of divine revelation. Abraham, David and Solomon were possessed of worldly riches. Yet they were "poor in spirit." With all the wealth of this world at his disposal, the conscious sinner is utterly destitute. Only to such as are "poor and needy" are the promises and blessings of the gospel addressed. On the dark cloud of utter helplessness and despair is inscribed by the sunlight of the gospel the bright bow of promise. No word of consolation can be found in the inspired record for any other character but such as are lost in just condemnation. There is no such poverty found among men as that which is felt by the sinner when brought to realize the exceeding sinfulness of sin in his own deceitful heart. So great is his poverty that he cannot conceive of the possibility of relief in accordance with the infinite holiness of God. Instead of feeling himself blessed of God, he must confess that his just desert is everlasting condemnation. His desire for deliverance appears to add to the mountain of his rebellion against God, since he can see no way in which mercy can come to him without doing violence to the purity of infinite justice and divine truth. Under this weight of guilt he must acknowledge his poverty as being beyond the reach of relief from any created power. If it were only that poverty which results from the lack of material possessions, then it might be remedied by the contributions of those to whom such wealth has been committed; but when the sinner knows that he has come under the just sentence of death, he cannot hope for relief, since his sin is against that God who is of purer eyes than to behold evil, and who cannot look on iniquity. Those who are brought to know themselves in this deplorable condition are not merely poor in their possessions; they are well described in the language of the text, as "poor in spirit." Theirs is the poverty which is without remedy, being the destitution of righteousness, without which there can be nothing but everlasting condemnation for them.

It pleased our Lord to assign the ground of the blessing which he pronounced upon the poor in spirit. It is not that they have any heritage of peculiar advantage in the earth. In the world they are assured that they shall have tribulation. Yet the blessing does not consist in what they shall receive in the ultimate glory which is their appointed portion with their Lord. It is declared as the condition of the "poor in spirit" even now, that they are blessed; and the blessing consists in the present possession of "the kingdom of heaven." In the loss of earthly consolation they can see nothing but the manifestation of divine displeasure toward them. To the natural mind this is utterly in-

consistent with the assurance of their being the subjects of this blessing of our Lord. Often, when looking at the things which are seen, the afflicted and poor people of God are driven to conclude that they are mistaken in all their dependence upon the promise of divine grace. In the light of nature they can see nothing but evidence against their hope in the salvation which is in Christ Jesus. How then can they claim the assurance that they now are blessed in the present possession of the kingdom of heaven? With the old patriarch they are forced to conclude, "All these things are against me." But the word of Jesus is still immutably true. In their deepest poverty those who are included in this description are now blessed in the fact that the kingdom of heaven is theirs. Not even the subjects of redeeming grace enjoy this heavenly kingdom at any other time but when they are "poor in spirit." When they are vainly puffed up in their fleshly mind, they cannot see the kingdom of God. At such times they are saying, "I am rich, and increased with goods, and have need of nothing," and they know not that they are "wretched, and miserable, and poor, and blind, and naked." However they may be elated with selfish gratification in this false confidence, they are never able to enter into the kingdom of heaven while trusting in such riches of this world. None but the "poor in spirit" can ever know this peculiar blessing which abides upon them who are so highly favored of the Lord as to be partakers of his sufferings, that this glory may be revealed in them. There is no separation between the poverty of these blessed ones and the kingdom of heaven which is their present blessing. They find in their destitution and poverty the fellowship of their suffering Lord; and all they can know of heaven consists in being favored to partake of his sufferings in the assurance that they are sustained by his presence. There is in this experience such exalted joy as can be known only by them who are so "poor in spirit" that they can desire nothing but the glory of their gracious Redeemer. When thus favored to dwell in the presence of their Lord, the saints know all of "the kingdom of heaven" which in their present weakness they are capable of receiving. When they shall see as they are seen, and know as they are known, they will be perfectly conformed to the image of their Lord, and then the fullness of the glorious "kingdom of heaven" will be manifestly revealed in their infinite glorification with their Savior. Of that glory no language can express the unimagined brightness.

For the comfort of the "poor in spirit," it is important to remember that this blessing is not presented by Jesus as an inducement for sinners to be "poor in spirit." It is pronounced upon those who are distinguished by the existing peculiar-

ity specified. Without this characteristic qualification no sinner could endure the revelation of the divine perfection of holiness which constitutes the everlasting kingdom of our God. With the desire for the blessedness described in our text the witness of the Spirit always attests the possession of that kingdom by the consciousness of utter poverty. None bear this mark but those who are sealed unto the day of redemption by the holy Spirit of God. All who are included in its sacred description are subjects of the favor of the supreme Judge of quick and dead. Then well may the saints rejoice that they are called to know their poverty, and to rest in the gracious assurance of the gospel as ministered in them by the Spirit of truth. In their present sorrows and destitution they read their tittle clear to all the consolations of the gospel. The kingdom of heaven is theirs by the gift of the Lord of heaven and of earth. With Paul they have reason to glory in their infirmities, that the power of Christ may rest upon them. Their deepest sorrows but more clearly manifest in them the exceeding riches of that grace whereby they are kept by the power of God through faith unto salvation ready to be revealed in the last time.

"A hope so much divine  
May trials well endure;  
And purge the soul from sense and sin,  
As Christ the Lord is pure."

CLOSE OF VOLUME SIXTY.

WITH this issue we complete the sixtieth volume of the SIGNS OF THE TIMES; and as it has been our custom to call our readers' attention to the fact in the last issue of each volume, under the caption of "Close of Volume," we suppose it will be expected this year.

Sixty years! nearly two-thirds of a century! How many who read these lines saw that little sheet, the Prospectus of the SIGNS OF THE TIMES, sent forth from New Vernon, N. Y., about two generations ago? How many of those thirteen hundred names on the subscription list of the first year of the publication of this paper are still on our list, or even numbered among the living? Our fathers, where are they? Alas! how transitory are all our earthly joys and hopes.

For about forty years the SIGNS OF THE TIMES stood practically alone, and, through the thickest of the battle and the hottest of the persecution, in defense of the principles set forth by that little band of saints gathered at Black Rock meeting-house, Baltimore Co., Md., February 28th, 1832; and to the present number it is devoted to the same cause. While we feel to acknowledge the goodness of God in sustaining the paper against such powerful opposition, we are painfully aware of our own fallibility. We know that without him we can do nothing. If we know our own heart, the cause is just as precious to us as it ever has

been, and we feel that if it is God's will we wish to devote our remaining days in defense of the precious truths hitherto proclaimed in our columns; but we are grieved to announce to our brethren and friends that many are withdrawing their patronage from the paper, so that the last year our subscription receipts have been less than for any year we have ever known. The general complaint has been that they were not able financially to take it another year; and almost without exception those discontinuing their support have assured us that it was not on account of any objection they had to the principles to which the paper was devoted, but, as before stated, because they were not able to pay for it. To meet this emergency we sent forth a Supplement a few days ago, which most of our readers have doubtlessly received ere this, and which we request them to preserve for future reference, as we shall most likely allude to it from time to time in the SIGNS. We do not want a single lover of the truth to be deprived of reading the paper because they have not the money to pay for it, and so far as we are enabled we shall see that the privilege is not denied them.

INDIGENT SUBSCRIBERS.

AS MOST of our readers are aware we have on our list the names of several hundred brethren and sisters who are not able to pay for their paper, and to enable us to carry this list we have been assisted by those who felt able and willing to contribute to the "Indigent Fund." We furnish the paper below cost to this list, besides carrying a large number for whom we receive no remuneration whatever. With the volume ending with the present year the time will expire of most of those credited for a year's subscription for every dollar received for the "Indigent Fund," and unless we are assisted we will have to discontinue them; but if those whom the Lord has blessed with the means feel inclined to still contribute to this fund, we will for each dollar received continue the paper for another year to some brother or sister who may not be able to pay for it themselves, but who love to read it. All receipts for this purpose will be acknowledged through the SIGNS OF THE TIMES and applied as above stated.

PLEASE BE CAREFUL.

It frequently occurs that in renewing a subscription that we are given the wrong name, especially when it is for a married lady. The paper may be going in either her or her husband's name, and if in her husband's name and the renewal sent in her name we have no means of knowing that the credit is intended for her husband's name, and consequently her name is entered on our list as a new subscriber and two copies sent to the same parties. Or if the paper is being sent in her name and the renewal is sent in her husband's name the same thing is likely to occur. Please be very careful to give the same name in which the paper is already coming, also the post office address at which it is received.

(Continued from page 411.)

them water to drink, and manna to eat. In all their straits Jehovah-jireh supplied them. "The Lord God is a Sun and Shield; he will give grace and glory; and no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee." The Lord provided that his prophet Elijah should be fed by the ravens, and afterward nourished him at the hand of the widow, having only a handful of meal in a barrel, and a little oil in a cruse.—1 Kings xvii. 4-14. What is our testimony? The love of Christ constraineth us to say, The Lord doth provide.

"It may not be my way,  
It may not be thy way;  
But yet in his own way  
The Lord will provide."

When cisterns have been broken, when earthly help has failed, when it seemed no eye pitied, and no arm could save, look at that picture in the sixteenth chapter of Ezekiel. Thus the Lord deals with his people. We have found to our grief that Egypt, and horses, and chariots, were "our vain help," a broken reed, which pierced our hand when we leaned upon them. Then in our oppressions from the enemy, when we fell down, and there was none to help, Jehovah-jireh was our salvation. He giveth power to the faint, and to them that have no might he increaseth strength; and for our assurance and comfort he says, "Thy shoes shall be iron and brass, and as thy day so shall thy strength be." "And Abraham called the name of the place Jehovah-jireh; as it is said to this day, In the mount of the Lord it shall be seen." O, my brother, in this mount by precious faith I delight to dwell; for memorable transactions have been wrought in this mountain. Mount Mariah is the chosen place where the Almighty records his name. Moses sang of this mountain, saying, "Thou shall bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established. The Lord shall reign forever and ever."—Ex. xv. 17, 18. You remember when he was forbidden to cross over Jordon, how he cried unto the Lord, "I pray thee, let me go over, and see the good land that is beyond Jordon, that goodly mountain, and Lebanon."—Deut. iii. 23. Look at the scene portrayed in 1 Chronicles xxi. In this mountain stands the sin-stricken, afflicted, and repentant king. God's name is still Jehovah-jireh. In this mount the Lord has provided the oxen for burnt offerings, the threshing instruments for wood, and the wheat for the meat offering; and David said, "This is the house of the Lord God, and this is the altar of the burnt offering for Israel."—1 Chron. xxii. 1. "In the mount of the Lord it shall be seen." Here Solomon built the

temple at Jerusalem in Mount Moriah, where the Lord appeared unto David his father, in the place that David had prepared in the threshing floor of Oran, the Jebusite.—2 Chron. iii. 1. Look into all that pertained to that temple, and all the services therein, and surely the name of the Lord abides unchangeably, "Jehovah-jireh." "In the mount of the Lord it shall be seen." To this mount the tribes go up (Psalm cxxii. 4), and spiritually here is gathered "the general assembly and church of the first-born, which are written in heaven."—Heb. xii. 23. To these assembled guests, "In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."—Isa. xxv. 6-9. Jehovah-jireh! Here the ready to perish come to worship the Lord at the holy mount at Jerusalem.—Isaiah xxvii. 13. And here, my dear brother, by precious faith we are saved.—Heb. xii. 22. And to the praise of the Lord we will tell that our God in his great mercy doth supply all our need, according to his riches in glory by Christ Jesus. Come, let us then, when we are faint and needy, go up to the mount of the Lord. He will teach us of his ways, and we will walk in his paths. He will satisfy our souls with bread. His doctrine drops as the dew in this mountain, and in Christ Jesus the Lord commands the blessing, even life forevermore.—Psa. cxxxiii. 3. Thus provided for by our gracious God, we shall grow as the lily, and cast forth our roots as Lebanon.—Hosea xiv. 5. We shall flourish in this mountain.—Psa. xcii. 14. May it be our heritage here to serve the Lord, and feast upon the mercy, love and grace of Jehovah-jireh. Then, I am sure, we shall have cause sometimes to sing, and to shout from the top of this mountain.—Isaiah xlii.

I am, I hope, your brother in Jesus,  
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### OBITUARY NOTICES.

DEAR BRETHREN IN CHRIST:—I am called upon at this time to write you the sad news of the death of our dear old brother, **Elder John Stipp**, with whom my life has been so intimately and dearly associated for many years, in the organization and history of the Siloam Association until the present time.

Our dear old brother departed this life on the morning of Nov. 23d, 1892, at half-past three o'clock, at the age of 86 years and 14 days. He was at his own home on the Molalla, Oregon, where he had been waited on by his only living child and her husband, brother J. C. Miller, besides kind friends, who did all for him that it was possible to do, we suppose. He had been living where but few of his brethren and sisters could conveniently visit him, which was very unfortunate, as many would have been able and willing to aid in taking care of him. But we must all bow to the will of our heavenly Father, and say, "Thy will be done." His death was caused by heart disease, as his doctor said, attended with difficulty of breathing, so that he became unconscious for a day and two nights. He passed away without a struggle, like one falling asleep. Before he became so bad his mind seemed to brighten, and he became even more firm in the doctrine of sovereign grace, election and predestination. He gave good advice, speaking to those present in a very able manner; as the one who wrote to me says, "His words seemed enough to have convinced even an infidel." But he is gone, and has left a good report behind him. I am not informed where they buried him, but I infer that they laid him by the side of his beloved companion, in the cemetery at the old church-house, called the Siloam Baptist Cemetery, in Marion County.

O, dear brethren, you can scarcely know how little I feel in trying to pen these lines in memory of a dear friend, and of such a great man. Well may we say, a great man in Israel has fallen; such an one, we fear, as will not be among us again soon; one whom the Lord had blessed, and enabled for so many years to preach the gospel of the Son of God with so much power and demonstration of the Spirit. He had made the Scriptures his chief study; and there are few men who had so strong and able a mind, and had so thoroughly studied the Scriptures as he. But I need not attempt to eulogize or say anything of his ability in preaching, for the brethren and sisters all know more and can do more justice to his memory than I can. Look back and think how he has stood by you all in the defense of truth, in bold opposition to all the wild heresies of the day. Think of his battles in early life against the Fullers and others. I well recollect those days, having been with him through all. He knew how to wield the sword of truth. He was a man for the times as was highly needed. But he is now gone, and well might it be said of him, as of Paul, "He has fought a good fight, he has finished his course, and henceforth there is laid up for him a crown of righteousness, which the Lord, the righteous Judge, will give him at that day."

Our dear brother met with a sad misfortune some years ago in the loss of his dear companion, and from that time he began to sink down. She had been a great help to him, being also of a strong mind, and firmly stood by him to encourage him to fill his appointments, and to attend to the wants of the family in his absence at his meetings.

But my mind and body fail, dear brethren, in trying to write this his obituary. We had agreed many years ago that whichever of us two should die first, the other should attend to this duty, I being only ten months and four days younger than he; so I have in my blindness tried to perform that duty. Let us all bow in humble submission to our heavenly Father, and say, Thy will be done.

J. T. CROOKS, Sr.

GOLDENDALE, Wash., Dec. 15, 1892.

(Primitive Baptist papers please copy.)

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